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Fouad Boulkroun, Ph. D. ¹
University Centre of Mila, Algeria

WIDENING THE CIRCLE: DIFFERENTIATING INSTRUCTION THROUGH EXPLICIT AND IMPLICIT GRAMMAR TEACHING FOR INCLUSION PURPOSES

Abstract

Language teaching methods have received a great attention over the years. Traditionally, in the method era, delivery of instruction often followed a "one size fits all" approach. By the end of the twentieth century and the beginning of the twenty-first century, there has been a growing realization that sticking to one method cannot be successful all the time with all the learners. Given that learners are not all of one kind, and in order to effect change, the post-method era is favoured. The method calls for differentiating instruction for an inclusive classroom, one which uses different methods for the provision of tailor-made teaching, based on understanding learners' individual differences i.e. doing what is fair for students by fitting teaching practices to learning preferences. Inclusive differentiated instruction requires giving students choices about how to learn and how to demonstrate their learning. In the light of the foregoing, the present study raises the following research question: Does the use of a differentiated type of instruction have a differential, or say an inclusive, effect on learners and their interlanguage in comparison with an either-or method of instruction – namely, explicit or implicit? This translates into the following working hypothesis: Learners under a differentiated instructional condition would outperform both explicitly and implicitly instructed groups in that it makes inclusion happen. Thirty (30) first-year university English language learners are divided into three groups: an explicitly instructed group (N=10), an implicitly instructed group (N=10), and a differentiated instructional group (N=10) as a sample for the present study. Parallel structures are selected as the target form. A Grammaticality Judgment Test (GJT) is used to measure accuracy of the target form; therefore, two similar but not identical tests are administered at two temporal times: a pre-test and a post-test. The results of the present study show that differentiated instruction has a differential and inclusive effect in language learning, in that learners in such a condition outperform those in the explicit condition as well as those in its implicit counterpart. Recommendations for both research and pedagogy are discussed.

Key words: differentiated/inclusive instruction, explicit grammar, implicit grammar.

1. Introduction

Learners' individual differences often do not lend themselves to a particular method of teaching. The alternative idea of special schools may neither be feasible nor easily affordable. It rather widens the gap of *diversity* and *exclusion*, when it should instead widen the circle for *equity* and *inclusion*.

This study addresses the issue of how to deal with learners of different abilities, needs, learning styles, preferences, and interests. It aspires to help teachers be fair with all the students, by fitting their teaching practice to learners' learning preference. It seeks to promote inclusive classrooms and at best eliminate or reduce exclusion and marginalization to a minimum.

What challenges the implementation of inclusive education, however, is the question of how to meet learners' diversity and dis/ability in a way that is effective. The present paper is, then, an attempt to suggest an answer by *differentiating instruction* and making it an

¹ Email: f_boulkroun@yahoo.fr

effective teaching practice. This way, language in general and grammar in particular will be processed differently but optimally by the different learners in the same classroom. In point of fact, differentiated instruction is said to be very promising as a method for it addresses the issue of widening the educational circle by including all students in general education classes. The message is simple: if teachers are not inclusive in instruction, their teaching is exclusive in practice.

2. Literature Review

2.1. On the Method: Post-Method Era Continuum

Language teaching has long been subject to change especially because of the dissatisfaction with existing methods. The rise and fall of several teaching methods gave birth to a plethora of methods in the *method era* (Kumaravadivelu, 2006). Because of the limitations of the concept of method, another era of language teaching came to existence which is the *post-method era*, where use is made of no particular method, and whose concern is to suit all types of learners in the same classroom, however different they are.

Traditionally, the focus is put on *forms* or linguistic skills, and it is believed that after these are deeply rooted, communicative skills will soon follow. Over the years, the reverse situation took place in reaction (Long, 1991; Kumaravadivelu, *ibid.*): There is a misconception among many teachers who focus on *meaning* that grammar should not be taught and that this will look after itself when communication practice is guaranteed. It seems that in this method era the swinging of the pendulum did not stop shifting from one extreme position to another, making it difficult to hit on the reality of what language actually is.

Let it be stressed that the ultimate aim of foreign or second language teaching is to produce functionally competent performers who are not at a disadvantage, or short, of grammatical equipments. Be that as it may, undue *focus on meaning* or communicative skills at the cost of *forms* or grammatical accuracy results in learners who stop developing at a grammatically inaccurate level of proficiency – hence, the justification for grammar teaching.

It is noteworthy that the post-method era seeks to overcome the limitations of the concept of method, and secure *variety* and *flexibility*, or say the pedagogic parameter of *particularity* being a defining characteristic for its success (Kumaravadivelu, *ibid.*). It aims to better the teaching/learning process and make it more effective and more appropriate (*ibid.*).

Since the classroom contains a number of students with different dis/abilities, needs, learning styles, and interests, teachers cannot limit themselves to using just one method, for a single method cannot fit all the learners' profiles. For that reason, the focus of language teaching is no longer on using a particular method. Focus is on helping students learn the language successfully as a result of being exposed to new ways of teaching in which the teacher differentiates his instructional strategies in order to suit all the learners. This is what is referred to as language teaching in the post-method era (*ibid.*).

2.2. Explicit vs. Implicit Grammar Teaching

The one-size-fits-all method of grammar teaching seems not very promising for the simple reason that it does not address the learning preferences of *all* the learners. For example, *explicit* grammar teaching is one method that puts more emphasis on form rather than meaning. It provides language learners with rules that they are required to use accurately. An example method through which grammar is taught explicitly is the Grammar-Translation Method. Actually, learners focus on memorizing the rules and become consciously aware of certain forms of grammar. Explicit grammar teaching presents grammar either deductively or inductively. This means that grammar rules are presented first or discovered at the end of instruction (cf. Ellis, 1998). Such type of instruction is important for learners since it attempts to raise their consciousness. This is very much in keeping with Schmidt (1990, 2001) who holds that explicit teaching and consciousness-raising are conducive to noticing, which is the necessary and sufficient condition for learning to take place. Notwithstanding its importance,

it seems that not all learners support such a teaching practice and may, therefore, feel marginalized or excluded from the instruction.

Unlike its explicit counterpart, *implicit* grammar teaching presents grammar in such a way that the focus is primarily on meaning, and there is no attempt on the part of the teacher to develop explicit or conscious understanding of the underlying forms (Ellis, 2009). Put otherwise, learners are provided with communicative tasks through which they are expected to internalize the underlying grammatical structures without being consciously aware. As a good case in point, the Communicative Approach is typical of such practice. Implicit grammar instruction promotes in learners communicative skills through meaning negotiation. As such, where the former type of instruction tends to promote accuracy, its antithesis is rather intended to develop fluency. Still, both do not seem to satisfy separately the cognitive needs of all proportions of language learners (Kumaravadivelu, *ibid*).

As a matter of fact, students are not all of a kind; they bring with them to the classroom different profiles. Such *diversity* makes grouping them by such factors as readiness or ability a difficult practice (Gartin et al., 2002), let alone using one instructional method or another. Clearly, using a particular teaching method *excludes* some learners for the benefit of others; likewise, it *includes* some at the cost of others. Educationalists' concern is to find out a way of dealing with the issue of diversity in the classroom and to minimize all forms of exclusion. According to Gartin et al. (*ibid*), two developments in education happen to address this issue: one is the philosophy of *inclusion*, the other is *differentiated instruction*.

2.3. Inclusive Education

According to Ainscow (2005), inclusion is the major challenge facing education nowadays all over the world. In effect, most educationalists are supportive of the concept of *inclusive education*, but they could not come to a consensus on a definition of inclusion that is indicative of the way it should be applied in practice (e.g., Ainscow et al., 2006; McLeskey & Waldron, 2011; McLeskey et al., 2014). According to Osborne (2002: 301), "*Inclusion is a philosophy whereby students with disabilities are educated in general education classrooms alongside their peers without disabilities.*" Gartin et al. (2002) and Shea and Bauer (1997) view the concept as holding that all students, regardless of *difference* or *ability*, are an integral part of the general education system, that instruction should meet the needs of all students.

It seems from the aforementioned that mention is made of *disabilities* but also of *differences* and *abilities* when it comes to inclusive education, no matter what the difference is. Stated another way, even though the issue of inclusive education is originated in disability territory, it is increasingly concerned as much with the disabled as with the non-disabled, without sidestepping learners with special educational needs i.e. there is a growing realization that inclusion should not be exclusive and that it should rather provide quality instruction to *all* learners so that they have access to the general education classroom and curriculum and therefore achieve optimal outcomes (UNESCO, 2017).

To cut the definition short, then, inclusive education refers to including all learners by ensuring that each individual has an equal but personalized opportunity for learning; it aims at supporting educators to address the full range of learners' needs so as to overcome barriers to learning, inclusion, and equity – which are basic foundations for quality instruction and learning – within the system to help all learners exploit their potential to the fullest (Dreyer, 2016; UNESCO, 2017). The central message, according to UNESCO (*ibid*.p. 12), is simple: "*every learner matters and matters equally.*" This is, then, a call to address all forms of marginalization and exclusion from educational opportunities and to reduce them to a minimum. Besides, to make the success of inclusive practices happen, we need to address a number of variables, namely teachers' knowledge and use of the most *effective* curricula and teaching methods (Janney & Snell, 2013). In effect, inclusive educational models are said to be interchangeable with effective teaching practices, and so is differentiated instruction.

2.4. On the Route to Inclusion: Differentiated Instruction

If the truth be told, the *traditional* approach to language teaching is becoming obsolete given the increasing numbers of learners with different dis/abilities, educational needs and learning styles (Dreyer, 2016). Traditionally, that is, delivery of instruction often followed a "one size fits all" approach (e.g., teaching grammar either implicitly or explicitly). This is a sure way to *exclude* an important proportion of learners instead of *including* 'all' of them.

Challenges to inclusive, diverse classrooms can be overcome through the use of *differentiated instruction* (Gartin et al., 2002; Tomlinson, 2001; Tomlinson and Imbeau, 2010), which is likely to enable us to move from exclusion to inclusion; in point of fact, differentiation is deemed necessary since included in general education classrooms are students with varying interests and learning profiles alongside those with severe learning and behavioural disabilities, all of whom seek appropriate instruction. In contrast to traditional instruction, differentiation provides *tailor-made* instruction. It is *individually* student-centered, with a focus on appropriate instructional and assessment tasks that are *fair, flexible, and engage* all students in the classroom in appropriate ways. Of note, where inclusive education is seen as a philosophy (Gartin et al., *ibid.*), differentiated instruction is rather viewed as a teaching methodology.

Differentiated instruction takes its philosophy from the root of its name: *different*. Differentiation stems from beliefs about differences among learners, *how they learn*, learning preferences, and individual interests (O'Briem & Guiney, 2001; Corely, 2005; Anderson, 2007). It means doing what is *fair* for students. Differentiation is a dimension of all pedagogy concerned with handling learners' diversity in order to make equity happen. It is a type of instruction teachers must develop to meet heterogeneous classrooms.

In light of the foregoing, one cannot fail to have noticed that differentiating instruction requires giving students *choices* about *how to learn* and *how to demonstrate their learning*. It means providing *multiple learning pathways* so that different students experience equally appropriate ways to learn. This requires the differentiation of the regular curriculum, together with creating different avenues based on background knowledge, learning styles, time for processing, and where learners are ready in terms of Bloom's Taxonomy (Remembering, Understanding, Applying, Analyzing, Synthesizing, Evaluating). The planning is time-consuming, but differentiated instruction is widely considered best practice (Tomlinson, 1999) as it seeks to meet the needs of *all* students. To understand how our students learn and what they know, pre-assessment and ongoing assessment, are essential.

Tomlinson (1995, 1999, 2001), Tomlinson and Strickland (2005), and Tomlinson and Imbeau (2010) note that teachers usually differentiate their teaching by modifying one or more of the following: the *content* (what is taught), the *process* (how it is taught), and the *product* (how students demonstrate what they learnt), based on students' readiness, interest, and learning profile (Corely, 2005). Readiness refers to what the students know, understand, and can do in a specific learning situation. Interest is about the curiosity, passion and desire of the learners to learn something. Learning profile stands for the students' way of learning, which differs in terms of preferences, needs, levels, interests, and the like.

Having choice helps boost student engagement in the task. *Differentiating content* becomes a reality by using, for example, materials at varying readability levels and interests, audio and video recordings, highlighted vocabulary and grammar items. *Differentiating the process* takes place by using leveled or tiered activities, varying the teaching tools to allow for auditory/visual/kinesthetic learning, re-wording, and varying pacing to allow for student processing, allowing for working alone, in partners, triads, whole group, small group, while alternating between cooperative and competitive learning. Insofar as *differentiating the product* is concerned, it is meant that instruction makes room for tiered product choices i.e. providing options that touch upon all multiple intelligences, preference, time allotment, level of difficulty, multi-modal assessing.

3. Methodology

3.1. Context

The present study set out to investigate whether *differentiating instruction* and giving students choices about how to learn has an *inclusive* effect on the learning of *parallel grammatical structures*. Parallelism was selected because after 20 years or so of teaching written expression, it seems that the best of students suffers still from this structural problem.

In light of the foregoing, and in order for us to determine the role of different types of grammar instruction, the present study raises the following research question: Does the use of a *differentiated* type of instruction have a differential, or say an inclusive, effect on learners and their interlanguage in the learning of English parallel structures in comparison with an either-or method of instruction – namely, *explicit* or *implicit*?

This research question translates into the following working hypothesis: Learners under a *differentiated* instructional condition would outperform both *explicitly* and *implicitly* instructed groups in the learning of targeted structures in that it makes *inclusion* happen. The *null hypothesis* would be that *differentiated instruction* does not make a difference between the three groups.

3.2. Participants

The subject sample of this study consisted of 30 first year university English language learners from the University Centre of Mila; an intact class, that is, was selected, then divided into three equal experimental groups: an *explicitly instructed* group (N=10), an *implicitly instructed* group (N=10), and a *differentiated instructional* group (N=10). Of note, all the participants were present in all temporal phases of the experiment. There was no control group for there was no attempt on the part of the researcher to compare instructed conditions with uninstructed conditions whose subjects are left without receiving additional input specifically focused on target forms. The aim was simply to see how different types of grammar instruction compare.

3.3. Procedure

3.3.1. Instruction

Instruction took place away from the regular class hours, with three sessions, seventy-five minutes each, over a period of time equaling three sequential weeks, and it was given by the researcher who was at the same time their teacher.

A week after the pre-test (see below), subjects in the three groups received their experimental treatment. At this very stage, a terminological note might well be warranted. The terms *explicit instruction* and *implicit instruction* refer to two instructional approaches where focus on, or attention to, grammar form is made either overtly or covertly. *Explicit instruction* takes place when there is explanation of rules or when learners are prompted to infer rules; in sharp contrast, when no reference is made to rules, *implicit instruction* manifests (Norris and Ortega, 2000). As a good case in point, the technique of *input enhancement* through which targeted forms are highlighted by way of textual enhancement goes under the umbrella of implicit instruction; contrariwise, traditional teacher-fronted rule explanation is exemplary of explicit instruction. Using both practices in the same lesson, on the assumption that learners may exhibit different learning needs and preferences, make one *differentiated* in instruction.

The first experimental group received focused input through *explicit instruction* which consisted of formal instruction and meta-linguistic information on the target linguistic structures. As such, focus was essentially on form and there was an apparent effort on the part of the instructor to develop awareness of the target forms. This way, positive evidence was made salient, and explicit negative evidence was provided.

The second instructional group received *implicit instruction* which focused primarily on communication, and where form was merely a vehicle for meaning. This way, there was no particular discussion of the forms used to negotiate meaning.

In the *differentiated instructional* group, the instructor alternated between both implicit and explicit types of instruction. The lessons, that is, made use of both input enhancement and formal instruction together with the provision of both implicit and explicit feedback. This instructional condition was meant to direct the subjects to process input along with its concomitant target structures for meaning and form at the same time so as to meet both types of learning preferences i.e. to *include* all learners.

In effect, in order to provide a certain balance between the three conditions, the same reading texts were used. They were centred around the same two themes (*choosing a career*, and *diet and exercise* – taken from Folse et al., 2008: 248-249, 251) to ensure that the subjects processed the same input with no privilege in favour of one treatment group or another. Besides, the three instruction types followed the spirit of the PPP model (the presentation, practice, and production stages). The only difference was in the focus or type of the instruction and concomitant activities utilized.

To elaborate further, the *explicit* condition received focused input rich in parallel forms. The subjects were first presented with an overview of parallelism along with examples through formal instruction, followed with practice activities. Then, in subsequent sessions, they received a reading on two themes with comprehension questions: They were required to answer the questions such that they used the forms under focus. The concomitant training activities – in this condition and in the remainder of the conditions – included sentence completion, sentence correction, and gap-filling.

In the *implicitly* instructed condition, there was no formal instruction provided. The reading texts were followed with comprehension questions whose aim was negotiation of meaning and communication of ideas; it was ultimately hoped to find out whether the parallel forms inherent abundantly in the passages could be processed as intake by the subjects. The participants were, then, guided through a number of unfocused activities related mostly to the same theme under study. Here also, they were required to speak out their minds and negotiate meaning with no due or direct attention attributed to the forms present therein. As for feedback, it was provided by the instructor implicitly, only when necessary and in case of a communication breakdown, mainly in the form of recasts with no attempt on his part to draw attention to the rules underlying the erroneous forms.

As for the third condition, it was a combination of both explicit and implicit instruction i.e. a *differentiated* type of treatment: *explicitly*, room was secured for the provision of formal instruction in the start of the instruction, and *implicitly*, target forms were *enhanced* typographically, through the reading texts, by way of underlining to draw learners' attention to both meaning and form at the same time. Stated differently, the tasks were partly an attempt on the part of the researcher to focus the participants' attention on the use of parallelism in English, but this was coupled with negotiation of meaning. Grammar instruction and meaning-based interaction merged through grammar consciousness-raising tasks. The researcher hoped that participants would develop knowledge and awareness of the target formal features for further communicative use. Feedback was used explicitly (by restating the rule, for example), specially in beginning stages of the instruction, but in later stages the implicit type was also made use of in the form of recasts and clarification requests, notably.

3.3.2. Instruments

All administered tests consisted of an *untimed Grammaticality Judgment Test*. These were two similar but not identical tests which made up the pre-test and the post-test.

The development of L2 grammatical parallel structures was measured by means of an *untimed paper-and-pencil Grammaticality Judgment Test* (GJT), targeting explicit knowledge of the structures under study. As a matter of fact, GJTs require the learner to indicate whether a particular item is grammatically correct or incorrect. The test-takers were given a number of sentences containing correct and incorrect realizations of the target structure, and were instructed to identify which was which. Seven sentence items were correct and seven incorrect, giving a total of fourteen sentences. The respondents did not complete the tests under time constraints.

Why the untimed GJT? A number of considerations motivated its choice. One reason why may be the fact that it is designed to measure explicit knowledge. Explicit knowledge tests, by definition, call on one's explicit knowledge of a particular rule of grammar, prompt its use as a monitor, allow the test-taker some processing time, and focus attention on form. A second reason is that comprehension usually takes place before production and the GJT requires more passive grammar knowledge in comparison with other tests. One may conjecture a guess: Why not test oral proficiency? The answer is that instruction is believed to affect written, before oral, proficiency; oral language use, being more time-constrained, requires higher degrees of automatization (Bialystok, 1979, 1989).

The GJT was administered at two different temporal points all along the experiment: The first before the treatment (Test/Time 0), the second after the treatment (Test/Time 1). It may be worth our while to note that, so as to avoid the likelihood of subjects completing the post-tests while drawing on some memorized input, no test sentence bore any resemblance to the sentences included in the treatment condition.

The *pre-test*, delivered in written form, consisted of fourteen sentences, divided evenly between grammatical and ungrammatical and running hierarchically across different levels – the word, the phrase, and the clause levels, respectively. Test-takers were required to indicate in their own processing time whether each sentence was grammatical or ungrammatical by ticking where appropriate. The pre-test was meant to see if groups would reveal any statistically significant difference prior to instruction and to ensure that any possible comparative effects attributed to type of instruction would not be related to prior knowledge of any of the groups (see Appendix 1).

Regarding the *post-test*, it was administered a week after instruction took place to investigate whether type of instruction had different learning effects i.e. to inform the research question and test our hypothesis. It was similar to the pre-test but not identical. It also contained an untimed GJT with fourteen sentences, split evenly between grammatical and ungrammatical and running hierarchically across the same types of construction, but the test items were different. The subjects were given the same test direction as in the pre-test (see Appendix 2).

3.3.3. Scoring the GJT

The same scoring procedure was adopted in the pre-test and the post-test. Each test item was dichotomously responded to as grammatical or ungrammatical, and scored on a 0 to 1 point scale. The participants were awarded a score of 1 if they judged a sentence correctly, giving a maximum possible score of 14. Incorrect judgments were all scored 0 – all tests were worth at most fourteen points. There were no failures (e.g., abstaining, forgetting, missing), whatsoever, on the part of the respondents to respond to a test item (see Appendix 3).

3.3.4. Analysis

The effect of different types of instruction was evaluated, giving way to a three-level between-subjects variable adopted to define instruction (namely, *differentiated* instruction, *explicit* instruction and *implicit* instruction), and a two-level within-subjects variable (T0 and T1) which included the *pre-test* and the *post-test*. Raw scores were entered and calculated for further use in the statistical analyses using the Statistical Package for the Social Sciences (IBM SPSS) software (version 21). In order to answer the research question, and thus put our hypothesis to the test, we submitted the raw scores for the untimed GJT to an *Independent-Samples T-Test* (a between-subjects design).

4. Results and Discussion

First year university English language learners ($N = 30$) took the *untimed GJT*. It was necessary to make sure that the compared groups have roughly the same point of linguistic departure, which is why the pre-test was conducted. First, an *Independent-Samples T-Test* was conducted on the pre-test scores revealing no statistically significant difference prior to instruction between subjects in the *Differentiated* condition ($M = 6.60$, $SD = 1.506$) and those in the *Explicit* condition ($M = 6.90$, $SD = 1.663$), $t(18) = -.423$, $p > .05$ (see below Pre-Test 1, Tables 1a&b).

Second, running the *Independent-Samples T-Test* on the pre-test scores of the *Differentiated* instructional group and the *Implicit* group revealed no statistically significant difference prior to instruction between subjects in the former condition ($M = 6.60$, $SD = 1.506$) and those in the latter condition ($M = 6.40$, $SD = 1.506$), $t(18) = .297$, $p > .05$ (see Pre-Test 2, Tables 1a&b).

Third, the *Independent-Samples T-Test*, conducted on the pre-test scores of the *Explicitly* and the *Implicitly* instructed groups, revealed no statistically significant difference before instruction between subjects in the *Explicit* condition ($M = 6.90$, $SD = 1.663$) and those in the *Implicit* counterpart ($M = 6.40$, $SD = 1.506$), $t(18) = .705$, $p > .05$ (see Pre-Test 3, Tables 1a&b).

All in all, since the obtained t -values are less than the critical t -value (2.101) required for significance, and since the p -values are greater than .05 in all three comparisons, it can be concluded that there is no statistically significant difference between the means. Therefore, these results indicate that any comparative, or say differential, effects attributed to instruction will not be related to prior knowledge of any of the groups.

Table 1a.

Group Statistics

Test Groups	N	Mean	Std. Deviation	Std. Error Mean	
Pre-Test 1	Diff. G.	10	6.60	1.506	.476
	Exp. G.	10	6.90	1.663	.526
Pre-Test 2	Diff. G.	10	6.60	1.506	.476
	Imp. G.	10	6.40	1.506	.476
Pre-Test 3	Exp. G.	10	6.90	1.663	.526
	Imp. G.	10	6.40	1.506	.476

Table 1b.

Independent-Samples T-Test for pre-test scores of the three dichotomous groups

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Pre-Test 1	Diff. G. - Exp. G.	.784	.387	-.423	18	.677	-.300	.709	-1.791	1.191
	Diff. G. - Imp. G.			-.423	17.824	.677	-.300	.709	-1.792	1.192
Pre-Test 2	Diff. G. - Exp. G.	.000	1.000	.297	18	.770	.200	.673	-1.215	1.615
	Diff. G. - Imp. G.			.297	18	.770	.200	.673	-1.215	1.615
Pre-Test 3	Exp. G. - Imp. G.	.784	.387	.705	18	.490	.500	.709	-.991	1.991
	Diff. G. - Imp. G.			.705	17.824	.490	.500	.709	-.992	1.992

In pursuit of our aims, and in order for us to answer the research question and, therefore, test our hypothesis, an *Independent-Samples T-Test* was conducted on the post-test scores of the *Differentiated* instructional group and the *Explicit* group showing a statistically significant difference due to type of instruction between the former training condition (M =

12.60, SD = 1.350) and the latter condition (M = 10.20, SD = 1.229), $t(18) = 4.157$, $p < .05$ (see below Post-Test 1, Tables 2a&b).

Second, conducting the *Independent-Samples T-Test* on the post-test scores revealed a statistically significant difference after instruction between subjects in the *Differentiated* condition (M = 12.60, SD = 1.350) and those in the *Implicit* condition (M = 7.80, SD = 1.317), $t(18) = 8.050$, $p < .05$ (see below Post-Test 2, Tables 2a&b).

Third, running the *Independent-Samples T-Test* on the post-test scores of the *Explicit* group and the *Implicit* group indicated a statistically significant difference due to instruction between subjects in the former condition (M = 10.20, SD = 1.229) and those in the latter condition (M = 7.80, SD = 1.317), $t(18) = 4.213$, $p < .05$ (see Post-Test 3, Tables 2a&b).

What does this mean? In Hinton (2004), and Miles and Banyard (2007), the critical value of t required for significance, at .05 level of significance, with 18 degrees of freedom, is 2.101. Since the t obtained in *comparison 1* ($t = 4.157$), *comparison 2* ($t = 8.050$), and *comparison 3* ($t = 4.213$), is higher than the required t , and since the obtained p -value (2-tailed) is .001, .000, and .001, respectively i.e. less than .05, the results are significant, suggesting that there is a significant difference between the means. Therefore, we reject the *null hypothesis* that *differentiated instruction* does not make a difference i.e. that there is no difference in the learning of parallel grammar structures between the three groups, in particular the *Differentiated* instructional condition. Put otherwise, this indicates that the null is incorrect, that there is a relationship between *Differentiated* instruction and the learning of parallel structures, that *differentiation* is *inclusive* in nature, and that the difference between the instructional treatments is not likely to be due to chance.

Table 2a.

Group Statistics

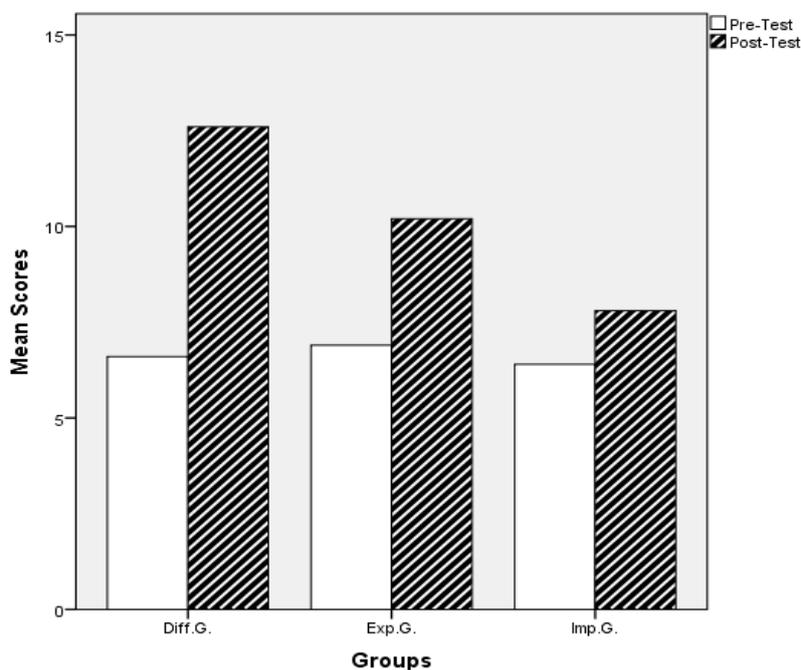
Test Groups	N	Mean	Std. Deviation	Std. Error	
Post-Test 1	Diff. G.	10	12.60	1.350	.427
	Exp. G.	10	10.20	1.229	.389
Post-Test 2	Diff. G.	10	12.60	1.350	.427
	Imp. G.	10	7.80	1.317	.416
Post-Test 3	Exp. G.	10	10.20	1.229	.389
	Imp. G.	10	7.80	1.317	.416

Table 2b.

Independent-Samples T-Test for post-test scores of the three dichotomous groups

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Post-Test1	<i>Equal variance assumed</i>	.019	.891	4.157	18	.001	2.400	.577	1.187	3.613
	<i>Equal variance not assumed</i>			4.157	17.845	.001	2.400	.577	1.186	3.614
Diff. G. - Exp. G.	<i>Equal variance assumed</i>	.056	.816	8.050	18	.000	4.800	.596	3.547	6.053
	<i>Equal variance not assumed</i>			8.050	17.989	.000	4.800	.596	3.547	6.053
Post-Test2	<i>Equal variance assumed</i>	.017	.897	4.213	18	.001	2.400	.570	1.203	3.597
	<i>Equal variance not assumed</i>			4.213	17.916	.001	2.400	.570	1.203	3.597
Exp. G. - Imp. G.	<i>Equal variance assumed</i>									
	<i>Equal variance not assumed</i>									

Below is a summary *bar chart* which is a good graphical display, or visual representation, of the data, as the height of each bar is proportional to the knowledge score mean of each group.



Graph 1.

Bar Chart of global means for pre-test and post-test scores of the three groups

5. Conclusion and Recommendations

The present paper has investigated the role of *differentiated instruction* in the promotion of *inclusive classrooms*. The results of the study are positive and very informative, but it remains to be determined in future research agendas whether grammar instruction constitutes a barrier to individuals with special needs and disabilities – knowing that teaching practices have contributed to the exclusion of those who do not fit the classroom *norm*. Our position is that the real handicap is not disability *per se* but the teacher’s pedagogical practice and type of instruction that adds to the mentally or physically handicapped a further methodological handicap. When dealing with the blind, for instance, the teacher may invest in their auditory ability; as for the deaf, they may be addressed visually.

It is our contention that inclusive efforts cannot be effective if they are not met with changes in the way teachers teach so as to match the way students, with and without disabilities, learn. By considering varied learning needs, teachers can develop personalized instruction enabling all learners in the classroom to learn effectively. To do this, changes in the curriculum are very much in order, a curriculum by which the teacher sets different expectations for students based upon their readiness. This, in turn, calls for training teachers to respond to diversity, differentiation, and inclusion, let alone sensitizing them to reflect on their attitudes towards difference, disability.

To achieve full inclusion and address all forms of diversity and exclusion, it goes without saying, a student with special needs and disabilities should attend the same school with non-disabled peers, for we cannot reach ‘education for all’ without including individuals with disabilities. For so doing, work should be done to eliminate legal barriers, not to mention changes in thinking, starting from the school staff up to policy makers – a collaborative, on-going work which is central to inclusive practice.

To end on a positive note, diversity and disability should be viewed as an incentive to *innovate* the curriculum, pedagogy, and assessment i.e. the use of differentiation so as to move from exclusion to inclusion.

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Appendices

Appendix 1. The Pr-test

Which of the following sentences is grammatically parallel and which is nonparallel? Tick as appropriate.

Single words:

1. They waited four hours at the airport, reading and sleeping. **[Grammatical..... / Ungrammatical.....]**
2. The doctor recommended plenty of food, sleep and exercising. **[Grammatical..... / Ungrammatical.....]**
3. I am happier at my new job than I was at my old one. **[Grammatical..... / Ungrammatical.....]**
4. For the first time in his life he had a job, a home, and family. **[Grammatical..... / Ungrammatical.....]**
5. Syntax, morphology, and the area of phonology are the core areas of linguistics. **[Grammatical..... / Ungrammatical.....]**
6. I was happy and my parents happy too. **[Grammatical..... / Ungrammatical.....]**
7. Global warming affects humans, the environment, and is scary. **[Grammatical..... / Ungrammatical.....]**

Phrases:

8. To chew carefully and eating slowly are necessary for good digestion. **[Grammatical..... / Ungrammatical.....]**
9. To swim in a lake is more pleasant than swimming at the seashore. **[Grammatical..... / Ungrammatical.....]**
10. The cat climbed over the fence, up the tree, and onto the roof of the house. **[Grammatical..... / Ungrammatical.....]**

11.The judge told her to take the stand and tell the truth. [Grammatical..... / Ungrammatical.....]

Clauses:

12.A father who spends time with his son and who thoughtfully answers his son's questions will be respected and loved. [Grammatical..... / Ungrammatical.....]

13.He appreciated neither what she said nor how she said it. [Grammatical..... / Ungrammatical.....]

14.She's asking not where he went but the time he went. [Grammatical..... / Ungrammatical.....]

Appendix 2. The Post-Test

Which of the following sentences is grammatically parallel and which is nonparallel? Tick as appropriate.

Single words:

1. He introduced aids to understanding such as paintings, recordings, pieces of sculpture, and guest lecturers. [Grammatical..... / Ungrammatical.....]
2. He was not only kind but also knew when to help people. [Grammatical..... / Ungrammatical.....]
3. Bill not only passed the test but also wrote the best paper in the class. [Grammatical..... / Ungrammatical.....]
4. He was a waiter, a tour guide, and taught at school. [Grammatical..... / Ungrammatical.....]
5. It's harder to do long divisions than dividing with a calculator. [Grammatical..... / Ungrammatical.....]
6. The dentist did not let me eat or drink anything for at least an hour. [Grammatical..... / Ungrammatical.....]
7. The ambassador spoke quietly and with force. [Grammatical..... / Ungrammatical.....]

Phrases:

8. To support his family and to put himself through college, he worked seven hours a day. [Grammatical..... / Ungrammatical.....]
9. I debated whether I should give the beggar money or to offer him food. [Grammatical..... / Ungrammatical.....]
10. I hope to vacation either in Spain or in Ireland. [Grammatical..... / Ungrammatical.....]
11. The instructor recommended several books for outside reading and that we should attend a play dealing with our subject. [Grammatical..... / Ungrammatical.....]

Clauses:

12. If you write or if you telephone, wait for two weeks until I return from Singapore. [Grammatical..... / Ungrammatical.....]
13. Unfortunately for all of us, what she says and she does are very often two different things! [Grammatical..... / Ungrammatical.....]
14. My employer informed me that I would be sent to Hong Kong and I should make arrangements to leave in about two weeks. [Grammatical..... / Ungrammatical.....]

Appendix 3. The Scores

	T0				T1		
N	Diff. G.	Exp. G.	Imp. G.	N	Diff. G.	Exp. G.	Imp. G.
1	6	9	8	1	12	12	7
2	6	6	4	2	11	9	8
3	5	5	6	3	13	9	10
4	8	6	6	4	14	9	8
5	7	9	8	5	14	11	6
6	4	5	7	6	14	10	7
7	6	6	4	7	12	11	8
8	8	9	7	8	13	9	7
9	7	8	8	9	10	12	10
10	9	6	6	10	13	10	7

Ahmed Chaouki Hoadjli, Ph. D. & Khidar Khadoudj
Faculty of Arts and Foreign Languages
University of Biskra, Algeria

STUDENTS' ATTITUDES TOWARDS THE INCORPORATION OF AN ORAL TEST IN THE ALGERIAN SCHOOL SYSTEM

Abstract

This study aimed at investigating English as a Foreign Language (EFL) learners' attitudes towards the implementation of an oral test in order to improve English language assessment and testing. To address all this issue, a quantitative approach was adopted. In relevance to this research approach, a case study design/ strategy was selected. As for the data collection methods, two tools were employed: A questionnaire and an interview. The population of this study was fourth year pupils at 'Cid Nouredine Middle School' in Tolga in the South East of Algeria. The whole population consisted in 111 pupils. In the present study, only 36 pupils were chosen. This number was the total pupils of one class. They were chosen purposefully based on the study requirements. Hence, a purposive sampling technique was used. In terms of the results, the findings revealed that many pupils had positive attitudes towards the implementation of this oral test. This is mainly because these pupils believed that, based on the improved test, their test scores are reflecting now their level in English language since such kind of tests assess their speaking abilities besides to assessing the other skills and language components. In terms of their perceptions of the experience of the group format, the majority of the pupils in this study reportedly affirmed that the speaking test provided a comfortable context for speaking assessment. Overall, one can say that the obtained results confirmed the hypotheses that this research set out at the early stages of this investigation.

Keywords: Achievement test, communication skills, formal assessment, formal oral test, group format, speaking abilities

1. Introduction

Over the last decades, there has been an increasing interest in learning English language all over the world. One main reason behind this is that English language has become the main means of communication in all domains of life. Therefore, many educational programmes have been devised to help learners master this foreign language. However, since the major purpose of learning a foreign language is communication, more attention has been given to teaching and assessing the speaking skill.

In Algeria, several reforms have been introduced to the curriculum to improve the level of middle school pupils in English language, and to enhance their speaking abilities. For instance, teachers are now encouraged to use different interaction patterns in the classroom, such as individual, pair and group work, in order to provide these learners with enough opportunities to speak and practise English language. In addition, this class is completely devoted to group tasks and oral communication activities. Nevertheless, the impact of these changes is hardly noticed. Teachers still focus on teaching vocabulary and grammatical rules. We believe that the root cause of this is that there have been no crucial changes in the assessment system. In other words, the way teachers assess their learners has not changed yet and has remained stuck to the traditional modes of teaching and learning.

Consequently, this research was conducted to investigate EFL learners' attitudes towards the implementation of a newly introduced oral test to enhance English language learning and assessment. Besides, an attempt was carried out to explore these learners' views on group

speaking assessment.

2 Literature Review

What is following is a related review of literature on some fundamental concepts relevant to this research work.

2.1 Language Assessment

Language assessment is an integral part of foreign language teaching and learning process. It plays a significant role in the education of English language learners. Gitaski and Coomble (2016) emphasise that whatever the type of language assessment is, it always involves collecting, interpreting and evaluating information about learners' learning. As there is no single technique that can be employed to gather such kind of information, different assessment and evaluation tools are used to identify learners' needs and enhance instruction.

2.2 Evaluation, Measurement and Testing

According to Bachman (1990), the terms evaluation, measurement and test are often used interchangeably. However, this may distract attention from the fact that each concept has its distinctive features and that a clear understanding of the basic differences among them is crucial to the proper development and use of language tests.

2.2.1 Evaluation

It can be defined as the judgments teachers make, as well as the actions they take, which are based on the systematic information they collect about their learners, such as decisions related to learners' promotions or retention at the end of the school year. It also refers to the decisions teachers make regularly about the type of test to create when to give it, and what language material or abilities to assess (Casas, 2011).

2.2.2 Measurement.

Orlich et al. (2013) emphasise that measurement is a quantitative description of students' performance. In other words, it is the process of assigning numbers to assessment results.

2.2.3 Test

Bachman (1990) illustrates that a test is one type of measurement tools, which is devised to obtain a representative sample of an individual's behaviour. It is a way to assign numbers to the attributes and abilities of learners using an explicit procedure. In other words, tests are created to measure learners' learning and achievement based on specific objectives and material, which are already determined by the teacher (Ryan et al., 2013).

2.3 Definition of Speaking

Speaking is an integral part of people's daily lives. Bygate (1987) illustrates that people are often judged by what they say and that through their speech they can make or lose friends. Thus, speaking is the skill that serves as a means of social solidarity, social ranking, professional development and business.

Flucher (2014) argues that defining speaking or identifying its constituents is a question of defining construct. Hence, speaking has to be related to observable 'things' that can be graded. However, Lado (1961) sees that the construct of speaking could not have an operational definition. As a result, he suggests testing linguistic elements to avoid confusions between the construct and variables, such as 'talkativeness' and 'introversion'. This approach is known as the 'Trait Theory' approach to construct validity. Besides, Chapelle (1999) believes that it may be more convenient to consider the contextual factors since they can affect discourse and test score (as cited in Flucher, 2014). In fact, the definition of construct could include many other factors.

In short, there is exists no operational construct definition that can capture all the elements or aspects of human communication. This is due to its complexity. Moreover, no test of

speaking that can measure everything can be found. Consequently, selections are based on test purpose and the interpretations of the scores.

Our knowledge about what is meant by to 'speak' can be used to define constructs that are useful for the different testing purposes. The construct definition should then be judged according to its utility in making inferences from test scores, and its usefulness for establishing a validity argument that creates a link between a test score and its interpretation (Bachman, 1990).

Thus, a construct can be made using research findings about speaking and testing second/foreign language teaching and through a process of 'pick and mix'. That is, there has to be a rationale and empirical evidence to support the 'mix' in terms of test purpose. However, Butler et al., (2000, p. 3) state that 'the available research does not provide a firm foundation for constructing a specific test of speaking as part of second/foreign language academic communication competence' (Butler et al., 2000). This means that there is no true construct definition for second language academic communicative competence and there is still a need for more research.

2.4 Assessing Speaking

Speaking is an interactive process of constructing meaning that involves producing, receiving and processing information (Florez 1999) (as cited in Comings et al., 2006, p. 124). Thus, because of its interactive nature, speaking is often tested in live interaction. However, assessing speaking requires special procedures in order to ensure the reliability and validity of the scores. One of the reasons is that the test discourse is completely unpredictable. Although the speakers in a test have to talk about the same topic and have the same roles and aims, it is impossible to find two conversations that are the same. In addition, as the rating process involves human raters, there is some inevitable variability.

3. The Study

3.1 Research Questions

This study investigated the following research questions:

RQ1: What are the pupils' perceptions of a new oral test?

RQ2: What are the pupils' attitudes towards the implementation of an oral test; and what are the factors that contribute to their attitudes?

RQ3: How do pupils perceive their experience of group speaking assessment?

3.2 Research Hypotheses

This research was based on the following hypotheses

RH1: There is a correlation between pupils' perceptions of English language learning and assessment and their attitudes towards the implementation of an oral test.

RH2: There is a positive relationship between the use of group speaking assessment and pupils' attitudes towards the implementation of an oral test.

RH3: There is a positive relationship between the use of group speaking assessment and pupils' speaking performances.

3.3 Research Aims

1. The general aim of the present study was to investigate EFL learners' attitudes towards the implementation of an oral test, as well as to identify the factors that contributed to their attitudes.

2. The specific aims were:

- To explore pupils' perceptions of English language learning and assessment;
- To determine the effectiveness of group speaking assessment; and
- To see how pupils perceive their experience of group format.

3.4 The Reasons for the Choice of Group Assessment Format

We think that group assessment can be more appropriate if oral tests are adopted in the Algerian middle schools. This is because of several reasons. For example, since classes in Algeria are overcrowded, we think that group assessment can be cost and time effective. In addition, it allows interaction between test takers. This can create real contexts, and enables raters to assess test takers' communication skills.

Moreover, the use of rating checklists can be very useful because they can help raters write their comments quickly. They can also provide test takers with information about their weaknesses and strengths. Hence, they can find ways to improve their speaking performances.

Therefore, we chose group format to test the speaking abilities of the participants in this research. Then, we questioned them about its effectiveness, and whether it created a comfortable context for speaking assessment or not.

4. Research Methodology

4.1 Research Approach

The research approach adopted to conduct this study was the qualitative approach because it is thought to be appropriate for such kinds of issues. In other words, it served the nature of our research. The qualitative approach, as asserted by Nunan (1992), uses textual analysis and is very effective in the exploration and interpretation of participants' beliefs, opinions, attitudes and motivation. A similar definition states that "qualitative approach is concerned with subjective assessments of attitudes, opinions and behaviours" (Kothari, 2004, p. 5).

4.2 Research Strategy

When carrying out a study, a researcher has to make many important decisions. One of these crucial decisions is related to the choice of a research strategy. 'A strategy is a plan of action designed to achieve a specific goal' (Descombes, 2014, p. 3).

Thus, in the present study, the strategy that was used was a case study. First, it was used because there was a clear link between the purpose of the research and the chosen strategy. In addition, we believed that it would be successful in achieving the aims of the present research as it would produce appropriate kinds of data. A case study is the strategy that 'provides a unique example of actual people in actual situations, enabling readers to understand ideas more clearly than simply by presenting them with abstract theories or principles' (Cohen et al., 2005, p. 253).

4.3 Population and Research Sample

The population of this study was fourth year pupils at Cid Noureddine public middle school in Tolga, Biskra (Algeria). It consisted of 111 pupils. One class, which included 36 pupils, was chosen to participate in this investigation. Thus, the sampling technique that was selected for the present research is a purposive sample. The characteristics of this method of sampling are as follows:

- It is used by some arbitrary method because it is known to be representative of the total population; or it is well known that it will produce well-matched groups.
- Its main idea is to pick out the sample in relation to some criteria, which are considered important for particular studies.
- This technique is appropriate when the study places special emphasis upon the control of specific variables (Hoadjli, 2016, p. 52).

4.4 Data Collection Methods

Two data collection methods were employed to collect the appropriate data namely, a

questionnaire (preliminary and final in addition to interviews. First, the preliminary questionnaire (See Appendix 1) was used to explore pupils' perceptions of English language learning and assessment. Then, the final questionnaire (See Appendix 2) was employed after the participants took a speaking test (See Appendix 3) in order to investigate their attitudes towards the implementation of a Formal Oral Test. We also conducted semi-structured interviews (See Appendix 4) to elicit more information about the participants' attitudes and opinions.

Table1.

The Order of using data collection methods:

Stage One: Preliminary Study (Diagnosis) Exploring pupils' perceptions of English language learning and assessment Data collection method: A preliminary questionnaire
Stage Two: Test Implementation A speaking test (achievement test)
Stage Three: Final Study Investigating pupils' attitudes towards the implementation of a Formal Oral Test. Data collection methods: A final questionnaire and an interview

4.5 Data Collection Procedures

The preliminary questionnaire-items were handed to the respondents in a session of English language. All these respondents responded to the questionnaires in the same session. Then, after taking a speaking test, the participants were given the final questionnaire-items. We followed exactly the same procedures when collecting the data using the final questionnaire.

We conducted interviews to supplement our questionnaire data, nine pupils were randomly chosen from the sample to be interviewed. The participants were informed about the purpose of the interview in advance, and at the beginning of each interview. The interviews were conducted in the target language. However, it is worth mentioning that the interviewer sometimes translated some questions into the participants' native language, so that the interviewed pupils could better understand the questions. Even the interviewees were allowed to speak in Arabic (their L1) whenever they felt unable to express their ideas in English language. All the interviews were audio recorded. The time devoted to each interview was between four to seven minutes. We could not interview the pupils for a longer time because they had other classes to attend. Later, the interviews were transcribed into written versions.

4. 6. Data Analysis

The data analysis procedures for both questionnaires were the same. The collected data were analysed using the descriptive approach. With regard to closed-ended questions, all the percentages were calculated manually, and tables were created in Microsoft® Word. On the other hand, the data obtained from the interview were analysed following the various steps of Content-based approach.

5. Results and Discussion

The findings drawn from the analysis of the data obtained using the three data collection methods are positive in many respects. First, the preliminary questionnaire revealed that many pupils are aware of the importance of all aspects of English language, namely vocabulary, grammar and pronunciation. In other words, pupils know that they have to consider all the components of English language, and that the focus should not only be on one or two of them. Surprisingly, the results obtained show that a large number of pupils consider speaking as the most important skill that they have to master. Therefore, many of the pupils reported that what motivated them to learn English language was the desire to be able to communicate with native English speakers. They study English language not only to satisfy school requirements, and to be able to pass the “Brevet Examination du Moyen” (BEM) Examination and go to high school. Many of the pupils also want to improve their communication skills because they

believe that they are so important in their daily lives.

With regard to English language assessment, the results show that the currently used tests mainly assess pupils' degree of comprehension, as well as their mastery of grammatical rules. Additionally, the language skills that are almost neglected in achievement tests are speaking and listening. It is worth mentioning that only two marks are devoted to pronunciation. Hence, the majority of pupils are not satisfied with their test grades. They claimed that written tests did not really assess their progress in general and achievement in English language in particular. Taking into account their age, many pupils believe that they have good speaking abilities, but written tests do not allow these pupils to demonstrate them.

Furthermore, the results showed that the majority of pupils thought that tests covered a great extent of the lessons they dealt with in the classroom. Consequently, it can be concluded that teachers focus mainly on teaching grammar and vocabulary rather than developing pupils' language skills. It can be argued that teachers give no importance to teaching the speaking skill. They do not provide learners with enough opportunities to enhance their communication skills.

Moreover, this study revealed that almost all of pupils agreed that listening and speaking should be given importance priority in English language tests. They were convinced that these two skills were the most essential language skills. Accordingly, half of the respondents to the preliminary questionnaire embraced the idea of implementing a Formal Oral Test for several reasons. First, they claimed that it would contribute to the development of pupils' communication skills. Second, it would build pupils' self-confidence and self-esteem. Finally, the implementation of a Formal Oral Test will make English language assessment and testing more useful.

With reference to the preliminary questionnaire, pupils initially proposed that raters should assess them individually or in groups. Those who preferred individual assessment explained that they were shy, and they would be unable to speak in English language in front of other pupils. On the other hand, those who chose group assessment stated that it would be better than individual and paired assessment.

Concerning the speaking test that the participants took in the current study, the results obtained from the final questionnaire and interview showed that more than half of the pupils agreed that it was doable. They reported that the questions and tasks were clear and familiar. Overall, it was a new and interesting experience for the pupils. Besides, many pupils reported that the speaking test was the most important test to encourage them to use English language. It allowed them to communicate with each other, and to share their experiences, ideas, and opinions. As a result, the pupils have become more convinced that speaking tests are necessary to assess and improve their level of English language since these tests would enable them to discover their strengths and weaknesses. Moreover, they also reported that speaking tests could play an important role in the development of their personalities.

In addition, the data collected through this research indicated that most of the pupils were a little bit stressed during the speaking test because they were taking a speaking test for the first time in their lives, the pupils were anxious, especially at the beginning of the test. However, many of them stated that they started to feel comfortable and more confident after a few minutes. Some of the pupils claimed that they were happy and excited as they were speaking to each other in English. Generally, it seemed that the pupils enjoyed this new speaking text experience.

Furthermore, this study revealed the main problems that middle school pupils face when speaking. Primarily, it can be said that the shortage or lack of vocabulary is a major problem among pupils. Indeed, this leads, in turn, to their inability to form correct sentences. Consequently, they cannot express their ideas. Besides, they have some pronunciation problems. In other words, they are unable to pronounce some English sounds, and they have problems with word stress and intonation. Thus, some pupils have poor communication skills,

and they cannot effectively interact with other people in English.

In terms of their perceptions of the experience of the group assessment, the majority of the pupils indicated that group format provided a comfortable context for speaking assessment. They think that it can reduce stress levels and test pressure. Furthermore, it can motivate pupils to speak and share their ideas and opinions. On the contrary, a few pupils still believe that group assessment can cause stress and test anxiety. In addition, they reported that they would feel embarrassed if they make any mistakes. In general, these pupils cited some factors that would hinder their speaking performances.

Finally, with regard to learners' attitudes towards the implementation of a Formal Oral Test, the results obtained from the final questionnaire and interview show that many of the pupils approved of the implementation of a Formal Oral Test. That is, they agreed on the idea of arranging speaking tests in formal context for grades because of many reasons. First, they think that a Formal Oral Test will contribute to the improvement of pupils' speaking abilities. Second, it will develop pupils' self-confidence and self-esteem. Third, it will raise pupils' tests scores since many of them have good speaking abilities. Finally, the implementation of a Formal Oral Test will also enhance English language assessment and testing.

On the other hand, some pupils are against the idea of arranging speaking tests in formal context for grades because they believe that speaking tests were not necessary. They believe that pupils must focus only on reading and writing skills in order to succeed in their studies. In addition, they claimed that stress, test anxiety, increased pressure, and lack of confidence might negatively affect their speaking performances. Moreover, they argue that those pupils who do not speak English language well will get bad grades. Hence, the implementation of a Formal Oral Test will not be useful for them.

To reiterate, the present study aimed at exploring pupils' perceptions of English language learning and assessment. The results show that pupils are conscious of the fact that learning English requires mastering all the four language skills. In other words, they are aware of the importance of each aspect of English language learning. They also are aware that they have to develop the four language skills. However, they believe that speaking is the most crucial skill to be mastered due to its significance in daily life. Thus, since written tests do not assess their speaking abilities, they think that their test scores do not really reflect their levels in English language.

Moreover, we attempted to investigate learners' attitudes towards the implementation of a Formal Oral Test, and to identify the factors that contribute to their attitudes. The findings drawn from the preliminary questionnaires in the first phase of the study indicate that the pupils hesitated at the beginning. That is, they were not certain whether they had to agree with the idea of implementing a Formal Oral Test or not. However, the results obtained in the last phase of the study show that many of them think that it is a good strategy to develop their speaking skill.

In terms of the factors associated with their positive attitudes, we believe that the pupils formed their opinions based on their perceptions of English language learning and assessment. Besides, one of the factors that guided them to their opinions is the speaking test that they took in the second phase of this research. Many of them used words such as 'interesting', 'fun', 'happy', and 'excited' when describing the test. They also expressed their desire to take the speaking test again. Furthermore, there were other reasons that led to their positive attitudes towards the implementation of a Formal Oral Test. For instance, their beliefs that speaking tests will develop pupils' self-confidence and self-esteem, and it will improve pupils' test scores.

Moreover, this study sought to determine how learners perceive their experience of group speaking assessment. Similarly, when we compared the results of the first stage to those of the second stage, we noticed that more pupils now consider group assessment as the best method to assess pupils' speaking skills. This is mainly because they recognised its advantages when

they took the speaking test. For example, group format encourages pupils to interact with each other. It can also provide them with a comfortable context for speaking assessment and this will, in turn, reduce stress levels and test pressure.

With reference to the present study findings, it can be argued that group assessment had positive effects on the pupils' speaking performances, as well as their attitudes towards the incorporation of a Formal Oral Test. Therefore, we can say that all these results confirm the hypotheses on which the current research was based.

6. Conclusion and Recommendations

To recapitulate, this study was based on the problem that the currently used English language tests in Algerian middle/intermediate schools do not assess pupils' speaking abilities. Hence, they do not reflect a reliable picture of pupils' achievement and progress. In an attempt to sensitise policy makers, test developers, and teachers to the necessity for speaking tests, the present study aimed at investigating pupils' attitudes towards the implementation of Formal Oral Test. Additionally, we sought to examine the usefulness of group speaking assessment. The findings of this research revealed that middle school pupils had positive attitudes towards the implementation of Formal Oral Test. Moreover, they showed interest in-group format as it provided a comfortable context for speaking assessment.

• Recommendations

Some recommendations can be drawn from this study. These are as follows:

• For teachers

- Teachers should give more attention to teaching the speaking skills.
- During all the classes, teachers are required to use different interaction patterns to develop pupils' speaking abilities.
- Teachers should provide pupils with more opportunities to practise oral communication skills.
- Teachers should use authentic materials.
- Finally, teachers are required to be creative in order to provide motivating, and challenging learning environment.

• For pupils

- Pupils are advised to practise speaking out of the classroom context in order to enhance their speaking abilities.
- Pupils are required to take advantage of opportunities offered in the classroom to practise their communication skills.
- It is important to be exposed to authentic language in order to develop vocabulary and acquire fluency.

• For school administration

- The administration should supply teachers with the necessary materials that can support teachers' efforts to develop pupils' speaking skills, such as computers, laptops and data show projectors.

• For researchers

- Future researchers are recommended to conduct other studies in the language-testing field. They are encouraged to consider speaking assessment in middle and high schools. Besides, they can carry out other studies to examine the effectiveness of the different speaking assessment formats, such as paired and group format.

• For policy makers and test developers

- They are recommended to consider the implementation of a Formal Oral Test in order to develop pupils' speaking skills, as well as to improve English language learning and assessment. Additionally, they are recommended to consider the use of group speaking assessment format for all the reasons discussed before.

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Appendix 1

The Preliminary Questionnaire for Pupils

Dear pupils,

This research is conducted to explore fourth year pupils' perceptions of language learning and assessment in "Cid Noureddine" Middle School, Tolga (Algeria). We would like to ask you for your opinions on this subject. Thank you for the time you are taking to complete this questionnaire. All answers will be held in the strictest confidentiality.

1. Why do you study English language?

- To satisfy school requirements.
- To be able to pass the "Brevet" exam.
- To be able to read and write in English language.
- To be able to communicate with foreigners.
- Other reasons.

2. In your view, what aspects of English language is the most important?

- Vocabulary
- Grammar
- Pronunciation
- All the above

3. Please rank the following language skills in order of importance from 1 to 4 where 1 is the most important to you and 4 is the least important.

- Listening
- Speaking
- Reading
- Writing

4. Do achievement tests cover the content of what you have learnt?

- To a great extent
- To some extent
-
-

- To a very little extent
- No correspondence between the two

5. How are the testing methods used in these tests?

- The same in every test.
- Vary slightly from one test to another.
- Vary completely from one test to another.

6. What do you think the currently used tests assess?

- Your degree of comprehension.
- The amount of vocabulary you know.
- Your mastery of grammatical structures.
- Your ability to communicate.
- All the above.

7. How is the distribution of test-items among the test parts?

- Equal
- Not equal
- It depends from one test to another.

8. Which language skills are almost neglected in the currently used tests?

- Listening
- Speaking
- Reading
- Writing

9. Do you think the contents of these tests correspond with your interests?

- Yes.
- No.
- Somehow.

How?.....

.....

10. Do your marks in tests usually reflect your progress and achievement in English language?

- Yes.
- No.
- To some extent.

11. To what extent you are able to express yourself through writing?

- To a great extent.
- To some extent.
- To a very little extent.

How?

.....

12. To what extent you are able to express yourself through speaking?

- To a great extent.
- To some extent.
- To a very little extent.

How?

.....

13. In your opinion, should listening and speaking skills be given more importance in English language tests?

- Yes.
- No.

Why?.....

14. Do you think that the implementation of a Formal Oral Test will be a good idea to improve English language assessment?

- Yes.
- No.

Why?.....

15. How would you like your speaking performance to be assessed?

- Individually.
- In pairs.
- In groups.

Why?

End of Questionnaire

Appendix 2
The Final Questionnaire for Pupils

Dear pupils,

This research is conducted to explore fourth year pupils' perceptions of English language learning and assessment, and their attitudes towards the implementation of a Formal Oral Test. We would like to ask you for your opinions on this subject. Thank you for the time you are taking to complete this questionnaire. All answers will be held in the strictest confidentiality.

1. How was the speaking test?

- Very easy - Easy - Neutral - Difficult - Very difficult

2. Were the questions/tasks the ones you had never encountered or expected so far?

- Yes. - No. - Somehow.

3. Were the questions/tasks in the speaking test explicit and clear?

- Yes. - No. - Somehow.

4. How did you feel during the speaking test?

.....

5. Did the assessor encourage and motivate you during the speaking test?

- Yes. - No. - Somehow.

6. What were the difficulties that you faced during the test?

.....

7. What did the speaking test allow you to do?

.....

8. In your view, does group format provide an effective and a comfortable context for speaking assessment?

- Yes. - No. - Somehow.

How?

.....

9. Please rank the following language skills in order of importance from 1 to 4 where 1 is the most important to you and 4 is the least important to you.

- Listening - Speaking - Reading - Writing

10. In your view, what aspect of English language is the most important one?

- Vocabulary - Grammar - Pronunciation - All the above

11. Now, do you think that your marks in currently used tests usually reflect your progress and achievement in English language?

- Yes. - No. - To some extent.

Why?

.....

12. Do you think that the speaking test should be administered in a formal context for grades?

- Yes. - No.

Why?

.....

End of Questionnaire

Thank you very much for your help



Appendix 3 The Speaking Test

English Speaking Test

Good morning. How are you today?

Part 01

First, I would like to know something about you.

Q1: Who do you spend time with after school?

Q2: Do you enjoy reading books? Why?

Q3: Do you enjoy using the Internet in your free time?

Q4: Where would you like to go for your next holiday?

Part 02



In this part of the test, I am going to give each one of you a photograph. I would like you to talk about your photographs on your own for about a minute.

Here are the photographs. They show people spending time together in different situations.

The Questions



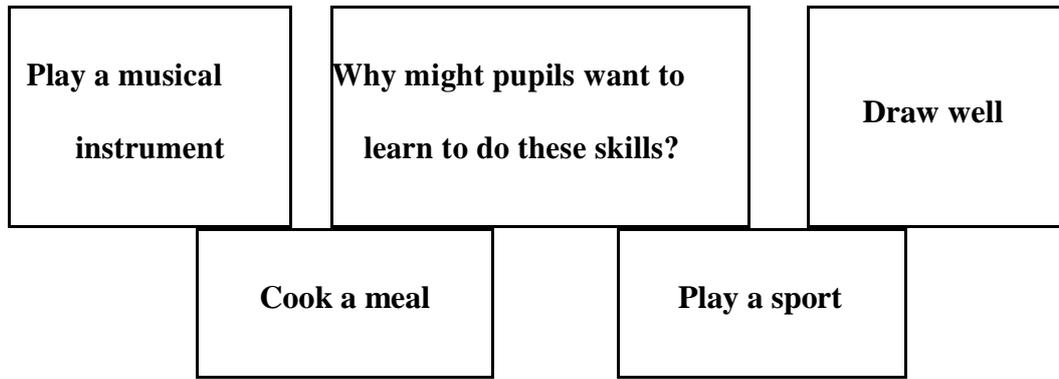
- What are the people enjoying about spending time in these situations?
- Which one of these would you prefer to do? Why?

Part 03

Now, I would like you to talk about something together for about two minutes.

I would like you to imagine that the school is going to start some after school classes to encourage the pupils to learn new skills. Here are some ideas for the classes and a question for you to discuss. First, you have some time to look at the tasks.

Speak another foreign language



Now, talk to each other about why pupils might want to learn these skills.

The Questions

- Do you think classes like these would be popular with pupils? Why?
- How important do you think it is for people to try new activities?

Thank you. This is the end of the test.

Appendix 4
Interview for Pupils

The Questions

Q1: How long have you been studying English language?

Q2: Do you like English language? Why?

Q3: There are four language skills, which are listening, speaking, reading and writing. In your opinion, which language skill is the most important for you? Why?

Q4: You sat for an English language speaking Test a couple of days ago. Is that right? How was that test? How can you describe that speaking Test?

Q5: How did you feel during the speaking Test?

Q6: What were the difficulties that you faced during the Test?

Q7: What did the speaking Test allow you to do?

Q8: In your opinion, has group format provided you with an effective and a comfortable context for speaking assessment? How is that?

Q9: Do you think that a speaking Test should be administered in a formal context for grades? Why?

-End of Interview-

Thank you for your collaboration

Nour El Houda Kheloufi, Ph. D. ¹
Faculty of Letters and Languages
University of Mentouri Brothers, Constantine 1, Algeria

A RHETORICAL-BASED VIEW TO PROMOTE EFL LEARNERS' CRITICAL THINKING AND PROBLEM-SOLVING IN AUTHENTIC LANGUAGE

Abstract

Thinking and problem-solving represent a crucial realm for building information. They require various grounds for knowledge structures. These knowledge structures can be expressed in a real or authentic scope of communication which needs rhetorical reasoning. The latter can be expressed in well-organised universal macrostructures. In the light of this requirement, the article reports on an experimental research which was conducted to investigate the effect of the authentic rhetorical structure of various genres on students' thinking and problem-solving skill. In this respect, 120 third-year randomly selected students of English divided into Control and Experimental Groups were involved in the study. A pre-test and a post-test were administered to both groups to measure their performance before and after the treatment. The comparison of the results and scores of both tests allowed showing some amelioration in EFL students' critical thinking and problem-solving skill via the rhetorical structure of various authentic genres and registers.

Keywords: authentic genres, authentic rhetorical structure, critical thinking, problem-solving.

1. Introduction

Language comprehension and text processing represent the basic ground for any foreign language learner. Indeed, the thinking skill and problem-solving strategies are always present when it comes to developing capacities of understanding and processing information effectively. At the cognitive level, EFL learners require specific techniques to find the most accessible ways which help them adapt in new situations and unfamiliar contexts of processing the information. For this reason, taking a critical stance at the various aspects of language guides learners into better interpretation of the message inferred from any material they encounter. In this realm, when it comes to an authentic application of language knowledge, many requirements should be raised because the problem-solving skill interferes to cope with the difficulty of that real situation. Hence, authentic materials represent a source of genuine knowledge structures as crucial aspects of language. They require a considerable attention into the various rhetorical features which characterise in turn the realm and scope of authentic communication vis-à-vis the foreign language context. These basic rhetorical features can be expressed through: language patterns and macrostructure, language functionality, and metadiscourse markers. The article reports on an experimental study which was conducted to describe the effect of this rhetorical manipulation of language on students' critical thinking and problem-solving skill.

2. Literature Review

2.1 Critical Thinking and Problem-solving Skill

Thinking is a crucial capacity which is part of the human mental activity. The processing of information included in the latter associates students' background knowledge

¹ Email: nhkheloufi@gmail.com

and the new learned information. In this respect, there are various connections at the level of the human mind to cope with new contexts of understanding. This activity similarly involves a problem-solving integration whenever there are problems in comprehension. Cognitively speaking, the thinking skill is processed through a deep reasoning along the various tasks and activities in any learning context and more particularly in reading (cf. Grabinger et al., 1995; Williams, 1998; Perry, 2014). Here, a critical stance may interfere to overcome any problematic situations encountered by learners as part of their “self-regulation strategies” (cf. Birtwistle, 1991; Waters & Waters, 2002).

In the same line of thought, thinking critically when encountering any reading material is entailed initially by the instructor/teacher to process the information effectively via accurate interpretations. The latter encourage crucial skills such as: “self-planning”, “self-monitoring”, “self-regularity”, “self-questioning”, and “self-reflecting”. When taking into consideration these skills, students will promote “self-awareness” and self-autonomy. These strategies make learners more efficient and autonomous in planning and organising their own learning environment, besides asking questions and finding explanations for any source of failure in understanding. This is part of developing a deep reflection and reasoning when dealing with reading materials (Ahmadi et al., 2013). Hence, in any problematic context, mainly in reading as an activity which requires a problem-solving process, students seek to cope with difficult situations using explanation of terms and understanding language structures in order to communicate successfully in the foreign culture.

The issue of the thinking skill in reading and the way it is related to investigate learners’ ability to read effectively is of great importance in pedagogy and EFL learning. Clay (1987) introduced an “analogy” between reading and driving in which “the brain’s capacity to handle reading is much like the brain’s capacity to handle driving” (as cited in Birtwistle, 1991, p.152). In other words, treating any situation and problem is monitored in the thinking zone of learners in which the tutor plays an important role to guide learners through making associations between previously treated situations and new problematic contexts. Here, for instance, he tries to help students activate their background knowledge in order to explain unfamiliar words or comprehend the content of a text. Thus, when learners are taught how to deal with problematic contexts, they learn at the same time how to think critically via the questioning skill and monitoring the way which helps them understand during processing (Van Essen, 2008).

Earlier on, Williams (1998) sees that there must be a focus on the issue of considering critical thinking in teaching a foreign language, because it gives a space for learners to deal with authentic situations. Problem-solving as an effective strategy is required in this process to find the possible solutions when encountering problematic situations. For instance, the teacher presents contexts or statements which require thinking critically and he tries to give them at the same time hints in order to help them in the interpretation of the hidden meaning inferred. This is part of problem-based learning (PBL) in which the teacher prepares challenging situations for students and takes the role of tutoring to guide them in the classroom during practice (Grabinger et al., 1995). They try to think through these situations and suggest solutions. This view is better applied with authentic contexts especially via their rhetorical realisations.

Moreover, taking a critical stance when dealing with any reading material is associated with the process of understanding and evaluating what is needed from what is read. The main focus is creating meaning and seeking the basic interpretation and translation of the ideas inferred from the material. Experienced readers who read frequently try to deal with any ambiguity at the lexical or at the conceptual (content) level via strategies of guessing and comparing the content of the present or the new context of the reading material with what was already available in their background knowledge, or schemata (Widdowson, 1983). Similarly, in the case of explaining any confusion of unfamiliar words encountered in the new context, learners

will be aware of these “inconsistencies” and try to guess mainly the meaning of words based on the context of use (contextual clues) in order to solve this problem. Hence, learners’ background knowledge is always present when trying to cope with a new context of learning (op. cit, 1998).

2.2 Rhetorical Features of Language Authenticity

Learners need an authentic context to language teaching, because the pedagogical requirements are in recurrent modifications and change. This is depending on the need to consider new approaches and methods in dealing with the variety of the genuine contexts. Teachers act as evaluators of learners’ situation trying to develop approaches and methods for their learning environment, because “learners are no longer passive recipients of the teaching process” (McCarthy, 2000, p. 17), where they should develop new capacities of ‘autonomous’ learning. The authenticity of the context of learning is required in developing these capacities in terms of cognitive awareness for language elements. In this respect, processing language data is realized in an interrelated way that stimulates authentic language learning and the purposeful manipulation of language during processing the information. In other words, the interpretation of a text which is reflected in an authentic context is based on considering the way the units of meaning are related to one another. This is again built upon a rhetorical analysis and interpretation of the message communicated in the authentic material.

The rhetorical point of view of language is specified through a description and analysis of structure with its conventional rules. Van Dijk (1980) encourages a linguistic point of view of discourse which is based on semantic combinations among the macrostructure of discourse. Respectively, this overall organisation is represented in the functionality and typology of discourse which in turn helps in the identification of the whole message as representation of sequenced sentences. This representation is an amalgamation of texts which refers to the arrangement of the units of meaning.

Furthermore, Martin (2002) focuses on two main language typologies: Expository and narrative. He describes them based on the conceptualisation of Grabe (2002) who in turn calls the latter ‘the family of narrative discourse’ which is characterised by being ‘typically episodic’ in nature (i. e., based on a given sequence of events). Narratives reflect the chronology of events in a formation of causality with the need for further explanation with some texts. For example, ‘personal recounts’ as part of history genre tell about the personal experience of individuals without the need to explain other details.

Additionally, there are specific linguistic features characterizing the context of genres. History genres, for instance, whether personal recount, autobiographical recount, biographical recount, historical account, factorial explanation, or consequential explanation, have certain rhetorical features which help in understanding and interpreting the information. Such rhetorical features are shaped through metadiscourse markers, language patterns, macrostructure, and language functionality (Martin, 2002). In this respect, specifying the type of situation or genre is determined by the whole functionality of the piece of discourse or genre. Identifying or recognising the typology of texts (i. e, text types) is considered as another facilitator to comprehend the message communicated by the writer. The typology of texts follow their functionality which can be descriptive, expository, persuasive, argumentative, and informative depending on the context of communication whether to inform, persuade, expose, argue or simply to describe something. This is at the higher level of communication. Hence, there are levels of describing genres in terms of “rhetorical/generic values”, “genre colonies”, and “individual genres”. The first deals with real and social criteria for description. The second reflects the wide contextual frames of analysis. The third “individual genres” are the prototypical productions of various text types resulting in different genres such as: “book blurbs”, “book reviews”, “advertisements”, “sales letters”, and “job applications” (Bhatia, 2002). Similarly, metadiscourse markers help in understanding the intertextuality of the piece of information or discourse. They are linguistic links that guide

the reader through the progression of the author's ideas in the piece of discourse. They make the connection between the various arguments and parts of information achieving the coherence of the whole textual unit. Metadiscourse markers as textual signals keep the relationship between the ideas of the author via cohesive links (moreover, furthermore, first, finally, as a result). They also have an interpersonal identification through the impact of the piece of discourse on the reader via markers identifying the author's point of view like in: believe, think, admittedly, probably, undoubtedly, of course, etc. (Hyland, 2003).

Likewise, metadiscourse signals have two main types: Interactive and interactional. The first one represents signals of the connection between the ideas of the author or the involvement of the arguments within the piece of discourse. It involves: "transitions", namely, furthermore, additionally, moreover; "frame markers" such as first, second, or finally; "code glosses" as, for example or for instance. The writer of the academic discourse or genre respectively uses these markers to signal the progression of his/her ideas, the logical connection of those ideas, besides any necessary explanations and exemplifications. Further interactive markers are: "endophoric markers" which point to any tables, diagrams, and sections in the academic or disciplinary genre through signals like: 'as mentioned in the above table', 'in section 4', 'see fig. 1'; besides "evidentials" which refer to previous literature said in the academic field (x argues that, y (2002), according to z) (Hyland and TSE, 2004).

Furthermore, the interactional function of metadiscourse markers, as classified by Hyland and TSE (2004), is expressed through: "hedges", "boosters", "attitude markers", "self-mentions", and "engagement markers". First, "hedges" are signals that represent the author's doubts around the topic of the piece of discourse (might, maybe, might be, perhaps, etc.). Second, "boosters" emphasise upon the ideas (clearly, in fact, undoubtedly, definitely, etc.). Third, "Attitude markers" express the author's opinions and attitudes (agree, fortunately, unfortunately, etc.). Fourth, "self-mentions" refer to the presence of the author (I, me, our, etc.). Finally, "engagement markers" are used when the writer wants to note any idea or aspect in the piece of discourse to signal it to the reader (you can see that, note that, consider, etc.). Thus, when relating students' critical thinking or the sense of analysis with the rhetorical consideration of language, their capacity of comprehension will be managed effectively as will follow presently.

3. Methodology

3.1 Participants and Context

This study represents an experimental research which was conducted to see the importance of a rhetorically-based view of authentic language to promote learners' critical thinking about the message communicated in various genres or registers. The participants involved in the study are randomly chosen 120 third-year students of English from the Department of English at the University Mentouri Brothers, Constantine 1, Algeria. They are divided into a Control Group and an Experimental Group of sixty students each. Students of both groups were given a pre-test to check their awareness and manipulation of the information presented in the material. The latter is an authentic newspaper article in which students were asked about the topic of discussion, the purpose of the author, the overall function and the macrostructure of various genres and registers. After the treatment, a post-test which serves the same purpose of analysing the information from a critical manner was administered to students.

3.2 The Treatment

The experimental study took 5 months of instruction focusing on an extensive practice to improve the critical ability of students. This is represented in their reflection on the rhetorical nature of various authentic genres. Students of the Experimental Group dealt with two types of authenticity: Real-world authenticity and disciplinary authenticity. The former is shown in seven newspaper articles and the latter is presented through three part-genres: An abstract of

medical studies, an introduction section in a sociology article, and a section of an article in economics.

3.3 Treatment Materials Analysis and Description

The treatment materials were critically analysed in terms of content and form. The first one is about a context where students manipulate the authentic information in a critical manner and the second emphasises the rhetorical realisation of that information. Hence, when dealing with real-world authenticity in newspapers language, students tended to analyse critically the contextual knowledge or the information presented. For instance, in reporting on a particular problem, students considered its particular Problem/Solution network of communication via a description of a situation (time and place)/problem (causes)/responses/evaluation macrostructure. Additionally, for articles of an argumentative nature like editorials, students took a critical stance of the information through: the topic of discussion, location, participants, event, problem, and solution.

As far as the disciplinary authenticity is concerned, students dealt with the authentic content of academic articles or genres through previewing the material and making assumptions about the topic of discussion. This is practiced via an abstract of an academic article in medical studies which is considered as an independent discourse or part-genre. It can be understood on its own as it might help the reader preview about the whole study of that material before actually reading it. In addition, the authentic disciplinary knowledge is also analysed through another part-genre which is an introduction section in a sociology article. Here, students dealt with the way the information is initiated in an academic realm through locating the main purpose of the article. Within the same context of the treatment, students of the Experimental Group practised also the way they make a content overview of another part-genre which is an article in economics. The analysis of form of these academic genres includes consideration of metadiscourse markers. For instance, when the author says “from this perspective” or “it was unfortunate”, this signals the author’s attitude. Again, when the writer says “in fact”, “it is true”, “certainly”, and “it is clear that”, these are markers of a point of emphasis (a booster). Thus, students made an analysis and description of the metadiscourse markers used in the academic genres, besides identifying the functionality of the whole unit of meaning. This helped them cope with any problems in comprehension as problem-solving tools and think critically about the various conceptions and arguments mentioned.

4. Results and Discussion

The results of the pre-test and the post-test of the Control Group and the Experimental Group (Henceforth PreCTL, PostCTL, PreEXP, and PostEXP) are compared according to the required statistical measures. They represent the mean of scores, frequency distribution of students’ scores, and the t-test level. All of these statistical inferences help the evaluation of any change(s) in the students’ performance. The following table summarises these measures:

Table 1.

Mean, Median, Mode, Standard Deviation, and Variance of the Control and Experimental Groups in the Pre-test and the Post-test

	PreCTL	PostCTL	PreEXP	PostEXP
Mean	6,95	6,67	6,70	12,25
Median	7,00	7,00	7,00	13,00
Mode	6	9	8	15
Std. Deviation	2,43	2,58	2,33	3,15
Variance	5,91	6,70	5,46	9,91
Range	8	9	9	12
Minimum	2	2	2	6
Maximum	10	11	11	18

The above table shows the mean of learners' scores as an important measure to see the difference of their performance in the pre-test (before the treatment) and the post-test (after the treatment). The Control Group's mean in the pre-test is 6.95 and in the post-test is 6.67. So, there is no significant improvement in the performance of the Control Group when comparing its means in the pre-test and the post-test. Concerning the Experimental Group, the mean in the pre-test is 6.70 and in the post-test is 12.25. As a preliminary observation at learners means, a significant improvement in the performance of students of the Experimental Group is noticed when comparing their pre-test and post-test. However, the mean in isolation is not enough to make sure definitely of the validity of the results. There are further statistical requirements to be considered in the phase of evaluation vis-à-vis the median, mode, range of scores, variance, standard deviation, and most importantly the t-test level.

Table 1 shows a difference between the performance of the Control Group and the Experimental Group in the pre-test and the post-test. As it is shown, the median (the value which mediates between the scores distribution) is 7 in the PreCTL, PostCTL, and PreEXP; while, in the PostEXP it is 13. Additionally, the mode (the frequent score in a set of scores) is 6 in the PreCTL, 9 in the PostCTL, 8 in the PreEXP, and 15 in the PostEXP. So, the median and the mode of the Experimental Group scores when compared to the Control Group show a positive performance.

Again, what is noticed from the previous table is the range of scores of PreCTL are between 2 as the lowest score and 10 as the highest score and in PostCTL are between 2 as the lowest and 11 as the highest. However, the Experimental Group's scores are between 2 as the lowest score and 11 as the highest in the pre-test and between 6 as the lowest score and 18 as the highest score in the post-test. Hence, the range of scores distribution of the Experimental Group is better than of the Control Group's. Moreover, the table shows that the variance (PreCTL/2,43, PostCTL/2,58, PreEXP/2,33, and PostEXP/3,15) and the standard deviation (PreCTL/5,91, PostCTL/6,70, PreEXP/5,46, PostEXP/9,91) record a rising point in the PostEXP. This proves that there is amelioration in the performance of the students of the Experimental Group.

In addition to all of the previously mentioned statistical inferences, there is one remaining crucial element in the statistical assessment called the t-test. The t-test is of great importance to precise the exact improvement of students. The following table shows the t-Test level recorded for both groups.

Table 2.

The t-test Value

		Paired Samples Test							
		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	PreCTL - PostCTL	.283	3.488	.450	-.618	1.185	.829	59	.532
Pair 2	PreEXP - PostEXP	-5.550	1.788	.231	-6.012	-5.088	-24.029	59	.000

The present research deals with a paired sample t-test comparison between the performance of the Control and the Experimental Groups in the pre-test and the post-test. The recorded means of both groups in the two tests have shown an improvement. In this respect,

there should be a consideration to see whether the difference in the performance of the Control and the Experimental Groups before and after the treatment did not happen by chance. Table 2 reporting the t-test value shows the measures of comparison: The “Mean”, the “Std. Deviation”, “Std. Error Mean”, lower and upper confidence intervals, “t” (t-score), df (degree of freedom), and the p-value as sig. (2-tailed) column which is the most important measure when considering the significance of the difference in the performance of both groups. The last column shows two main comparisons between the PreCTL group and PostCTL group measures and most importantly comparison between the PreEXP group and PostEXP group. This can be seen when considering the p-value as lesser than the standard alpha. 05, besides the t-test value between 0 and 1, the measures of comparison are significant. This means that the difference of performance is not caused by mere chance. Thus, this is representing an improvement in students’ performance and confirming the positive effect of the treatment.

5. Conclusion and Implications

The present experimental investigation reflects the students’ need to consider the critical point of view of authentic language. Students of the Experimental Group were exposed to a variety of generic and rhetorical structures in which they practised and analysed the information effectively. In this respect, taking a critical stance of the arguments expressed in each material was mastered to some extent by students via the extensive practice applied with them. The statistical evaluation of learners’ performance when comparing the results of the Control Group and the Experimental Group in the pre-test and the post-test proves better their progression, because they become more focused on the main elements of the ideas and arguments presented in the piece of genre.

Hence, students can cope with the critical side of language through analysing the information as updated form of knowledge like in the real-world authenticity and highly structured information as in the disciplinary authenticity. The rhetorical consideration of language is a reflection of presenting the information to readers as it was noticed in the real-world authenticity of newspapers language. This is reflected in the authenticity of style and content which helps students in turn during the process of comprehension and information processing. So the information, whether it is a news report or an argumentative article on any issue in politics, economy, and society, helps raise interesting discussions between students. Through this, they will be able to analyse the situation, consider the problems presented, and evaluate the opinions suggested. Consequently, when varying the authentic scope into the disciplinary authentic communication in terms of the different genres dealt with by students in the treatment, the rhetorical consideration is extended and helps them deal with the authentic material in a more logical way.

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Nora Achili¹
Faculty of Sciences
University of Boumerdes, Algeria

*CODE SWITCHING AND GENDER IN SMS TEXTING AMONG ALGERIAN
UNIVERSITY STUDENTS. THE CASE OF 4TH YEAR STUDENTS OF ENGLISH,
DEPARTMENT OF ENGLISH, UNIVERSITY OF ALGIERS 2*

Abstract

The paper at issue addressed the nature of SMS messaging by focusing on gender differences in terms of code switching types' use, on the one hand, and differences in language choice among male and female texters, on the other hand. The study consisted of the examination of a corpus of 120 messages sent by Algerian 4th year students of English belonging to a multilingual context in an attempt to identify instances of code switching and language use in their messages. The results highlighted the occurrence of two types of code switching namely: Extrasentential and Intrasentential switching types, with the last mentioned as the most frequent type. In terms of gender, the results showed significant differences in code switching behaviours between males and females, with females code switching much more, on the one side, and using Intrasentential code switching type more, on the other side. Conversely, Extrasentential code switching type was absent in both groups' messages. In terms of language use, English was the most frequently utilized language by both male and female texters. Despite the fact that both sexes use English in their messages, the data showed significant disparities in language use among male and female texters.

Keywords: code switching, gender, language use, multilingual context, SMS texting.

1. Introduction

Digital technology outstanding advancement has notably marked a real breakthrough in people traditional ways of communication. Plainly, online interactive media such as SMS (Short Message Service) messaging or texting (used interchangeably to refer to both the medium and the language variety here) is increasingly acknowledged as one of the most influential inventions that has greatly impacted on human language. With the use of mobile phones, language is held to be neither speech nor writing but a new-fangled and innovative mode of communication that is widely adopted and accepted among lay people and academia alike.

Over the past two decades, academic interest in SMS language has stressed the importance of considering SMS texting as a unique mode of communication that deserves particular attention, mainly by investigating its properties from different linguistic, pragmatic, cross-cultural perspectives. Ultimately, the main objectives of the initiated studies were geared to accounting for language variation and hence, providing evidence for the dynamic aspect of human language and its potential creativity and variety.

2. Review of Literature

Despite the widespread use of mobile telephony among people and the remarkable technological leap noted during the two last decades, academic interest in SMS texting is only recent and quite scattered. Early interest in SMS texting concerned the examining of the abbreviated forms among youngsters that are considered to be the heaviest users of messages when compared to adults or older texters (Thurlow and Brown, 2003; Crystal, 2008; Shortis, 2007; Kasesniemi, 2003; Hard af Segerstad, 2005; Haggan, 2007; Bush, 2005). The linguistic data analysis affirmed the assumption that youngsters use more deviations than adults in several cases and countries with one additional observation that disclosed contrasts in men

¹ Email: noraachili@gmail.com

and women texting styles. Indeed, texting is revealed to be more popular among youngsters, but with female texters outperforming their male peers in both the amount and the complexity of the texts produced (Ling, 2003; Kasesniemi, 2003; HardafSegerstad, 2005).

Yet, research says very little about SMS texters and their language use and choices in multilingual contexts where more than two languages are used. In fact, when reviewing the literature on SMS research, one noticed point deals with the fact that most studies were carried out in monolingual contexts where only the native language is used; or bilingual contexts where two languages are used: the native language in combination with English as a second language. The exceptionally few studies conducted in bilingual countries such as Kuwait, South Africa, Finland and Nigeria reported heavy use of code switching that resulted in a mixture of English with the national language in the users of SMS texts (Haggan, 2007; Deumert and Masinyana, 2008; Kasesniemi, 2003) or interestingly, the recourse to only one language while texting without language mixing (Chiluwa, 2008).

Nonetheless, one noticeable work that deals with code switching in multilingual contexts is reported and concerns AitMouloud (2011) investigation on the use of SMS among Algerian youngsters from the region of TiziOuzou, by examining code switching types and languages use. The results have shown that French is the language which is mostly used in SMS texts, followed by Non-Standard Arabic and then Berber (which is spoken by 69% of the population under study). Gender differences in code switching types' choice have also been spotted by demonstrating females' extensive use of Intersentential code switching type when compared to male texters. AitMouloud has concluded that despite the fact that participants are Berber and Arabic speakers, the participants use the French language in most SMS messages as a communicative strategy to guarantee a wider communication among young texters.

At this ultimate point, it is worth noting that more research including multilingual contexts is highly needed. In this vein, it is not wrong to assume that in multilingual contexts, one can possibly predict different and specific language uses as the mixture of two, three or four languages concomitantly as a natural consequence of languages in contact, on the one hand, and/or a consequence of the texters selected strategies for communication, on the other hand. Many linguistic features that are inherent to speakers evolving in multilingual social environments are generally represented by code switching, interferences, borrowings or language shifts. At the time being, these aspects are extensively studied by Sociolinguists in bilingual and multilingual contexts but received very little attention in SMS texting research.

2.1 Code switching in Research: Defining concepts

As previously stated, this paper intent is examining code switching (CS hereafter) practices in SMS texting in an endeavour to throw additional light on code switching from the angle of digital communication, which is quite genuine as this last-mentioned has continuously been considered in face to face conversations more specifically. But before moving to the core of our study, essential concepts that are related to Code switching definitions and the types connect to this latter ought to be clarified and explained in order to bring a clearer and comprehensive understanding of the topic under scrutiny. With this said then, one needs to understand first the basic terminology used in the literature as it is explained and shared among scholars.

Broadly, mixing codes or systems (used interchangeably to mean the same) is viewed as a habitual and often a necessary part of social interaction in many bilingual and multilingual communities where two (in bilingual communities) or more than two languages (in multilingual communities) are daily used Hoffman (1994). This, for many researchers (Hoffman, 1994; Wardhaugh, 2006; Gumperz, 1982; Myers-Scotton, 1995) comprises the alternative use of two or more than two languages during the same conversation or in the same utterance, which helped establish different code switching (CS, hereafter) types. Among these types, Hoffman (1991) reported the three most acknowledged types existing in the literature.

The first CS type is referred to as Intersentential CS type which is considered as the true CS that occurs above sentence level that takes place when using two languages by stopping

using one language to move to another. The second type is referred to as Intrasentential CS that occurs within sentences by including small constituents such as nouns, verbs or complements and longer and more complex constituents such as phrases and clauses. The third and last type is the Extrasentential or Emblematic CS type that occurs when bilinguals use tags, exclamations, interjections and idiomatic expressions (Hoffman, 1991, p. 104).

Additional to this, Poplack (1980) suggested two types of CS: the *Intrasentential* and the *Extrasentential* CS types. To Poplack, *Intrasentential* CS involves languages switching by using Nouns, Noun phrases, Verb phrases, verbs, Complements, Relative clauses and full Sentences. Conversely, *Extrasentential (or Emblematic CS) type* refers to the inclusion or use of tags, idiomatic expressions, exclamations and interjections. To Poplack, tags, idiomatic expressions, exclamations and interjections are freely moveable constituents which may be inserted almost anywhere in the sentence without fear of violating any grammatical rule (1980, p. 589). Conversely, Gumperz (1982) made a distinction between two different types of CS named situational and metaphoric switching. Situational switching refers to instances of code-switching that are motivated by the social event, whereas metaphorical switching is when people switch codes depending on the kind of topic, not the situation.

Evidently, agreement on one and definite typography is revealed difficult to attain with potential terminological problems related to CS when associated with the major composing linguistic units. In addition, the proliferation of CS type' definitions, with the different categories include *Intersentential*, *Intrasentential* and *Extrasentential* made the distinction between the three types unexpectedly difficult. Consequently, a decision is made to opt for Poplack's typology which we believe is the simplest and clearest distinction that could be made at this point.

In this respect, CS types will be analyzed according to Poplack's definitions of CS types by distinguishing between *Intrasentential* CS that involves nouns, noun phrases, verb phrases, adjectives, verbs, complements, relative clauses and sentences; and *Extrasentential* CS type which refers to the inclusion or use of tags, idiomatic expressions, interjections and exclamations. Therefore, both *Intrasentential* and *Extrasentential* CS types' definitions will be adopted in this study and utilized to analyze the data in the light of the two types. The two types will be used to refer to all the movements from one language (or languages) into the native or matrix language (or languages) as being a switch from one language to another. This will concern the total switch from one language to another, the insertion of complete sentences or single words within sentences from the target or guest language to the matrix one.

Yet, code switching shouldn't be viewed as a plain linguistic play and interplay of the systems as it serves very intricate individual, social and symbolic functions that are significantly multifaceted. Code switching for many scholars can be used as communicative strategies as well for face considerations in the situations the speakers are involved in (Myers-Scotton, 1995). Speakers by using code switching can also perform numerous acts such as asserting power, expressing identity, declaring solidarity and maintaining certain neutrality when both codes are used. Code switching can also be used as an accommodation strategy to listeners, to the topic and the perceived social and cultural distance where the motivation of the speaker is an important consideration in language or languages choices (Wardhaugh, 2006; Hoffman, 1994; Gumperz, 1982).

Along with these mentioned factors, Sridhar (1996) added the importance of languages distribution in multilingual contexts where differences are highlighted in terms of functionality and context. In fact, to Sridhar, the phenomenon of "*the asymmetric principle of multilingualism*" (1996, p. 50) is very common in the multilingual contexts where all the languages in the repertoire of a multilingual community are not equally distributed in terms of power, prestige, vitality or attitude and where some languages are more valued than others (Sridhar, 1996). This is explained by the number of roles played by any language as supported by Sridhar who claimed that the position of a given language on a hierarchy is determined by power or prestige or attitude but for very pragmatic considerations. Languages higher places in the hierarchy are justified by the number of the desired roles a language enables its

speakers to play in a given society (Sridhar, 1996). This is highly connected to the “*Selective Functionality*” (Sridhar, 1996, p. 50) as every multilingual develop competence in each of the codes depending also on their psychological needs and the contexts in which each of the languages is used.

A multilingual might have an excellent reading, writing, speaking, comprehending knowledge of one or two languages but might be more comfortable using one language for academic or professional purposes, and another for intimate or emotional expression. This is in part a function of differential command of registers (functional variety) but also of habitual association between language and context (Sridhar, p. 50). Consequently, every language in a multilingual context has a distinctive position depending on the roles and functions it fulfils in the society which help to represent distinct identities and consequently serve various communicative demands of multilingual communities (Sridhar, p. 53).

In addition to that, languages use and selection differences have been highlighted by many sociolinguistic studies that stressed the importance of emotional, psychological and symbolic reasons mainly in gendered communication. Notably, men and women don't communicate and use languages in the same fashion as both have different communicative goals. In fact, for many researchers (Brown, 1980; Cameron, 2003; Tannen, 1997; Lakoff, 1973; Trudgill, 1998; Tannen, 1994), these differences are attributed to psychological, symbolic or/and socio-cultural factors that make women and men use language differently in communication.

For some scholars, women are generally deprived of power and as a compensating consequence; they use more dramatically standard, prestigious languages and style shifts than men in a symbolic attempt to beat this powerlessness (Eckert, 1989). This also highlighted males' use of non-standard forms that reflect masculine solidarity such as toughness (Trudgill, 1974). Besides the symbolic drives that make women being attracted more to prestigious languages' use, the communicative intents are revealed to be different as well. In many communicative instances, women while using languages seem to be interested more in maintaining relationships and connections which is significantly different from men communicative intents that aim at holding opportunities of negotiating status and preserving identity (Tannen, 1997).

Interestingly enough, this is noted also in SMS texting studies where gender differences were observed. In fact, some studies (Kasesniemi, 2003; Ling, 2003) pinpointed the heavy use of texting mainly by girls who often place greater emphasis on providing emotional exchanges and maintaining inter-personal relations by using longer and more syntactically complex sentences. In contrast, males place greater emphasis on speed and information transmission by composing messages that tend to be brief, informative, practical and fact-oriented.

At this ultimate point, it deems reminding that what has been mentioned so far concerned CS in face to face conversations and concerns thus only CS practices in the real world, not the virtual or digital one. In the light of the previously mentioned attempts made in analyzing CS in SMS texts (Haggan, 2007; Deumert and Masinyana, 2008; Chiluwu, 2008), there is no doubt that further research is needed to distinguish between bilingual and multilingual linguistic behaviours in matters of code switching in connection to SMS texting. Indeed, any results and conclusions drawn in regard to face to face communication or digital communications in bilingual contexts cannot be generalized to multilingual ones, where more than two linguistic systems are used. It is not wrong to assume that in multilingual linguistic environments, possible mixtures between three or more languages are predicted and examining these possibilities, we believe, can throw additional light on the topic and bring more evidence on the particularity of multilingual contexts and texting practices.

3. Methods

3.1 Context

In the light of what has been reviewed so far, and in respect to the growing noteworthiness of SMS messaging as a social phenomenon and a subject of academic interest in many

countries all over the world, an investigation in the field that aims at understanding the mechanics of SMS texting within a multilingual context would be of high relevance and significance for a better understanding of the topic. Besides, working on SMS texting in relation with gender and code switching is purposefully set to approach the topic from three different lenses and exert the benefits of an interdisciplinary approach in research.

To this end, a case study that concerns multilingual female and male university students mastering four languages: Non- standard Arabic or Berber as mother tongues, Standard Arabic as a first language and a language of instruction, French as a second language and English as a foreign language and major at university, is carried out in order to account for the particular uses of SMS messaging in relation with code switching when handling more than two languages concurrently. This linguistic context is particular to the participants of this present case study as Algerian people in their everyday life interactions use almost three languages: Non-standard Arabic or Berber as mother tongues, Standard Arabic and French language referred to as a second language. This singularity has been inherited from the Algerian historical past of years of French colonialism that enhanced the image of the French civilization and as a consequence lifted the French language to a language of Education and eliteness.

In this particular scope, the study aims at accounting for the multilingual texters' behaviours by probing deeply into their messaging practices in terms of code switching types and language choices with one additional connection to gender. As mentioned earlier, this perspective has received very little attention in today's research agendas either in or out of Algeria and more to fill this gap in research on SMS texting in regard to code switching and gender in a multilingual setting and in an Algerian context, more specifically, two research questions are raised:

1. Do female students of English texters differ in their code switching from male student texters in terms of intra-sentential vs. inter-sentential code switching? If yes, how?
2. Do female students of English texters differ from male student texters in terms of language choice? If yes, how?

Ultimately, the main objective of the questions is to scrutinize the nature of SMS messaging among university students of English and examine gender differences, by focusing on the types of CS used by male and female texters and eventually determine their preferences in terms of language use. To that end, an exploratory/qualitative method through which all conclusions are data-driven is conducted by using a corpus of students 'messages obtained via a questionnaire administration. The analysis of the corpus will help to answer the above-mentioned research questions by presenting and interpreting the findings.

3.2 Participants

The informants are forty (40) English language students studying at the Department of English of the University of Algiers, Bouzareah. Twenty (20) of the participants are female students and twenty (20) informants are males. The forty students belong to 4th-year classical system, with an advanced level in English. Both males and females groups include Non-standard Arabic speakers (10 males and 10 females) and Berber speakers (10 males and 10 females) which are considered as the participants' mother tongues. Both groups also master standard Arabic as being the Algerian official language and language of instruction from primary school to high school, in addition to French and English which are considered as foreign languages.

Native or mother tongue variable was cautiously controlled for three major reasons: the first concerns the fact that the majority of students in the English department are young Algerian students who speak both Berber and Non-standard Arabic. This study does not contain students belonging to other nationalities (namely African countries, as a number of them, are following their studies at the English department). By working with this group of students where Berber and Non-standard Arabic co-exist in the classroom, we felt the need to provide an accurate description of the real population belonging to the Algerian English student classes of the University of Algiers.

The second reason for selecting Berber and Non-standard Arabic speakers lies in our interest to explore additional research paths by looking into the linguistic behaviours of both, mainly when dealing with language choice and preferences. The third and last reason is motivated by our interest to work with ideal multilingual speakers who use three and sometimes four languages in their everyday life interactions, which is the case of the students taking part in this study.

Besides, this category selection is guided by our interest in understanding the possible correlations between language command and CS in SMS texting. Essentially, this curiosity is prompted by many scholars (Myers-Scotton, 1995; Poplack, 1980) agreement on the fact that CS easiness to shift from one language to another or within the same sentence is inevitably a significant mark of perfect bilinguals. CS in this line requires a certain level of linguistic proficiency which is acknowledged as a valuable individual and social skill. Additionally, given the prestigious aspect of English as the language of technology and knowledge, students of English will be expected to use this latter extensively in their messages.

Given the case study nature of the investigation and the academic context chosen here, the convenience type of sampling is used as a first step which is straightly followed by a stratified sampling step to make up two distinct groups that are sorted out according to gender to meet the study objectives in terms of gender differences. The 4th year classical system level contains 750 registered students (the official number provided by the administration of the English Department) for the year 2011 and 2012. As far as our sample is concerned, the selection of a small group (40 students) obeys to the nature of our research methodology which is exploratory and qualitative. In most qualitative methodologies, the size of samples is less important than the insights the research can put forward for a better appreciation of the topic under scrutiny. Thus, any generalization of results is made impossible at this stage and can only be possible with larger samples and longitudinal studies that can be carried out in the future.

3.3 Procedures

The data collection phase consists of a compilation of students' messages that represents the corpus of the present study. SMS texts gathered from the 40 students consists of the content of the last three messages sent by the subjects that resulted in a body of 120 messages which have been analyzed, counted and interpreted. For ethical reasons, informed consent and voluntary participation were sought and respected. Besides, the participants were asked to write the last three messages sent as opposed to those received. Ethically speaking, it was not possible to ask for messages a respondent has received since implicitly this includes data from people who have not given consent to participate in the study. Second, the participants were insistently requested to write down and reproduce exactly the same texts without any alteration. This is carried out to preserve the authenticity of the texts and, therefore, give more validity to our research.

As a first step then, the content of the messages is analyzed to determine the amount of CS occurrences, the CS types and last, the language choices related to gender. For the amount and CS types' occurrences, the major criteria adopted in this study deals with the grammatical categorization of the switched items. Accordingly, *Intrasentential* CS type will involve the identification of Nouns, Verbs, Complements, Determiners, Noun phrases, Verb phrases, Relative and Subordinate clauses and complete sentences. Meanwhile, *Extrasentential* CS type will concern the identification of tags, idiomatic expressions, interjections and exclamations.

Based on these two CS types, the second step in the study consists of the quantification of these types' occurrences via the calculation of the frequency number of sentences, clauses, nouns, verbs and complements that entered the matrix languages. In this respect, all the words and sentences that enter Non-standard Arabic or Berber are counted and reported. Thereafter, the reported numbers are cross-tabulated to account for possible similarities and /or differences between the two groups. For stability sake, though, all the switches are counted with regard to the native language (in our case from Non-standard Arabic and Berber)

presupposing that our participants will be using both as matrix languages, and any switching will take place from these two languages into Standard Arabic, French or English and may be the three of them as guest or embedded languages. This argument is justified by the fact that most bilinguals generally use their mother tongues as a base language and then mix up with other languages, be it a second, a foreign language or a dialect in some circumstances.

Therefore, to answer the first research question: *Do female English student texters differ in their CS types?*, two charts are proposed. The first is a representation of the amount of Intrasentential CS instances by comparing both males and females' amounts in reference to the total number of CS occurrences. The second chart represents the amount of Extrasentential CS instances by comparing both males and females amounts and recurses to this CS type. By presenting the amount of every CS type and cross-tabulating the results, we will succeed to draw the significance of every type in connection to gender. In the light of the theoretical background on SMS and gender, we can argue that one of the major expectations of the results maybe that females might outperform their male counterparts in the number of code switches at the *Intrasentential* level more than at the *Extrasentential* level. Females were reported as being prone to SMS writing and the use of language alternation can denote a high degree of language command that females consciously or unconsciously aim at demonstrating.

As far as the second question is concerned, that is: *Do female English student texters differ from male English student texters in their language choice? If yes, how?*, the different language options and combinations are set in categories, and every category is counted according to the number of occurrence in the messages. The frequency of every category accounts for the languages preferred and used by each group and the results are cross-tabulated to help answer our research question properly.

4. Results and Discussion

As previously mentioned, the corpus content is analyzed regarding two features: the number of *Intrasentential* CS and *Extrasentential* CS types and the languages used to switch when messaging. Any other CS configurations will be reported and interpreted as well. It is worth noting at this point that the calculation of the amount of the two types of CS and languages choice will be carried out in regard to gender in order to draw possible correlations or differences between the two groups. Besides and given the exploratory nature of our study, any salient aspects that may emerge while analyzing our data will be reported and interpreted accordingly.

Throughout the messages corpus examination, the data show the co-existence of two different patterns of CS. In the first one, a total code switching to "one language only" is notably used by the participants, that is to say, messages written exclusively in one language namely English and French. 19 (out of 60) observed messages are written in "English only" by females and 18 messages by males. For the use of "French only" language in messages, 16 messages (out of 60) are observed among females and only 9 messages among males. The 59 remaining messages are the ones that contain a mixture of different languages as illustrated in the second pattern.

The second pattern consists of the use of *Intrasentential* code switching *type* where simple or complex grammatical constituents such as complete sentences, single nouns, single verbs, conjunctions are mixed up and simultaneously used; constituents from French, English, Non-standard Arabic, Standard Arabic and Berber languages. As a reminder, the two first patterns that are 1) the complete switch to one language only and 2) the use of a mixture of constituents from different languages, are considered in this study as parts of the *Intrasentential* CS type occurring in the 120 messages collected. The following examples are illustrations of the two patterns:

Pattern 1: The "One Language Only" messages which are free of any other switching or mixing of other languages as in these examples:

Ex 1: Wash rakikhalti. Rakidaymen f lbal. (How are you aunt. You are always in my mind)

Ex 2: *How was the day guys?*

Ex 3: *Hi Rima what's up, please bring me brit civ lessons. Thanks, see you*

Pattern 2: The use of two, three or sometimes four languages in the same message including sentences and isolated lexical items as shown in the following examples:

Ex 1: *SltHanouna, tu me manque grave ma belle sœur, nchalah tkouni mliha, matensaycht9oliliwintatjiledarbachnatlakaw, ok, je t'aime bokou, bisou*

Ex 2: *Bonjour mama, comment va tu? bonfête, tu es tout pour moi. Rabi ykhalik lina, je t'aime très fort.*

Ex 3: *Salut, j'espere que tu aurais un avis favorable a ta demande. Take care of yourself. a+*

4.1 On the whole, the observed number of Intrasentential CS type's occurrences and distribution are presented in the following table:

Table 1:

Intrasentential code switching type number according to Gender

Gender	TN of CS	ON of ISCS	Percentage (%)
Male	274	113	41. 24%
Female	274	160	58. 39%

TN= Total number

ON= Observed number

ISCS= Intrasentential Code

switching

The results reveal that *Intrasentential* CS type, including either the recourse to “one language only” pattern or a mixture of several languages pattern, is more frequent among females than males. The reported number of **274** that refers to the total number of both males and females recourse to *Intrasentential* switching helped determine the share of every gender. There are, therefore, **160** observed code switches that are **58. 39%** for females, and 113 switches that represent **41. 24%**, for males. In sum, the findings reveal that females outperform their male counterparts in this type of CS.

Concerning *Extrasentential* type's occurrences and distribution, the results obtained are presented in table 2:

Table 2:

Extrasentential code switching type number according to Gender

Gender	TN of CS	ON of ESCS	Percentage (%)
Male	274	00	0. 00%
Female	274	00	0. 00%

TN= Total number

ON= Observed number

ESCS= Intrasentential Code

switching

As noted in the table above, *Extrasententials* switching type is inexistent in females and males messages. Broadly, the results show similarities between the two groups not using *Extrasentential* CS type while texting. This absence of interjections, exclamations or idiomatic expressions in participants' messages is probably due to the fact that these language features may pertain to the spontaneous speech mode of interaction where simultaneous reactions or comments come as a natural act of oral communication. According to these results, texting seems to operate differently maybe because of the artificial and asynchronous nature of messages. People send messages and the reactions to these messages can come simultaneously or days after, a thing that may alter the spontaneity of the answers and as a consequence may result in a more reflective type of writing which is specific to SMS writing mode.

Henceforth, and in an endeavour to compare the two types of CS results, the following table is presented:

Table 3:

Intrasentential code switching number vs. Extrasentential code switching number: Cross-tabulation of results according to Gender

Gender	ON of ISCS	ON of ESCS
Male	113	00
Female	160	00

When examining both code switching types as demonstrated in the table above, the most frequent type of switching occurring in messages is *IntrasententialCS* typewith a higher number obtained by the female group. This type of CS, as suggested by Poplack (1980), involves the switch at the sentence level and above. By above, we can understand the move from one language to another with no mixing occurrences at all, as it is the case in many messages found in the corpus. To some scholars (Poplack, 1980; Myers-Scotten, 1995), this ability to switch at the level of sentences is a good demonstration of bilinguals, in our case, multilinguals' language proficiency and capacity to handle languages in a very proficient way. *Intrasentential* CS type is present also within sentences and this occurs in the middle of sentences. In this study, SMS users, either in females or males' groups, switch to one, two or three languages to end up with messages that enclose three to four languages concurrently. In sum, the results helped to answer the first research question by concluding that females use a more *Intrasentential* type of CS but use the *Extrasentential* type in a very similar way. Therefore, we can argue here for the existence of both differences and similarities in male and female texting behaviours.

As far as language use in messaging is concerned, the second question “*Do female English student texters differ from male English student texters in their language choice?*” is articulated to look into male and female students' language preferences while texting. To achieve this aim, we have proceeded by counting down the number of times texters used a given language. The examination of messages has helped to set a number of patterns or instances that we have called categories. Subsequently, twelve (12) categories have been reported along with the number of frequency for each category in connection to gender as demonstrated in the following table:

Table 4:

Languages used in SMS messaging by Gender

Language Choice Categories	Gender		
	Male	Female	Total
1.English only	17	19	36
2.French only	09	16	25
3.Non-standard Arabic+ French	12	10	22
4.Non-standard Arabic only	05	02	07
5.French+ English	03	04	07
6.Non-standard Arabic + English	04	02	06
7.Non-standard Arabic+ French + English	00	02	02
8.Non-standard Arabic+ French + Berber	01	01	02
9.Non-standard Arabic+ French + English+ Berber	00	01	01
10.Non-standard Arabic+ Standard Arabic +French + English	01	00	01
11.Berber+ French	01	00	01
12.French+ English+ Berber	00	01	01

We can clearly see from the data that the respondents switch to “English only” (36 times) more than any other language. The reason might be because the data is taken from English

department students who are familiar and comfortable with the language. This use is noticed in both males (17) and females' groups (19) that help to conclude that there are no significant gender differences at this level. Therefore, the language repertoire which is most often used in messages among our participants is the English language. The second most used language is "French only" with (25 times). The familiarity with French as a well-implemented language in the Algerian environment seems to be preferred to Non-standard Arabic by both males and females participants in this study.

As far as gender differences are concerned, French seems to be used mostly by girls (16) when compared to boys (09). The third language used by students is a mixture of Non-standard Arabic and French (22 messages) with a slight difference between males (10 messages) and females (12 messages). Most of the other languages are rarely used in SMS texting as shown in the table above. In this ultimate vein, it is worth mentioning that whatever language used in SMS messaging, the issue of language choice is far more complex than it seems. In fact, using one particular language or more, may be explained by providing possible reasons such as good command of a language, the prestigious dimension of the language, real lexical need, group identity expression by signaling group membership and solidarity with the addressee, but this is still building on arguments that can rightly or wrongly fit the issue of language choice and switching in our particular case.

As noted previously, this study is an exploratory case study whereby all interesting features should be highlighted to cover the topic satisfactorily and accurately. Indeed, while examining the corpus, one interesting observation in the course of investigation has concerned the use of languages within gender itself. In fact, we have been very surprised to notice that significant differences exist between the participants of the same gender who speak different mother tongues and between males and females speaking the same mother tongue. A comparison between males and females speaking the same mother tongue that is to say Non-standard Arabic shows that males are prone to use "English only" language (13 Messages for males and 11 for females) in addition to Non-standard Arabic and French with 12 messages for males and 08 for females. A few references to "Non-standard Arabic Only" language are observed among males and females with 04 messages for males and only 01 message for females, as shown in the following table:

Table 5:

Language use according to Matrix Language Variable: Non-standard Arabic Speaking Participants

<i>Language Choice Categories</i>	Gender		
	<i>Arab male</i>	<i>Arab female</i>	<i>Total</i>
1.English only	13	11	24
2.Non-standard Arabic+ French	12	08	20
3.Non-standard Arabic only	04	01	05
4.Non-standard Arabic + English	03	02	05
5.French only	01	03	04
6.Non-standard Arabic+ French + English	00	02	02
7.French+ English	00	02	02
8.Non-standard Arabic+ Standard Arabic +French + English	01	00	01

Following the same approach, Berber speaking participants have been divided into males and females groups and the analysis of data has shown contrary results when compared to Non-standard Arabic speakers. In fact, Berber females tend to use more "French only" language (13 messages for females in contrast to 08 messages for males), the second language used is English and even when using this language, gender differences are noticed. Females use English much more than males with 08 messages for females and 05 for males. Non-standard Arabic is also used at a third position with males surpassing females with 05 messages for males and 02 for females as shown in the following table:

Table 6:

Language use according to Matrix Language Variable: Berber Participants

<i>Language Choice Categories</i>	Gender		
	<i>Berber male</i>	<i>Berber female</i>	<i>Total</i>
1.French only	08	13	21
2.English only	05	08	13
3.Non-standard Arabic+ French	05	02	07
4.French+ English	03	02	05
5.Non-standard Arabic only	01	01	02
6.Non-standard Arabic+ French + Berber	01	01	02
7.Non-standard Arabic + English	01	00	01
8.Non-standard Arabic+ French + English+ Berber	00	01	01
9.Berber+ French	01	00	01
10.French+ English+ Berber	00	01	01

Interestingly enough, Berber language, which is the participants' mother tongue, is rarely used in SMS messages. No messages are reported when dealing with "Berber only" language whereas 02 messages containing Berber, French and Non-standard Arabic, 01 message for males and 01 for females are observed in addition to 01 message that contains both Berber and French which belongs to males group.

A third salient observation which deemed worth reporting deals with the differences that occur within the same gender. Indeed while examining gender differences in relation to mother tongue, many differences have emerged within the males group and the females group and within the same gender.

Table 7:

Language use according to Matrix Language Variable: Cross- tabulation of Results of Berber and Non-standard Arabic speaking Participants.

<i>Language choice</i>	Gender					
	<i>Arab male</i>	<i>Berber male</i>	<i>Total Number</i>	<i>Arab female</i>	<i>Berber female</i>	<i>Total Number</i>
1.English only	13	05	18	11	08	19
2.French only	01	08	09	03	13	16
3.Non-standard Arabic+ French	07	05	12	08	02	10
4.French+ English	00	03	03	02	02	04
5.Non-standard Arabic only	04	01	05	01	01	02
6.Non-standard Arabic + English	03	01	04	02	00	02
7.Non-standard Arabic+ French + English	00	00	00	02	00	02
8.Non-standard Arabic+ French + Berber	00	01	01	00	01	01
9.Non-standard Arabic+ French + English+ Berber	00	00	00	00	01	01
French+ English+ Berber	00	00	00	00	01	01
Berber+ French	00	01	01	00	00	00
Non-standard Arabic+ Standard Arabic +French + English	01	00	01	00	00	00

As demonstrated in the table below, males and females similarly switch to English first, then to French and at the third position to a combination of Non-standard Arabic and French. Nonetheless, when looking carefully, we can notice that even when using English, Arabic speaking males (13 messages) outpace Berber males (05 messages), whom themselves are surpassed by Arabic speaking females (11 messages) and Berber females (08 messages). This may be due to the position of English as a language of instruction that Arabic speaking boys and girls feel confident to use while interacting in general and in SMS writing in particular.

Moreover, English when compared to French, seems to be culturally closer than French to Arabic speaking texters, which is, in turn, closer to Berber speakers due to historical and socio-cultural reasons. The implementation of the French colonizer in some regions of Algeria, mainly in Kabylie, was followed by the building of schools to teach French language to the natives. The accepted co-existence of both French and Berber could have an important role in tightening the relations between Berber and French while the socio-cultural distance has probably kept the French as a language of the colonizer for Arabic speakers in general. This possible argument may explain the fact that the second preferred language used in SMS writing is the French language. As we can notice, French is mostly used by Berber participants, with 13 messages for females and 08 for males, when compared to Non-standard Arabic speakers, with 03 for females and 01 for males. Broadly, females outperform their male counterparts in the use of French, but the Berber males surpass the Non-standard Arabic female texters. Therefore, arguments for language superiority which is demonstrated by females as a symbolic attempt to gain status (Labov, 1990; Trudgill, 1974, 1998; Eckert, 1989) can be partly right when we know that even linguistic and socio-cultural factors can have a significant role to play in language use and choice, as shown by the results obtained in this study.

Additionally, the examination of “Non-standard Arabic only” use and “Berber only” use shows that exceptionally few messages are written in these two languages. Both males and females use a mixture of both Non-standard Arabic and French to convey meaning, much more than “Non-standard Arabic only” or “Berber only” languages. This may be due to SMS texting keypad requirements of using Latin characters that favours the use of standard languages such as French and English, instead of Non-standard ones. This is on the one hand. On the other hand, writing with high varieties of language may consciously or unconsciously be overvalued more than low varieties such as Non-standard Arabic or Berber. Hence, using these varieties may mean belonging to the lower class of uneducated people. Thus, and because of the social status of students as educated people, these latter might wish to display and signal this position via language choice by opting for more standard languages to express their social identity.

As a consequence, the findings come to support Sridhar (1996) arguments concerning the distribution of languages in multilingual contexts where differences are highlighted in terms of functionality and context. In fact, all the languages in the repertoire of a multilingual are not equally distributed in terms of power, prestige, vitality or attitude and where some languages are more valued than others (Sridhar, 1996). This can be justified by the number of roles played by any language as supported by Sridhar who claimed that the position of a given language on a hierarchy is determined by power or prestige or attitude but for very pragmatic considerations.

In this particular case, English serves as a medium of instruction at the department of English of the University of Algiers, and eventually, as a link with the civilized world that reflects modern knowledge, science, technology, international commerce and western culture but most importantly educational success. Similarly, French is lifted up to the top of the hierarchy in conversational settings because of the wide range of roles it plays in the media, literature, commerce and administration when compared to the rest of the existing languages. Evidently, every multilingual develops competence in each of the codes depending also on their psychological needs and the context in which each language is used. Code switching in multilingual contexts is again clearly related to the functional and pragmatic considerations

that are closely linked to language and context, which obviously exist in both face to face and SMS interactions.

5. Conclusion

This paper raised out of a felt need to understand digital language mechanisms by examining a corpus of SMS messages used as a new medium of communication among multilingual subjects, represented by Algerian advanced students of English. While most approaches to SMS focalized on messaging in monolingual and bilingual linguistic contexts, this study aimed to examine texting behaviors in a multilingual environment where more than three languages are used.

The study goal, therefore, was to focus on CS types and language uses in SMS texting and disclose possible differences and similarities in male and female texting practices. Significantly, the study showed gender differences in code switching types with females using *Intrasentential* type more than males. Similarities are also pointed out by revealing the use of *Extrasentential* type in the same way by both groups. As far as language use is concerned, the dominating use of English, French and a mixture of Non-standard Arabic and French by both male and female texters was reported. Likely, male and female students used English with almost the same amounts of messages. French was reported as the second most used language that was followed by a mixture of Non-standard Arabic and French which represented the students' third choice.

However, the study found gender differences among the two groups that showed females extensive use of the French language when compared to male texters. In addition, very rare exclusive references to Non-standard Arabic or Berber were made in this study. When discussing these findings, we argued that these linguistic choices were due, in part, to the fact that our participants were advanced students of English who felt comfortable with English that they produced naturally. The use of this language, therefore, became natural and evident, mainly when we know that it remained one of the best representations of their social identities as English students belonging to the educated category of people. French, which was mostly used by females, seemed to be more popular among Berber speakers, be they males or females as demonstrated in a closer examination of the results. In fact, while analyzing the data, we were triggered by the fact that mother tongue variable and socio-cultural aspects could have an important impact on language choice.

By examining Intra-gender differences, we found that both female and male Arabic speakers out passed their Berber speaking peers in the use of English. In addition, both male and female Berber speakers outperformed Arabic male and female speakers in their use of French language. Concerning the use of Non-standard Arabic and the French language, the analysis showed that Arabic speaking boys and girls are the ones who mostly use that particular option, far more than male and female Berber speaking texters. The very rare occurrences of Non-standard Arabic were observed among Arabic speaking boys, far more than their Arabic female peers or male and female Berber speaking ones.

Conclusively, by studying SMS texting from sociolinguistic and structural perspectives concurrently, we have been able to shed new light on messaging practices in connection to code switching and gender. By so doing, we have demonstrated that language use within the same social group can lead to different but sometimes related structural outcomes which, in turn, give rise to different switching and language uses. Nonetheless, further studies are needed to validate these findings by using a larger sample size, with subjects from different social backgrounds, different age ranges and cultural backgrounds.

Besides, varying tools and methodologies is vital to capture the incredible ability of texters to tailor their languages, their CS types' uses and composing styles while messaging. And because of the complex nature of SMS texting, a lot of benefits can be gained by using highly elaborated questionnaires, interviews and large corpora that are sustained by quantitative and mixed methodologies to bring more grounded arguments to validate research results and eventually unveil the nature of SMS texting, in general, and SMS texting in Algeria, in particular.

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Appendix

The Questionnaire sample

Dear participant,

This questionnaire is part of a research project I am conducting on SMS texting among young college students and their languages use. I appreciate you taking time to fill this questionnaire as honestly and frankly as possible. The information you provide will be of great help and importance to answer my research question. The information enclosed in this questionnaire will remain anonymous and confidential; will only be used for research purposes. Thank you in advance.

I. Identification questions

1. Sex:

- Male
- Female

2. Age:

3. Mother tongue:

- Arabic
- Berber
- Other, please specify:.....

4. Second language:

- French
- English
- Other:.....

5. What languages do you speak? (You can tick more than one box)

- Non-standard Arabic
- Standard Arabic
- French
- English
- Berber
- Other, please specify:.....

II. SMS Messaging and Languages use

1. Which language (or languages) do you prefer using when writing messages? (you can tick more than one box)

- Non-standard Arabic, please say why
- Standard Arabic, please say why
- French, please say why
- English, please say why
- Berber, please say why
- Other, please specify and say why

2. Do you mix languages when you use messages?

- Yes, please say why.....
- No, please say why.....

3. What are the languages you mix? (You can tick more than one box)

- Non-standard Arabic and Standard Arabic, please say why.....
- Non-standard Arabic and French.....
- Non-standard Arabic and English.....
- Non-standard Arabic and Berber.....
- Other, please specify.....

4. Why do you think people mix languages in messages?.....

5. Why do you think students use French in their SMS?.....

6. Why do you think students use English in their SMS?.....
7. What does French represent to you?.....
8. What does English represent to you?.....

Radia Bouguebs, Ph. D.¹
English Department
Ecole Normal Supérieure "Assia Djebbar" Constantine, Algeria

ADOPTING A FLIPPED EFL LEARNING CLASSROOM IN HIGHER EDUCATION: KNOWLEDGE AND PRACTICES

Abstract

Higher education environments have witnessed the introduction of new pedagogies due to the wide spread of information computer technologies. The "Flipped Learning" teaching approach represents another facet of Blended Learning where the traditional and the virtual instructions are harmoniously combined in an inverted classroom. Yet, the events that generally occur during class time occurs at home such as introducing materials, lecturing, note taking...etc, and what is intended to be completed at home as assignments and home works occurs during class session. This offers a teaching/learning environment that enhances students' learning outcomes, and makes an efficient use of class time. Because this innovative approach has proved efficient in multiple EFL settings, developing teachers' knowledge and practices about how to flip their EFL courses is deemed necessary. This descriptive exploratory study digs deep in Flipped learning methodology to uncover what literature has to say about the what(s), the why(s), and the how(s) of this teaching/learning approach to enable EFL teachers overcome the major challenges that hinder the appropriate implementation of a Flipped classroom.

Keywords: Blended Learning, EFL Flipped Classroom, EFL Learners, Flipped Learning Model, Higher Education, Information Computer Technology (ICT)

1. Introduction

With the emergence of Information and Computer Technology (ICT) practices in universities, the higher education system is under a continuous change. "Advancing digital technologies within the higher education sector are challenging both the pedagogical stance of traditional didactic teaching seen for decades within universities and equally offering dynamic and innovative opportunities for student learning" (O'Flaherty & Phillips, 2015, p. 86). As the traditional face-to-face (F2F) instruction proves its failure in satisfying individual learner's interests and preferences, it becomes, then, "inevitable that methods of teaching and learning should include e-learning components that are based on the computer environment and include proper preparation for the 21st century skills" argue Martin and Madigan (2006, p. 201).

By merging the best features of F2F interaction with the online delivery of educational context where the latter becomes a natural extension of classroom instruction, a new mode of instruction delivery is created which is referred to as Blended Learning (BL). This new teaching/learning paradigm that varies for students and teachers ways of interacting, sharing, collaborating and asking questions either in real-time via Synchronous modality; or allowing more time for student reflection via asynchronous technologies support (Bonk & Zhang, 2006) fits by then the wants and needs of both teachers and learners. The BL starts to gain prominence in higher education. As noted by Garrison and Vaughan (2008, p. 85), it is the

¹ Email: bouguebs@yahoo.fr

synchronous and asynchronous connectivity and collaboration made possible through BL designs that portend a transformation of teaching and learning in higher education.

The wide spread of BL approach in university education (O’Flaherty & Craig, 2015); sets the ground for a new model of classroom design labeled as the “Inverted” (or Flipped) classroom (Strayer, 2012). In Flipped Learning model (FL model), the notion of classroom-based learning is inverted in that students are introduced to materials and lectures before coming to class, at home, via distant online learning. Class time is, then, devoted to expand students’ understanding through problem solving activities, and classroom discussions with their peers and their teacher as well. On that account, the traditional trans-missive lecture is removed and replaced with active in- class tasks and pre-/post-class work (Abeysekera & Dawson, 2015).

To make use of technology so that EFL instructors at tertiary level do less ‘teaching’ in the class and focus more on group work and task based learning in the lesson, a flipped classroom seems the key solution. For the sake of facilitating the implementation of an EFL flipped classroom, this paper that is more descriptive and exploratory in purpose digs deep in the literature of the use of FL model in education. Henceforth, the focus will be on revisiting concepts, focusing on the main features, prerequisite, limitations and teaching/learning challenges, and the appropriate design of a Flipped classroom.

2. Review of Literature

2.1 The Growth of Flipped Learning Model

The concept of flipped learning has a lot to do with the contributions of Eric Mazur’ “*Peer instruction*” model of teaching/learning (Farmer, 2018). This Professor of Applied Physics at Harvard University brought a modification on classroom teaching/learning instructional design in 1991. He asked his students to prepare and understand the materials to be covered before getting to the classroom. Once in class, they started directly analyzing and evaluating the material via peer interaction. At first, this new model was not referred to as the flipped classroom; rather, it was named as “Peer Instruction” (Mazur, 2013). This approach basically provides an interactive-based teaching for instructors and a collaborative learning strategy for students in and out of the classroom. Mazur did not rely on recorded videos as it is the case of nowadays Flipped classroom; yet, he utilized the text book.

Another factor that contributes to the wide spread of this new model is *Khan Academy*, a generously funded project that provides open educational video resources on a variety of subjects” (Davies et al., 2013, p. 565). For these scholars, Khan Academy is one of the most prominent examples of online resources for flipping the classroom¹. Salman Khan, Brazilian educator and the founder of the Khan Academy in 2006, leads a movement of classroom redesign, or better say “Turning the Classroom Upside Down”. In his article that was published in “Wall Street Journal” on the 9th of April 2011 entitled “Turning the Classroom Upside Down”, Khan considers that his online videos contributed a lot in changing classroom practices. For him “the online videos have given students and teachers the power to ‘flip’ the traditional classroom: Students can hear lectures at home and spend their time at school doing ‘homework’ – that is, working on problems”, Khan argues (ibid).

Despite the fact that “the inverted classroom design has been around for decades as teachers have required students to read course material before coming to class and engage the concepts

¹ <http://www.khanacademy.org/>

at a deeper level during class” (Strayer, 2012, p. 172), it gained interest among scholars and educators starting from basic levels of education to higher ones.

2.2 Defining a Flipped Learning Model

Effective instruction and accurate assessments require a thorough understanding of what constitutes Flipped Learning (FL model) because how we define a construct determines and influences to a large degree the way to measure it. The Concise Oxford English Dictionary (2001, p. 546) recognizes flip/ flipping/flipped as to turn over or cause to turn over with a quick, smooth movement.

When the principle of turning over something has been applied in education, the result is a Flipped or Inverted classroom. Thereupon, when the events that have traditionally taken place inside the classroom take place outside the classroom and vice versa, we are referring to inverting the classroom, postulate Lage, Platt and Treglia (2000, p. 32). Others regard the flipped classroom as a model of BL where the best of both Face-to-Face (F2F) and online strategies are combined to create an innovative and effective learning experience for students (Strayer, 2012). This scholar considers FL model as “a specific type of blended learning design that uses technology to move lectures outside the classroom and uses learning activities to move practice with concepts inside the classroom” (ibid, p. 171).

Besides bearing the same characteristics of BL approach, FL classroom course differs from a BL classroom in that the asynchronous instruction precedes the synchronous instruction. According to Bishop and Verleger (2013), this course use activities made up of asynchronous web-based video lectures that are perceived by learners before class. During F2F contact, students are involved in discussion, analysis via synchronous communication. What is implied is that FL model does not necessarily refer to a mere re-arrangement of activities, it represents expansion of the curriculum and all the instruction students ever get (ibid). To support this stand, Abeysekera and Dawson (2015, p. 5) consider that it is via the manipulation of computer technology and the Internet such as video recorded lecture available online or on a CD/DVD, that the information-transmission component of a traditional lecture is moved out of class time and replaced by a range of interactive activities designed to entice active learning.

In this study, FL model classroom design implies the flipping of the traditional lecture. At first, students are directed to online video lectures where they will receive online instruction about the topic to be worked on in class as part of their homework. Once in class, students engage in applying, analyzing, and evaluating the newly acquired concepts in group work where student-to-student interaction is supervised by the instructor.

2.3 Flipped Classroom Distinctive Features

In the traditional classroom, the instruction design followed is to teach new knowledge to develop students’ initial understanding in class; once at home, students task is to read more related material to the topic of the lecture and then engage on problem solving tasks as part of their home works. Different from this design, the FL model as an innovative pedagogical approach calls for having students acquire basic information through lectures, reading, and other sources outside of class, and put them to work on challenging, high-level cognitive tasks during class (Talbert, 2012).

As a matter of fact, Flipped classroom teaching methodology is marked by a set number of characteristics. According to Abeysekera and Dawson (2015, pp. 5-6), a Flipped Classroom is marked by:

- a. “A change in use of both classroom time and of out-of-class time” in that the “home works” that traditionally used to be done out-side the classroom are done in class; conversely, the activities that traditionally used to be fulfilled in-class are executed out-of-class.
- b. “In-class activities have a different focus” in that they emphasize active learning, peer learning, and problem solving;
- c. To facilitate in-class activities in an inverted approach, “pre-class activities” are prepared;
- d. As an expansion to the in-class activities, “post-class activities” are provided;
- e. “the use of technology, especially video” is an important feature in a Flipped classroom.

From the above listed characteristics, it seems that not all aspects of flipping the classroom are particularly new (Davies et al., 2013). For instance, in some traditional classroom-based teaching approaches, teachers orient their students to prepare the assigned materials prior to class. This means that the idea of flipping the classroom is not totally new (Pardo et al., 2012); however, it gained prominence due to advances in ICT. These technological advances facilitate for educators the task to manipulate a variety of instructional tools that can be utilized by students outside the classroom (Davies et al., 2013)

2.4. Flipped Learning Model: Changing Concepts

For an appropriate understanding of a FL model, certain concepts need to be clarified mainly for teachers who would like to deal with this approach of course design at any level of instruction.

2.4.1 Flipped Learning Model: Four Pillars

“Flipping a class can, but does not necessarily, lead to Flipped Learning” (Flipped Learning Network, 2014). Instead of letting students prepare the input material by their own, the ICT tools facilitate students-teacher’s interaction during the pre-task activities through their access to lecture videos whether recorded by their instructor or downloaded from the websites prior to the class; while the class time is devoted to collaborative activities, projects, and discussions (Bergmann & Sams, 2012). Departing from this assumption, in 2014, the Flipped Learning Network (FLN)¹ provided a new definition to FL model making through it a clear cut between Flipping the class and Flipped learning.

Flipped Learning is a pedagogical approach in which direct instruction moves from the group learning space to the individual learning space, and the resulting group space is transformed into a dynamic, interactive learning environment where the educator guides students as they apply concepts and engage creatively in the subject matter. FLN (2014)

This means that flipped learning is a new pedagogical approach that does not necessarily refer to a mere classroom rearrangement often utilized by some teachers in traditional classrooms. To put this definition into practice, all the needed is designing a classroom that fits the characteristics of a FL model. This objective is achievable if teachers incorporate the four pillars F-L-I-PTM into their practice where **F** represents “*Flexible Environment*”, **L** symbolizes “*Learning Culture*”, **I** displays “*Intentional Content*”, and **P** embodies “*Professional Teacher*” (ibid).

The FL model establishes a “*Flexible Environment*”. Similar to a BL, in a FL model, the instructor creates flexible spaces permitting students to choose the time when to learn and the place where to learn. Besides, when flipping their classes, teachers are flexible in their

¹ FLN’s board members: Aaron Sams, Jon Bergmann, Kristin Daniels, Brian Bennett, Helaine W. Marshall, Ph. D., and Kari M. Arfstrom, Ph. D., executive director, with additional support from experienced Flipped Educators.

expectations of student timelines for learning and in their assessments of student learning (Ibid).

The FL model sets a strong basis for “*Learning Culture*”. The FL model guarantees the shift from a teacher-centered approach where the teacher is the source of knowledge to a learner-centered approach where learners are thoroughly involved in exploring topics and building knowledge during in-class time (Ibid).

In a FL model, instructors use “*Intentional Content*”. To involve learners in an active learning environment that develops the students’ cognitive level of understanding, teachers should take full advantage of classroom time. This can be achievable when departing from the intention of utilizing various tools that fit student-centered learning methods such as peer instruction, active learning strategies...etc according to the students’ grade level and the requirements of the subject matter (Ibid).

To reach the objectives of a FL model, the need is for a “*Professional Teacher*”. As his role in this new teaching/learning environment is to supervise learners’ learning at home and in class via multiple tasks such as providing online material input, observing and evaluating learners’ learning cognitive progress and providing immediate feedback, FL classroom design success necessitates certain professionalism in the characteristics of the instructor (Ibid).

Hence, Flipped Learning does not necessarily mean flipping the classroom. It is an educational approach where four elements represent the essential ingredient in a successful Flipped Learning. Since then, teachers should seriously consider them when designing a Flipped classroom.

2.4.2. *Flipped Learning: A Reversed Taxonomy*

In education, a taxonomy is a framework for classifying objective statements of what we expect or intend students to learn as a result of instruction (Krathwohl, 2002, p. 212). In “the Revisited Bloom’s Taxonomy” (Krathwohl, 2002, p. 212), Anderson and Krathwohl rearrange the levels of thinking by including action words that describe the cognitive processes by which students come across and work with knowledge. This revised version provides a complexity hierarchy where the cognitive processes are ordered from simple remembering to higher order critical and creative thinking (Noble, 2004: 194).

Remembering, Understanding and Applying as cognitive processes represent the Lower Order Thinking (LOT) levels. At this stage of cognitive processing, learners manifest their capacity to recall previously learned material, to grasp meaning, explain, restate ideas, and to use learned material in new situations. The Higher Order Thinking (HOT) that is defined as the expanded use of the mind to meet new challenges (Rajendran et al., 2008, Cited in Heng & Ziguang, 2015) starts when the learner is involved in solving learning problems that require “*Analyzing*”, “*Evaluating*”, and “*Creating*”. At this elevated level of thinking, the learner manifests his/her ability to separate material into component parts and shows relationships between parts. When becoming able to analyze materials, s/he exhibits a more complex ability requiring him to judge the worth of material against stated criteria, being able to evaluate. Reaching the top cognitive level of thinking, creating, the learner’s capacity to put together the separate ideas to form new whole, establish new relationships is manifested.

The necessity to develop HOT for university students is deemed crucial because at this level, students are required to utilize high skills of thinking to make decisions, solve problems, and know how to learn (Heng & Ziguang, 2015). “All students are capable to think, but most of them need to be encouraged and assist to think logically and analytically” argue Heng and Ziguang (2015, p. 68). To provide students with more opportunities that enhance

the progress of the HOT levels, the FL model follows a reversed taxonomy as it is displayed in Figure 1.

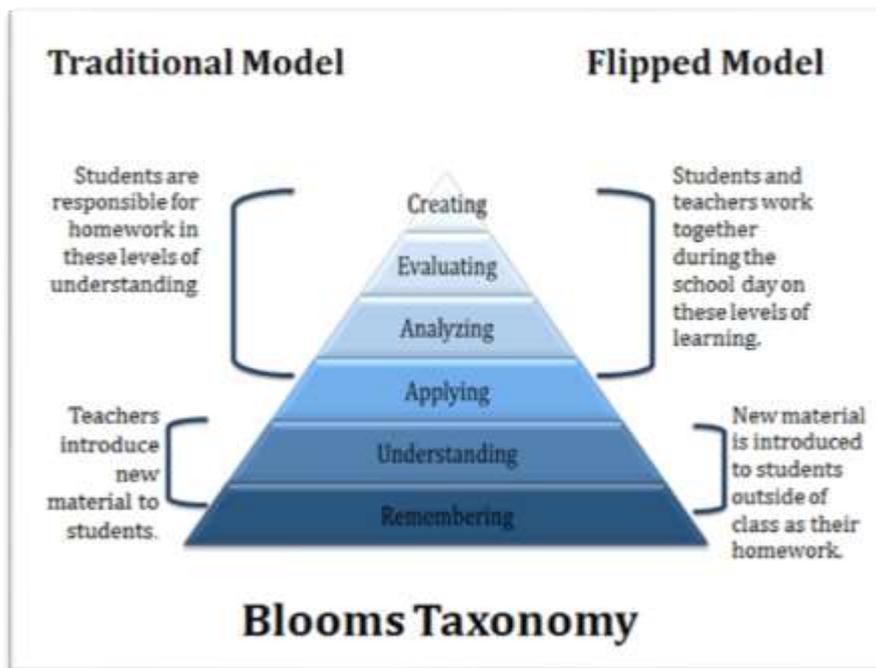


Figure 1
Flipped Learning Model¹

We notice from the above figure that FL model follows a reversed taxonomy when compared with the traditional model. Different from the teaching/learning process pursued in the latter where the LOT cognitive levels of learning (remembering and understanding) are practiced in-class; in the FL model, they are targeted outside the class time. Via watching online recorded videos, or readings materials, learners are introduced to the related basic knowledge and key concepts before getting to the class. When LOT levels are developed at home, teacher could easily supervise the progress of the HOT levels of thinking, postulate Krathwohl and Anderson (2010) (Cited in Güvenç, 2018, p. 424). This means that the learner's ability to manifest higher cognitive processing such as applying, analyzing evaluating and creating are under the instructor's control and observation within a FL model course design.

As the online instruction, a major component in a FL model course design, aims at facilitating the progress of the LOT skills, supervising the HOT progress is quite doable. Studies dealing with the combination of technology and instruction reveal that implementing technology in the courses, especially making use of computer or Internet mediated platforms enhances the quality of instructions and enriches critical thinking skills of the learners" (Caner, 2012, p. 21). Due to the fact that the HOT is a major component of critical thinking and creative thinking pedagogy (Chinedu & Kamin, 2015), adopting a reversed taxonomy in a FL classroom would help in checking directly during classroom F2F interaction the growth of students' critical thinking.

¹ Adapted from: Beth (2013) How I Flipped My Classroom. Norfolk, NE: NNNC Conference, 2013.

2.4.3. *Flipped Learning: Adopting New Roles*

The classroom design in FL model creates new challenges for both teachers and learners. Due to the fact that what used to be done in class is done at-home, FL model reverses teacher-student roles both inside and outside the classroom. Since then, these new tasks necessitate the adoption of new roles.

2.4.3.1. *Teacher's Role*

The teacher's role in a flipped classroom has remarkably changed in this new educational setting. According to Bergmann and Sams (2012, p. 14), the teacher is no longer the presenters and the deliverer of information; instead, s/he takes on more of a tutorial role centered on helping students. In that, instead of standing in front his students and lecturing, he needs to be professional and skilled in order to observe how learners are learning (FLN, 2014). To fit his role in a FL classroom; the teacher fulfills a multiple tasks.

a. *Course-designer and Materials Provider.* According to Davies and his associates (2013), “the teacher's role as course designer shifts somewhat from structuring in-classroom time to providing learning resources that can be consumed asynchronously as needed”. In setting up the course content, he records a short version of the lecture and then makes it available online.

➤ ***Anticipate Students' Questions***

➤ ***Pre- assessing Students' Understanding to the Course Content.*** It has been recommended by Zappe et al. (2009) that instructors should briefly review flipped course content with students at the beginning of class through some activities just to ensure that the majority of students have sufficient understanding of the materials (cited in, Tully, 2014, p. 10). Talbert, a leader in flipped classroom instruction, uses clickers to conduct a quick quiz on the pre-class material at the beginning of class time. This helps him to be more responsive to his students' specific needs, and enables him to determine what to be done in-class to meet learners 'needs (Demski, 2013).

a. *Prepare In-class Activities Promoting HOT Growth.* Since the acquisition of the lower order thinking skills is completed before attending the class, during the class session his task is mainly centered on supervising and evaluating learners' learning cognitive progress. This objective is achieved via the design of activities that stimulate active learning. “Group work, authentic communicative tasks, peer instruction, interpretation of information to create new meaning, research and inquiry, problem based learning, meta-reflection and instructional scaffolding are intrinsic elements of flipped pedagogy in student-centered learning spaces” postulates Mohan (2018, p. 4).

b. *Providing Immediate Feedback when Necessary.* This implies supervising learners' learning at home and in class via multiple tasks such as providing them with online material input, giving immediate classroom feedback...etc necessitates certain professionalism in the characteristics of the instructor (FLN, 2014).

2.4.3.2. *Learners' Role*

In traditional learning, the students' role is limited to attending class and carefully listening to their teachers' direct instruction. Because the FL model is a learner-centered approach, student transforms from passive receiver of knowledge to active promoter of knowledge (Ozdamli and Asiksoy, 2016). To fulfill his role appropriately, a student participating in a FC should do the following:

➤ Be responsible for acquiring new content knowledge prior to coming to class by means of first exposure (Bergmann & Sams, 2012). When watching online videos, students are allowed to obtain the content in their own time and at their own pace (Velegol et al., 2015).

➤ Despite the fact that there is no difference between the traditional approach and the FL approach as far as the syllabus and teaching materials are concerned, the main distinction lies in the way students follow in accessing the syllabus and the teaching materials (Butt, 2014, p. 34). In order to make students gain more benefit from the online recorded lectures, developing students' ability to pause and rewind lectures is primordial prior to any FL model program (Bergmann & Sams, 2012).

➤ Students should be encouraged to re-watch portions that were unclear to them or prepare for later course assessments (Velegol et al., 2015).

➤ Take full responsibility for their learning during class time. By means of active learning, students are by themselves managing their own learning via practicing those concepts that they have pre-learned outside of class. According to Talbert, students are required to be active agents of their own learning, rather than rely on the expertise of their professor (Demski, 2013).

2.5. Importance of Integrating EFL Flipped Classroom in Higher Education

The need for innovative teaching methods that offer EFL students more opportunities to be exposed to English so that to enhance their English skills makes from FL model the target. Mainly flipped classroom is proved to work best in subjects such as science, math, and foreign language (Bergmann & Sams, 2012).

Kang (2015) flipped his general English course where twenty four EFL university students were involved. Findings proved that the classroom displayed statistically significant changes both grammar and vocabulary knowledge which was not the case for the participants under the control condition. In their investigation into the effectiveness of the flipped teaching mode in the English pronunciation course, Zhang and his associates (2016) mixed research design certified that FL mode is more effective in teaching pronunciation than the traditional mode. In another study where researchers (Hsieh et al., 2016) explored the benefits of the FL model for learners of English as a Foreign Language at university level, it has been found that this teaching/learning approach is an appropriate instructional design for teaching English as a Foreign Language. This innovative model motivated the participants to learn English idioms and to improve their oral ability. Additionally, Alsowat's (2016) research findings proved that FL model is effective in increasing students' foreign language higher order thinking skills, engagement and satisfaction. The distinctive features of FL model instruction overload it with numerous benefits that are not achievable with traditional instruction.

➤ “*FL model advances learners' self-regulated and increases their learning motivation*”. In a study conducted by Huiying (2017) investigating for an efficient teaching mode for the Basic English course in flipped classroom; it has been found that students under FC condition display a positive attitude towards this new mode. The latter is proved to act as an efficient method in students' language learning process in both their self-study ability and motivation.

➤ “*FL model promotes HOT skills*”. Since, higher forms of cognitive work as analyzing role-play scenarios and creating role-plays are accomplished in the classroom with the support of peers and the instructor, students' cognitive growth is enhanced (Li & Suwanthep, 2017). The importance of developing students' HOT skills at tertiary level is mainly related to the fact that research literature proved that students who are trained to think critically demonstrate a positive impact in the advancement of their educational pursuit (Chinedu & Kamin, 2015). A good example of activities that boost EFL students' critical thinking is to separate them into groups where they are given a task to perform as writing a poem, a role-play, or make a video (Dunn, 2014).

➤ “*FL model develops in students to be self-responsible about their own learning*”. Flipping the classroom establishes a framework that ensures students receive a personalized education

tailored to their individual' needs (Bergmann & Sams, 2012, p. 6). Since a FL model is one type of BL, the learning environment in this kind of classrooms can accommodate students who have different expertise levels, prefer different learning strategies and who are self-directed learners (Dennis, et al. 2006). Mazur (2013) confirms that students' excitement towards the collaborative projects they would apply to the real world motivates them to learn the content of the subject before class time. "This driving motivation for learning then becomes an intrinsic one rather than an extrinsic one. It's amazing how well it works" (Cited in Demski, 2013)

➤ "*FL model creates a learning environment that satisfies students' needs for autonomy*". With asynchronous access to lecture material, Arnold-Garza argues (2014), this autonomy also means that student learning diversity can be supported. By allowing more time for student reflection via Asynchronous technologies support (Bonk & Zhang, 2006), students become more autonomous because they are allowed to review information or to pause and re-process it again. For those whose assimilation of the online input is generated, they are ready to move on to the next concept (Arnold-Garza, 2014). This new classroom approach utilizes in-class time to encourage students to be active participants, so that, student needs for autonomy and competence are advanced (Abeysekera & Dawson, 2015).

In a nutshell, these few listed benefits make FL model a promising approach that EFL teachers could rely on. The different classroom challenges faced in EFL setting such as passive learning, lack of motivation, lack of interest during lecture time and other problems could solved if EFL teachers are ready to adopt a FL approach.

2.6.Putting a Flipped Classroom into Practice: Overcoming Challenges

In the light of what has been said so far, it seems easy to implement a FL model classroom design. First, an online recorded lecture is to be viewed by learners at home where a basic knowledge is to be developed prior to the class session. The class time is, then, devoted to engaging learners in a deep analysis and evaluation of this newly acquired information. Expanding their learning by transferring it to new situation out of the classroom walls would mark the post-classroom activities. However, when putting this theory into practice, many limitations may stand as real obstacles for the ongoing of a FL model classroom design especially during the first two phases.

2.6.2.Pre-class Challenges

As a pre-class learning, students watch online lectures either recorded by their teacher, or from other online sources. The success of this phase is mainly based on how much students could benefit from the content of these videos; so that to get ready for the in-class activities. The task of recording online videos seems requiring certain additional skills from the teacher. For Milman, (2012) among the limitation in a FL model implementation is related to the quality of the videos that may be very poor. The latter may stand as a hindering factor in the progress of the LOT skills because without a sufficient understanding of the basic concepts developed before class, students could not engage in HOT tasks while in-class. Yet to certify teachers, Ozdamli and Asiksoy (2016) say that it is not necessary to be a professional video producer to implement a FL model. Teachers could overcome this problem by using any source that explains the subject (PDFs, recorded sounds, websites) Ozdamli and Asiksoy (2016, p. 100).

Another hindering factor during this phase is that students sometimes are not sufficiently prepared for the in-class activities. "Students may not watch or comprehend the video and therefore be unprepared or insufficiently prepared for the more engaging activities during Face-to-face" postulates Milman (2012, p. 86). To get rid of this problem, Dorussen, et al. (2015), advised teachers to record short videos of fifteen to twenty-five minutes and their

online lectures should be concise to facilitate for their students the task of understanding (Cited in Farmer, 2018, p. 16).

To develop the notion of doing at-home preparations is a “pre-requisite” for a deep in-class learning experience, providing students with incentives is proved efficient (Tully, 2014). For this scholar, incentives such as earning points for completion of a quiz or other assessment is another key component in the success of FL model classroom design.

2.6.3. In-class Challenges

Clarifying concepts and solving problems represent the main target of this phase. During this phase of instruction, “the teacher will discuss with the students by analyzing and solving the problems to realize an efficient comprehension of the teaching content” explains Huiying (2017, p. 1734). Hence, the class time is devoted to engage students in activities and tasks that help them to deeply assimilate the material which was covered in the online lecture. The major problem faced at this stage is when the teacher takes for granted that all students are able to view the video lecture on their own computers; however, sometimes the conditions under which the videos were viewed are not the best for learning any concepts Milman (2012, p. 86). As a result, furthering the students’ understanding of the material by engaging in HOT tasks is slowed down during F2F interaction.

To overcome this frustrating situation, students should be asked to complete a pre-class test or survey in order to find out where the gaps in their understanding are before engaging in the in-class instruction (Framer, 2018). Or, the teacher may employ a checkup quiz with a mini-lecture to verify students’ understanding of the videos before engaging in classroom activities (Kang, 2015) because when students’ level of understanding is determined before in-class instruction, the teacher can prepare, review or adjust the planned class session as needed (Farmer, 2018, p. 16).

Despite the increasing importance of the flipped classroom approach in educational setting, in some cases not having access to internet at home stands as a major barrier for the ongoing of flipped learning pedagogy. Besides seriously regarding those shortcomings before flipping any EFL course, when the teacher adequately links the three phases of the course by making sure that the in-class activities and assessments are related to the content covered in the short videos, the stated learning outcomes could be easily achieved.

3. Conclusion

The need for a teaching pedagogy that could address the wants and the exigencies of the 21st century students makes from FL model the mostly wanted. This model of blended learning that marks a shift from the one-size-fits-all lecture model where all students are exposed to the same learning experience to a new one that is accommodated to students who have different expertise levels, who prefer different learning strategies, or who are self-directed learners. When lecturing is moved outside the classroom via asynchronous technologies support and the learning activities are used to move practice with concepts inside the classroom, EFL students become more responsible about their own learning, enlarge their language acquisition beyond the bounds of the classroom, and develop their critical thinking by making good use from in-class time. To help their students gain these benefits, EFL teachers are requested, not only, to develop their knowledge about FL pedagogy but also to carefully consider researchers’ recommendations on how to overcome the main challenges when flipping their courses.

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Rachida Sadouni, Ph. D.¹
Faculty of Arts and Languages
University of Blida 2, Algeria

GENDER IN DISCOURSE ANALYSIS: MOROCCAN AND ALGERIAN LITERATURE AS A CASE STUDY

Abstract

The present paper deals with Moroccan and Algerian post-colonial literature written by women. It will specifically approach the issue of gender as seen and analyzed by four female novelists: Leila Abou Zeid, Zahra Ramidj, Malika Mokeddem and Maissa Bey. We will attempt to exemplify gender as for stereotypes, (in) equality and roles. Ranging from reality to fiction and from self-history to social-History, our paper commits itself to present an evolution of women as objects/subjects, at individual, social and historical backgrounds. Through this research, we reached the results that in the four novels, Algerian and Moroccan women are in constant fight for their emancipation in their respective patriarchal societies.

Keywords: Algerian literature, discourse, gender, identity, Moroccan literature.

1. Introduction

Women writers in Morocco and Algeria, among other North-African women writers, have committed to focus on gender, more and more. Until a recent time, this issue has been developed by men. Yet, the scope within which men deal with gender may seem discriminate. Indeed, to men, women have always been inferior. Therefore, our paper comes to break this long-term rooted image by presenting a new image based on four women novelists who are: Leila Abou Zeid and Zahra Ramidj from Morocco, and Malika Mokeddem and Maissa Bey from Algeria.

We will start by giving a literature review about Moroccan and Algerian literature written by women. Then, we will move to talk about the two Moroccan novelists, including studies conducted as analyzes and critics about their works. After that, we will deal with the two Algerian novelists, using the same steps as for the two first novelists. Finally, we will conclude our paper by presenting an overview about the main results we found out while dealing with gender as seen by the four above-mentioned novelists, as well as in previous studies.

As for the choice of these novelists, we believe that the four of them have one major thing in common: they all used female characters to abolish the general and usual point of view about women as inferior creatures compared to men, as they mixed reality and fiction in an autobiographical way to denounce certain social biases regarding women in both societies.

Therefore, our study stands on the following question: How is gender, and especially woman, (re)presented in Algerian and Moroccan literature written by women?

2. Moroccan literature written by women: Literature review

Compared to Algeria, Moroccan women writings are recent, “Similar to the situation in Tunisia, Moroccan women writers only began to find a strong literary voice in the 1980s and 1990s” (Khalil, 2007). This is also the observation of Laamiri (2013) who thinks that “Except for a few texts which appeared in the 1980s, before the 1990s, literature which was

¹ Email: rachi130@yahoo.fr

written by women was very limited” (p. 20). The same author lists back *Aïcha La rebelle* by Halima Ben Haddou (1982), as the first publication by a Moroccan woman. Despite this time difference, Berrada (2004) shows that Moroccan women writers were aware of defending women’s rights and displaying their struggle in a patriarchal society. He gives the example of Bannuna’s *Al-Ghad Wa Al-Ghadab* (1980) in which “the heroine develops a sense of alienation and deprivation because existing types of social bonds do not allow her to exercise her freedom, and she cannot have an active presence in a society that turns its back on women’s questions and aspirations. ” (p. 248) It goes without saying that like Algerian women writers, Moroccan women writers desired to supplant a new image of women, and give these latter the chance to emancipate. However, Sihem Benchekroun, a writer herself recognizes the difficulty of writing for the woman, unlike the man, as well as the general Moroccan society’s negative point of view as for women. She says in this context: “In the collective mind, the man is the mankind. The woman is a specificity of mankind. It would be ridiculous, isn’t it? To ask a male writer -forgive my joke- about the impact of gender in the management of his writing? But if writing is that of a woman, then it becomes sexual. ” [Our translation] In other words, in Moroccan society, male writings have not been judged by the general opinion, unlike women’s writings.

The issue is not about writing in itself, but expressing a great deal of autobiography and taboo in writings. Another point should be emphasized here. It is the upbringing of girls in the Moroccan society that has largely contributed to make women passive and enslaved when it comes to intimate matters. Halima Hamdane’s *Laissez-moi parler!* According to Charpentier (2013), “Stresses the alienation transmitted by women to their daughters, the obedience expected from her gender and her position as a housewife: do not answer, look down, kiss the hands, smile and thank. ” (p. 92) [Our translation]

In the next section, we will deal with two women writers, Leila Abou Zeid and Zahra Ramidj. Our aim is to clarify the issue of gender seen by these two writers that express women’s matters for women and on behalf of women.

2.1. Leila Abou Zeid: Gender at Collective and Individual Scales

Many studies on Abou Zeid’s *Am Al Fil* (The Year of the Elephant) showed that this novel has been the corner stone to the emergence of more works on gender and feminism in Morocco, and the call for women’s prosperity. The reader should be informed immediately that Abou Zeid’s is the first novel in Arabic, written by a woman, to be translated into English (Orlando, 2004). As for the distinguished feature of this novel, Rachel Strohman (2011) points out that: “Her characters are women from a variety of social classes who seek independence and equity in a country with patriarchal laws and traditions. Such individuals are important for Moroccan readers to see in order to reveal or remind them of the difficulties women encounter. ” (p. 8) Indeed, *The Year of the Elephant* gives a strong image of Moroccan women who are aware of their status and role in the society. In addition, what made this novel well-known among different spheres of the Moroccan society is the fact that “Many of the events of Abouzeid’s narrative (divorce, the struggle against poverty, interfamilial conflict, etc.) are common themes in contemporary Moroccan literature, but are presented here in a new perspective—that of a woman. ” (Noakes, 1991, p. 80). It is clear for the reader that in this novel, a parallelism is made between collective resistance against colonialism, and individual resistance against male dominated society. In other words and borrowing Ahmed Fakhri’s quotation (2011): “On numerous occasions, the author explicitly draws parallels and establishes links between the public resistance against the colonizers and Zahra’s private marital predicament. ” (p. 2) Zahra, who is the main protagonist in Abou Zeid’s, struggles after her divorce to regain dignity and self-funding in the post-colonial Morocco. As a matter of fact, Abou Zeid chose a female character to show the important role

of the Moroccan woman during and after French colonization. Some critics (Khannous, 2010; Hall, 1992) think that Arabic, the language in which the novel is written, shows the determination of its author to describe, in her mother tongue, what lies behind the Moroccan society. It is no longer about the confinement of the woman and the limitation of her actions, but the novelist attempted to describe and analyze gender as a permanent imposition and revolt.

2.2. Zahra Ramidj: Women under Male and Female Domination

By contrast to women writers in Morocco and Algeria, who think man as the main impeachment to woman's emancipation, Moroccan novelist Zahra Ramidj deals with gender in a very different way. In *Azouza*, Maridj focuses on the power of women, as a preventing agent against individual freedom, unlike usual literary works that shows patriarchal power as the only impediment for women's freedom. Ahmed's mother (Azouza's mother-in-law) incited him to marry a second time because Azouza was infertile. Despite the strong love that Ahmed showed to her wife, he eventually divorced her as a fulfillment of his mother's wish. Through the story, Maridj shows that social traditions are the major reference for the population when it comes to the management of their life. However, they can play, at a great extent, a destructive role because people place them on top of general rules. Moreover, Ramidj displays woman's challenge and rebel against social customs, and maybe the first challenge was by the novelist herself when she selected the unusual female name "Azouza", derived from the usual male name Azouz. Indeed, naming the main character Azouza, Maridj wanted probably to express the thought that woman is equal to man, and even better and stronger than him. The author also involves implicitly some facts that have ever existed in the society, such as the different weapons a woman can use to have power on man.

Maridj expressed gender in her novel, as the superiority of woman on man. The most tempting of the weapons mentioned above, is the body. In other words, a woman's body can incredibly weakens a man. However, on behalf of the main character, Maridj asserts that education is with no doubt the most effective and ever-lasting weapon against woman's enslavement. Kafih (2011) adds that the recourse to magic, enabled women to impose themselves easily and cleverly, and enchain men. As for choosing the countryside as a frame for her novel, Ramidj declared in an interview to Saïda Cherif (2010) that she had always been charmed by her original hometown, and she wanted to give it a tribute through her novel. She didn't omit to add that the accurate descriptions she used came from her own imagination, and "as long as the author is granted a broad and accurate observation, he certainly would be able to imagine all worlds and all the sensations, and use an accurate description." With *Azouza*, Maridj could give voice to women, and even place them on top of social scale.

3. Algerian Literature Written by Women: Literature Review

It is interesting to know that Algerian female writers have used literature as a space to deal with gender and other topics tightly related to it as women, exile, identity and feminism (Mikhail, 2004; Berrada, 2004; Benamara, 2011). Women may be the topic which has been most discussed and analyzed by these writers. It is generally portrayed under two angles. The first one represents women as passive characters of the patriarchal society, and the second one, as victims of colonization. Berrada (2004) assumes that "some women writers have used the novel as a means of conveying their perspective and relating their stories and adventures." (p. 247) In other words, the novel has had a large access for women who aspired at telling their own stories, compared to short story and poetry. Of course, this goes without saying that by expressing their personal experience, these female writers express at the same time other women's experiences, and their works act as a collective mirror that reflect all Algerian

women who belong to the same patriarchal society, and who lived under colonialism. It makes sense, then, when Berrada (2004, pp. 247-248) notes that the first Algerian novels written by women, dealt with history and social themes, and that lasted till the 1890's. For Nasser Benamara (2011), even if these women committed themselves to deal with women's issues, "it is important not to limit these literatures under a militant feminist literature, but to understand them as a culture, a language, and even a vision of the world and of others. » (p. 2) [my translation]

However, Berrada (2004) notes that after north African countries got their independence and the emancipation that has gone with, women writers turned their literary discourse to deal with women freedom, and rise against patriarchal power: "The newer texts (...) engage with the rapid social transformations that have taken place since independence. These have had a clear impact on women's status and consciousness and have led them to begin expressing themselves through an anti-patriarchal discourse."

Approaching gender has aimed firstly at searching the novelist's identity. Indeed, we think that most of Algerian female novelists use novels as a means to deal with their own identity. In this regard, Mikhail (2004) asserts that "The search for an identity is coupled by a search for new formulas to build the world of tomorrow, and it is the woman more than the man who incarnates the decisive changes taking place today. The suffering and lacerations experienced in the process of transition to modernity are best represented by the many faces of Eve." (p. 112). For Mehta (2014, p. 4), writing has allowed Algerian novelists to unveil many women issues related to silence and violence. The same author thinks that writing has also been used to condemn injustice, inhumanity, and the triple fundamentalist, nationalist and colonialist guilt. Furthermore, writing has been, for Algerian female writers, a sort of challenge as for many obstacles that surround women's life. In this context, Winifred Woodhull (1993) expresses the aim of writing about gender, on the behalf of Assia Djébar as "A point for take-off, a combat zone. A restoration of body. Bodies of new women in spite of new barriers."(xxi) It should be said, however, at this point, that dealing with gender has always been a difficult task for Algerian female writers because it involves revealing secrets about the intimacy of the family and the very private sector. This is why most of female writers have used pen names as a means to overcome this difficulty, such as Djébar and Maïssa Bey.

There is an important point that should be raised, here, which is the language in used to talk about gender. Most Algerian female writers write their works in French. We assume that this has a reasonable explanation if we consider the religious and social background of the Algerian society. Indeed, to deal with gender, a woman could not do it in Arabic due to patriarchal and societal restrictions against women. By observing these social issues, Algerian female novelists have used writing to convey them and, at the same time, express their disagreement, their revolt and their eagerness for freedom.

In the following section, we will deal with two Algerian female novelists, Malika Mokeddem and Maïssa Bey. We will specifically analyze some of their works as for the issue of gender and the tightly topics related to it. Both authors started publishing in the 1990's when Algeria knew its darkest times, due to the rise of terrorism.

3.1. Malika Mokeddem: Gender as Exile and Identity

The reader must know firstly that Mokeddem has lived in France for more than thirty years. Therefore, her writings mainly discuss gender in binary relationship with exile. The latter has visibly led to influence, at a large scale, the first. When she was a school girl, she used to spend her free time in her room, reading. This sharpened her knowledge and sense of awareness about woman's condition within a patriarchal society. This novelist who comes from a nomad family from Kenadsa, Bechar, in the northwest of Algeria, declares in an

interview to Lebdaï Benaouda, in 2007 (Longou, 2009) that she recognizes that reading was the only way out to flee both weather hard conditions (hot summer in the Sahara) and family restrictions. She says:

That life was, for me, a real imprisonment and, for four months of vacation, an ordeal. It was more poverty and traditions that sequestered me. The extreme temperatures added to it. Only reading allowed me to escape that prison-like. Books were the only possible trips. Reading was my only freedom till the baccalaureate. But what freedom! It fed my rebellion and structured my thinking. It is through that adolescence period buried in books that I became a writer. (p. 114) [Our translation]

Mostly autobiographical, Mokeddem's novels combine autobiography and fiction to go deeper in women's suffering under patriarchal and traditional rules. Using, as said above, the binary form of Western culture and Islamic culture, she talks about the hard living of women in Algeria, especially when they're not educated. Fortunately, for her, things went well when she got her baccalaureate and travelled to France to continue her studies, and live there later. In her first novel *Les Hommes qui Marchent*, Mokeddem gives gender a touch of identity and exile. Indeed, we believe that Mokeddem builds, in this novel, gender along with the deconstruction of her original identity and the reconstruction of a new identity, and exile in a binary relation with her nomad hometown. She seems to deal with gender in its traditional meaning, but soon shapes it to go beyond the usual concepts of obedience and both patriarchal and colonial oppressions. In this regard, Assa Assa (2015) writes: "Malika Mokeddem recalls in his writings and especially in his first novel, behavioral code against which it stands, rising and against the law of oppressive and restrictive group that prevents the individual, especially women, to flourish and live freely." (pp. 47-48) [Our translation]

Agar-Mendousse, cited by the same author, adds: "his writing denounces patriarchal as well as colonial violence, to build a new relationship between colonizers and colonized, between men and women." (p. 48) [Our translation]

When exile is mentioned within gender, it is father's exclusion (from the family circle), from one hand, and land's exclusion (immigration to France), from the other hand. That is to say that in the social and religious Islamic contexts, Mokeddem's parents used to prefer boys to girls, and that profoundly touched her. She expresses this feeling clearly in her *Mes Hommes* (2015):

I had always been outside. Disenchantment led me to exclusion from love. That's exile. It started there. Since childhood, my parents' affection was unequal (...) between girls and boys. The amplification of this inequity by the entire society, its ratification by a State (...). My rebellion against this chain of injustices made me a woman of gaps, of borders. (p. 84) [Our translation]

These two exclusions have led to a third physical exclusion which is "exile in the body of men" as expressed by Banu Akin (2015, p. 14). With Malika Mokeddem, gender holds the double meaning of liberation: liberation from tribal customs through courting men, seen as social transgression, and liberation from original space through a long-term journey to France where she could free herself as for dating other men. (Akin, 2015, pp. 12-13)

We join Mokeddem's opinion as we think that gender goes with freedom, writing and exile. It is not about subjecting women anymore, and gender evolves as an independent entity.

3.2. Maissa Bey: Expressing Gender from the individual through the collective

Maissa Bey started writing in the 1990's, a period which witnessed a huge rise of women writings within a difficult political context of the rise of terrorism in Algeria. Thus, she had recourse to a pen name as a way to flee terrorism threat, as well as other social constraints. In this regard, Batalha (2012) believes that :

The pen name adopted by the Algerian writer allowed her to escape the adverse conditions of a period of great political instability in Algeria in the 1990s. It became a tool to stand against the silence imposed on the history of her country and the fate of an entire people that the violence of the pain or the violence of power had silenced. (p. 167)

Bey used memory as a technique of narration, and deals with gender from three angles: patriarchy, colonialism and terrorism. Bendjelid (2009) describes Bey's writings as "writing of testimony" (p. 228) [Our translation]. Indeed, in this novelist's works, it is about giving her own version of what happened in history and in History, not as she witnessed it, but as other persons had told her. According to Longou (2009), the novelist welcomes the culture of the Other as an enrichment of her original Algerian culture, but she points out, at the same time, its danger and consequences as for the Algerian people, especially women: "She accepts her dual cultural heritage as an enriching benefit. However, she brings the focus on violence from foreign intrusion, and its impact on the Algerian people." (p. 72) [Our translation]

Batalha (2012) argues this point of view when she declares:

She [Bey] shows, for example, that the conquest of freedom following the victory against French colonialism paradoxically revealed its own contingency. The precariousness of the political order established then plunged the country into a bloody civil war of which it is one of the victims. (p. 168)

For Batalha, women's situation didn't change after the independence due to the incessant undergoing of social and patriarchal violence. The emancipation and freedom into which women were aspiring had been revealed to be illusions. It is worthy to mention, moreover, that Bey's novels are polyphonic. That is to say that gender was dealt with under multi-dimensional aspect when Bey gives voice to women from different social classes to express their opinions, their fears and their expectations, as it is the case in her *Cette Fille Là* (2001).

Gender, for Bey, is best expressed by writing, especially when the latter is performed by women. Longou (2009), once again, points out that Bey used writing as a weapon to fight injustice against women, and as a space that had been occupied by men for quite a long time: "Through writing, Bey monopolizes the space dominated by men for so a long time and attempts a restructuring of evils by words." (p. 77) [Our translation]

4. Conclusion

Moroccan and Algerian literatures written by women have broken with the usual rules of male domination. The four novelists, we deal with in our paper, have highlighted the position of women in Moroccan and Algerian society. Women can overtake men to become a key element in the family circle as well as in the whole society. Gender is no longer limited to the deep-rooted idea on women's enslavement, and for the four novelists, women are represented as emancipated, intelligent and dominating instead of dominated. The language in which gender is expressed ranges from Arabic and French. These two languages could display the importance and the need to be a woman in Moroccan and Algerian societies.

As a result, we found out, through this study, that Algerian and Moroccan literature written by women converge into the common point of (re)presenting the continuous fight of women against secular and patriarchal traditions, in order to live and to express their emancipation.

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Rachid Bessai, Ph. D. ¹
Faculty of Human and Social Sciences
University of Bejaia, Algeria

THE ROLE OF ASSOCIATIONS IN THE PROCESS OF INCLUSIVE EDUCATION OF CHILDREN WITH DISABILITIES

Abstract

This study aims to address the report of disabled children in school, a subject which has become in recent years a special concern and attracted education specialists' attention and created an international debate related to the policy of taking in charge this category of children. Such a problem calls today to question about disabled children's schooling in Algeria and the mechanisms of their inclusion at school. Many such questions are raised to serve the study's objective as: do children with disabilities have access to education in our country? How can we accompany these children in school? Is their inclusion feasible after giving real hope to their parents? And what is the role of associations in this process? To respond to this series of questions, which refract well the aspect of inclusion in the Algerian situation, we will proceed to a sociological reading of the statistics put forward by the Ministry of National Solidarity through its different structures in relation to the disabled children schooling. The aim will also be to show the state of the arts of takings such children in charge through diverse associations' actions.

Keywords: association - childhood - disability - inclusive education - specific needs.

1. Introduction

The question of children with disabilities and its relation to school is a strong reality of the current time; it is significant of a deep, collective and even civilizing evolution. This reality occurs at two levels: that of disabled children that are related to the way others look at them- which is actually changing, at the same time that of the space arrangement that needs to be made within society. And that of the whole society, led by a new attention to disability, to best take into account the difficulties disabled people face (Gillig, 1999, p. 55). The question of disabled children and the school took, in recent years, a special highlight in the concerns of specialists in education. Of course, this interest is not modern, but current approaches stand out and actually reflect a significant change at the level of support policies. The issue of the complex relationship between the family, the disabled child and school made so the subject of lengthy discussions between researchers who continue to fuel a number of seminars, symposia and conferences across the world.

In Algeria, although there is a large number of legal provisions to ensure the right to education of all children without discrimination, but a huge delay is witnessed in terms of taking care disabled children in real situations. Indeed, there is a lack of devices for their inclusion in the Algerian educational system, only aid services are limited to a few public institutions under the supervision of the Ministry of National Solidarity. In short, things seem more theoretical than practical, because the intervention process has taken a serious delay compared to the evolution of things in the field. It should be noted that, in this country, the absence of a great tradition of research on family practices of education and schooling of disabled children makes the academic support process more complex. We will try to deal with

¹ Email : bessairachid@yahoo.fr

this problem through the following: firstly, emphasis will be put on the notion of handicap and try to suggest a new concept. Then we will talk about inclusive education of children with special needs, precisely if it is possible after giving real hope to their parents. We will also address the Algerian experience in terms of providing support to this category, while at the end we will show the role of associations in the process of inclusive education.

2. Towards a New Conception of Handicap

If we search for the classical definition of the term disability we find that it appeared at the end of the 19th century. Everyone knows the conventional explanations of the Anglo-Saxon origin of the term "hand in cap" which means hand in the hat and the use of even the odds of the horses in horse races in handicapping them additional weight (Vial, 1990, p. 63) but the term appears for the first time in an official text in the Act of 23 November 1957 on the disabled workers, disabled meaning here infirm. The Robert dictionary of the French language (1993) considers that the term disability that has replaced other words as invalid, abnormal and inappropriate, is one of 'these social cuts masking the harsh realities', so the concept disability is defined as: "They say they are disabled because they suffer as a result of their physical, mental, temperamental State or their social situation, problems that are for them to "disabilities"(Zribi, 1994, p. 45) i. e. weaknesses and easements particularly compared to normal. It is defined as the average of the capabilities and opportunities of most individuals living in the same society'.

This definition is more holistic and extensive that applies to difficulties of the physical, mental and social kinds. The notion of disability seems more resulted from pragmatism and convenience utility rather than scientific knowledge of clinical description. This concept may even be an epistemological obstacle that hinders the process of knowledge and gives it a kind of "false clarity" (Martin, 1993, p. 114). The handicap is therefore not an objective reality that science can study. Some specialists tackle the concept of disability as being "unsuitable" i. e. the State of inadequacy of the subject in the community or the inappropriate person who suffers from an environment not conform to its needs (Dubar, 2000, p. 88).

Through this conceptual definition, we notice that the concept of disability is not at the level of an attempt of semiotic classification. It seems that we score another perspective in the traditional way to consider the disability, which cannot be limited to categorization, or an objective clinical reality. This definition of a disabled person marks the transition between the classical design of disability and its new meaning. This classic design of disability invites us to revise our way of approaching things and people, we are also invited to separate in our attitudes toward people with disabilities which is the domain of the pathology and that is a measurable and attaching reality, and what a social consequence of this pathology is. Research made by Who, 1985, has allowed to isolate three distinct concepts: impairment, disability and handicap (Who, 1990, p. 21).

1 - The deficit: reference to any loss or abnormality on an organ or a psychological, physiological or anatomical function.

2 - Inability: is the quantitative or qualitative absence or reduction of the ability to act, this reduction may be partial or total of the ability to perform an activity in a way considered to be normal. Inability is the functional aspect of disability.

3 - Disability: reference to the sum of the enduring frustrations that result for a person of impairment or disability resulting in the total or partial impossibility of a very normal role.

Under the new definition of disability, we see that the old design of the concept is less accurate than today, because disability is defined as the discrepancy between the performance or status of a person and the hopes and the prospects of this person or group to which it belongs. The disadvantage is the situational aspect of disability and that is where the radical

distinction takes place between the old conceptions which considers disability as: physical, sensory and mental, a class of the nosography and nowadays that puts into perspective this notion to the level of a situation. Because it is now essentially un handicap situation: physical dependence, economic dependence, no social integration situation (Dore et Wagner, 1996, p. 77).

We can illustrate this idea through the following example: "Two people lose one and the other the ring finger and the little finger of the left hand in an accident." One is roadman in a municipality, the other is violoncellist. The deficit and failure are the same. On the other hand, the professional situation of each person is compromised for the violoncellist who might lose his job and more slightly the roadman who keeps and can continue to enjoy his social integration. One realizes that disability is not an absolute given, but can be reduced depending on the environment. Yet, one should consider the existence of some exceptions, because there may be handicaps without inabilities, impairments without handicap, or disabilities without deficit.

The use of the trilogy is not necessarily required to demonstrate that a well-compensated for deficit does only minimal disability. Hearing loss as an example demonstrates this idea because of hearing disorders resulting in an inability to listen can be corrected by an apparatus that limits the inability. Therefore, the new conception of disability first requires us to change our view of the disabled person and then our action. On the forefront, it seems important to think that the disabled person's situation is not only assessed according to its organic or functional aspects, but also according to his family environment, according to his social role, according to what he is able to achieve depending on the particular environment he belongs to (Lapeyer & Banjour, 1994, p. 91).

Secondly, and once the analysis of his rapports is made, action which seems to contribute to achieve the best results, is one that combines the resulting benefits both the reduction of deficiency, disability and handicap. So it is this level of action on disability that opportunities for integration are settled, it permits to solve the problem of segregation, and hence researching best benefits, whether in a workplace or in another, does not have the effect of removing all the inconveniences. Any human solution is usually a combination of advantages and disadvantages. The way one treats them so that they do not prevail on them, it is to engage in a process of project.

3. School Inclusion of a Disabled Child

The concept of 'inclusive education' refers to an educational system that takes into account individual needs in teaching and learning of all children in vulnerable situations; children with disabilities, street children, children belonging to ethnic minorities, children from nomads/refugees, families...etc. Inclusive education does not raise the problem of which children with what types of disabilities can be integrated in regular class. But how must we adapt the aspects of school life so that inclusion is possible. Two approaches can be distinguished:

3.1. The Child Specific Needs-centered Approach

This approach focuses on the child's needs, so that it is not up to the pupil to adapt to the ordinary school environment, but to the school environment to adapt to the pupil, in order to offer the best learning conditions: the child is the core of the inclusion process surrounded by support not necessarily to school services. Several elements (health, recreation, transport, etc.) contribute to the success of inclusive education.

3.2. The Factors Surrounding the Child Approach

This approach focuses on the factors surrounding the child so that inclusion requires interaction between the different services of the inclusive community: ordinary as services: education, health, and leisure are linked to the basic needs of the child. They must be perfectly accessible. Services specific to the image of early intervention and special education are designed to meet the complex needs of children of severe disabilities. As the SLA (student life assistants) support services facilitate the participation of the child in daily activities. The SLA is a person trained to provide human assistance, responding to the specific needs of children with disabilities to the integrated school.

- (a) Support function: allows the child to be autonomous in communication.
- (b) Educational function: allows the student to perform an exercise when he encounters difficulties related to his disability.
- (c) Communication function: promotes the interaction of the child with other actors (teachers – professionals, etc.).

4. The Algerian Experience of Disabled Children Care Services

Concerning the Algerian support experience, we can say; although there are a large number of legal provisions ensuring the right to education of all children without discrimination, but we notice that there exists a considerable delay for support to disabled children, mainly in schools. Civil society is not sufficiently equipped and structured to meet the challenges of inclusive education. According to the Algerian national solidarity Ministry published in 2014, we notice that 630,000 children with disabilities, including only 125,000 (20%) are supported by the following organizations: 104000 by the National Education -14532 by specialized public centers - 5000 network and 1452 by private integrated classes. Despite these Welcome Centers, many parents find it difficult, they are faced with indifference sometimes displayed on the part of the institutions that are supposed to support, they are left alone, every back-to-school period, the same pain, the same feeling for the parents. Others knock on several doors before they can find a place for their children. Besides more than 9,000 disabled children is still waiting for support according to the same source.

5. Is it possible to Integrate the Disabled Child at School?

Integration is not a simple insertion in the school environment; it assumes the accompaniments without which a student with a disability can neither have access to school life, nor to the provided knowledge. This support usually exceeds the only means of national education and involves the use of a partnership with the services of social affairs and health. The integration is also various: far from being unique, it represents a variety of situation, depending on the nature and severity of the disability, since the very partial integration (from a specialized institution), until the full individual integration in a regular class, going very often through the necessary provisional groupings as school integration classes (Philippe & Laurent, 1998, p. 213).

Integration after all is, regardless of the situations, always individual, because it is the measure of both the capacities and the potentialities of each child at a given moment. Is the school integration of children and adolescents with disabilities a current fashion? Some say, especially among those who think it is an illusion to welcome these young people into ordinary classes, arguing that there are still many specialized institutions created specifically to welcome them (Lantier, 1994, p. 47). Others believe that integration, which is the purpose of any special education, can also be a way to prepare the best possible (Fuster & Jeanne, 1996, p. 156).

In fact, as in the field of the integration of people of foreign origins, the integration of people with disabilities is most of the time, a movement of opinion in their favor, since everyone is for integration, as long as it is a way of participation in the dominant and fundamental values of our society. The issue of school integration of disabled children arouses collaboration of many actors who can play several roles, very important for the success of integration, because this last go through the support provided by specialists, which is necessary for them. This does not necessarily mean that these supports are physically and functionally integrated into school - no doubt an ideal solution - probably best solution - but that the function of coordination and synthesis that integrates therapeutic, educational and pedagogical professionals in the project must necessarily be somewhere a jurisdiction (Berger, 1987, p. 102).

If the child is integrated into the ordinary school, the concerns of the project partners are not limited to preserving all the benefits he would receive if he were placed in a specialized institution, but must ensure that the action on the child is not shared, or that is exercised, and that the synthesis function continues to operate. For this, we must distinguish between two types or two ways of integration: integration with integrated support at school and integration with support from outside the school.

6. The Role of Parents in the School Inclusion Project

Parents can play a very important role in the inclusion of children with disabilities in school. Some think of the role of parents as a duty, a necessary initiative for the success of the inclusion project, because the responsibility can be shared by several partners (Lemaire, 1981, p. 152). When the family of a disabled child opts for schooling in an ordinary environment, the reasons that lead them to express this application may cover several meanings: 1- It can be a situation of leak from disability, so parents sometimes fail to meet their responsibilities. Integrate is not normalize, is precisely to recognize the difference.

However when the application integration is presented with the current wording: "I want him to be treated exactly the same way as other children", this meant not a negation of the handicap, but recognition of the service of the school. In fact, most parents prior to the inclusion of their children do not know that the school can provide a project approach. They are often surprised when we teach them, though they believed that inclusion required only little new energy, and we further asked them less to take an active part in its realization (Lemaire, 1989, p. 126). 2 - In some cases, parents do not claim absolute right to inclusion, they are aware that there are conditions that turn around the child's skills and abilities of the school environment. Very often, they are decided to undertake steps with several schools, looking for that school where it is the richest and the less reluctant (Pelicier & Taylor, 1996, p. 255).

We should say that more parents seem to be willing to get involved in transport, in the diverse tasks, because they were well accompanied in their first steps by a parents association. Demand may come from parents who have no preferences marked for inclusion which they are not a priori unconditional. They have heard of their rights and of the existence of the dual network of support. Quite often, the demand for care is not achievable other than through inclusive education. Whatever the meaning of these initial applications is, there are two attitudes not recommended for the teaching staff of the institution where inclusion is requested. It is that of outright refusal that can only strengthen in the minds of parents the idea of exclusion that they live painfully. It is on a different level, which is to host, may be of advantage to tolerate the child in an undifferentiated way not to say indifferent. In this case, no need to talk about evaluation project. It is important that someone explains to requesting parents the choice of inclusive education is not a panacea that can solve everything.

It can solve the problem of impairment and disability, is something else and, on this plan, school has not this ability especially if parents turned their back on specialized institutions and frustrate the child to get the specific care and help as part of his rights. If the family declares itself ready to advance on the difficult path of mainstream education, we must give them every opportunity to participate fully in the project. In which way? By invitation first to the meetings of the educational team (Salem, 1996, p. 118). Experience has largely shown that when parents are involved in the project process, the latter is more likely to succeed. Too often when parents receive the follow-up document with the "seen and read" formula under which they must sign, which means that they only become aware of it at that time, they have impression that they are being held out of concentration (Catoire & Houzel, 1994, p. 238).

When the misunderstanding of the reality of the handicap by some parents double leaks on the part of the concerned services which cannot offer anything else than two half-days a week, what perspective, what project is left for the selected child as a hostage of the incomprehension of adults? So, the question often arises whether parents should attend the integration of the integration team meetings. Parents in specialized institutions do not have to be surprised not to be invited to all the synthesis meetings. If the institution associates them to the individual project asking texts, by inviting them to the synthesis meetings, it is very well damage. It is the same for school integration. The day everyone understands that parent's involvement is not a hindrance to completing an inclusion project or specialized orientation but an additional asset to the success of this project, a major step will be made. For the moment, only those who were able to put their philosophy with their actions made it.

7. The Role of Associations in the Process of Inclusive Education

Work that deserves to be mentioned is that of associations, which have begun, a dozen years ago, a long-term fight undergone remarkably through their work on the ground. We can give the example of 03 projects-holder associations of school inclusion:

7.1. Association for Mentally Maladjusted Children 'Challenge' of Bejaia

This association in collaboration with the Embassy of France in Algeria, set up in 2017 a device support and accompaniment of the children with disabilities in schools, whose goal is to move towards a more inclusive school, more adapted to the specific needs of the child. This project is supervised by a multidisciplinary team composed of psychologists, specialized clinicians-psychologists, school-pathologists, specialized educators. They intervene by raising awareness among directors, teachers and parents. Its record is remarkable since: 351 schooled children with disabilities are supported in 42 facilities, three cells of listening and accompaniment were created in three municipalities in the region, where there are more people with disabilities.

7.2. Association of Parents of CP Children (Cerebral Palsy) of Setif

The project "Education for all: towards the inclusion of children with disabilities in the Algerian educational system", initiated by Handicap International in partnership with the association led a territorial investigation in order to identify the obstacles to the education of children with disabilities in school. With the support of the Director of Education of the wilaya, accompaniment services to the schooling of these children were created for the training of auxiliary school life (ASL). This has allowed the association to form the ASL to intervene with ordinary schools as psychologists and speech therapists as part of pre-employment. The goal of the project was also to accept these ASL in schools after being almost an impossible procedure and even taboo in some localities. In the end, 45 children with disabilities were accompanied and integrated into school.

7.3. Association of the Disabled and their Friends (AHLA) - Tizi-Ouzou

In order to meet the specific needs of disabled children in school, this association with the support of the European Union has set up a mobile device to support school composed of a multidisciplinary team, working at the daily on various aspects of these support. The goal of this project is to offer comprehensive support of the child academically. The interventions of the team differ according to their specialties and the needs of the child. This device judged positive by the association allows an improvement in the quality of access to learning to 80% of children with disabilities, and the creation of a psycho-pedagogical center for children with intellectual disabilities offering psychological care for parents with disabled children.

8. Conclusion

Although the equality of rights and opportunities, participation and citizenship of persons with disabilities strengthen action to support disabled students' education, it must be said that the situation is not often comfortable for this category of people. The law says that any child, any teenager with a disability or disabling health disorder is enrolled in the nearest school to his home which is his institution of reference. But the least that can be said is that our school is more demanding, has little tendency to look at the difficulties it creates for children. This is why we must also know, if needed, how to protect children with disabilities in school.

The task of the school cannot, therefore, be reduced to accommodate children with disabilities. It must, if not to protect them, but at least not to make their lives too difficult. Moreover, we are convinced, that the access to schooling for children with special needs must be strengthened and defended and that the school inclusion process is possible, it only requires courage, will and professionalism. Everyone has to get involved: the school must seek liberal partners and specialized institutions to provide real support to the policy of support. Associations of their side must continue their fight to change mentalities, to make sure that the school adapts to the child and that this fight is that of the whole society, because even if the means are missing, it is necessary to know that nothing is impossible.

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Kamel Bouraoui¹, Senior General Practitioner; Preventive Medicine Unit / Coordinator of the Accompaniment, Support and Mediation Cell; University of Bejaia, Algeria

Tayeb Chabi², Ph. D., SEGC Faculty of Bejaia; Facilitator of the Accompaniment, Support and Mediation Cell; University of Bejaia, Algeria.

INCLUSIVE EDUCATION: CASE OF THE REGION OF BEJAIA

Abstract

Indeed, inclusive education, a fundamental element towards an inclusive society, imposes long, gradual and multi-level changes. These changes concern legal instruments, technical transformations in terms of content, methods and work media, approaches to the education system, the organization of educational structures and supports for the society's state of mind. In this research, we focused on the physical and infrastructural environment, the reasonably operated facilities, the training and preparation of the teaching staff, the availability of the bodies of support, strengths and weaknesses of our education system... to evaluate the resource persons, the mechanisms and the educational structures, and the strategies put in place for inclusive education. We adopted a questionnaire and an interview and the Micmac software in order to analyze the parameters or factors of dependencies and influences on the schooling of students with disabilities in the mainstream school. From the results of our field survey we have tried to understand the low rate of students with special needs enrolled at the university.

Keywords: Discrimination and rights violations, inclusive society, individual autonomy, successful experience, reasonably educational system accommodation, social inclusion, transfer of good practices.

1. Introduction

The low rate of schooling access to students with specific needs at the university is obvious since it was only 0. 2% in 2011. The lack of data about the enrollment of this category in the educational structures dodges the exact information on actual numbers. The accompaniment cell of sensitization, support and mediation (CASAM) unit counted at Abderrahmane MIRA University of Bejaia a rate of 00. 08% in 2010³ of students with disabilities and chronic diseases, 0. 2% in 2015. This rate increased to 0. 4% in 2017⁴. These variations could be the result of the gradual improvement of the census methods, and the noticeable participation of the university in the management and the coaching of this category. These figures remain pathetic compared to the rate of the disabled people (about 2% in 2011 (ONS)) in Algeria whereas statistics of the university of Abdelmalek Essaadi, Morocco registered 11% in 2011⁵. This situation is unfortunately experienced all over the world with variations according to the standard of living and local policies.

Our research consists of three parts; the first is meant to present the theoretical aspect of the question, then, in the second part, we carried out a field study on a sample of inclusive educations-associations. In the third part we have formulated a number of indicators as well as the study of the impact between the latter to realise a classification.

¹ Email : bouraouikamel@hotmail.com

² Email : chabitayeb@yahoo.fr

³ Universités du Maghreb: Enseignement Inclusif

⁴ CASAM, Université Abderrahmane Mira de Bejaia

⁵ Universités du Maghreb: Enseignement Inclusif

2. Review of Literature

2.1. Typology on Inclusive Education

Inclusive Society

The man has gone from predator and dominator in his relationships to others (Gardou, 2016) in search of progress, creativity and self-fulfillment. Man has distinguished himself by his ultra-sociality, he has gone through several phases that were as complicated as sublime. Charmetant (2008) formulates it as follows: "It is in man's own hands to call upon more cognitive resources to open up to universality that goes beyond his own culture". Henceforth, man's aim is to found a society of justice of love and sharing, a society of human rights, more than that, an inclusive society where each person would have his/her place according to its singularities. In this world, everyone has the inalienable right to take part in the city's life, the whole share, because life should not be played behind closed doors. For inclusive society to give everyone a chance to cultivate himself, to communicate, to access the means of learning, to work, thus to create and work; it must be given the conditions of equality with others without being stigmatized (Gardou, 2016).

Katia Genel (2009) thinks that the inclusion of the individual in society does not refer to the simple fact of counting him or her among a group, but it is the ability to consider one's needs and to recognize one's expectations. Most of all, it is to take into account his/her singularities. Gardou (2016) goes on to explain that society is changing the paradigm of 'not longer asking individuals' because of their age, physical state, potentialities,... to adapt, to transform, to normalize to be admitted, that is to say to be included, but it is up to the society to make it flexible and modulate its operation to allow access to the needs and singular desires by resorbing all of them.

2.1.1. Disability among the Singularities

Gardou (2011) considers that the handicap does not come exclusively from the disability itself or from the person in difficulty, but it is within the environment. It is resulted from places of learning, leisure and work to which the disabled is exposed. Thus, the inclusion of people with disabilities requires participation in society but not to be incorporated into it (Genel, 2009). Gardou (2011) thinks that the handicapped should not be viewed differently to avoid obstacles and reduce the resonance of what prevents the full social participation of people with disabilities. Moreover, he notes that the first World Report on Disability deplores violations of the rights of people with disabilities, that they are being discriminated, abused and abandoned, and have difficulty accessing care despite the legal texts that deal with their promotion and protection (2016). In Algeria several texts are promulgated but remain ignored as the decree on accessibility to the physical environment and public institutions (2014) to mention only this aspect.

2.2. Inclusive Education as a Springboard for an Inclusive Society

We consider that the first launching pad for access to rights is education, in that it enables people with special needs to aspire to the fulfillment of other needs and the means of expression of their full potential through the acquisition of academic skills.

The justifications for inclusive education are pedagogical, social and economic. The psychic benefits to discriminated children, the expression of the full potentials and skills of these liberated and peer-motivated children and the results and quality of learning are spectacular. Costs are much lower when children attend normal school, nevertheless the services provided by access to education, by empowering trained and competent children (OECD (1999), cited, UNESCO 2005).

2.3.The Historical Journey of the Concept of Inclusive Education

Disability is a more important exclusion factor than gender or geographical location alone. These children with disabilities are less likely to attend regular school than their peers and poverty further exacerbates their exclusion, Unicef (2012, cited Farkas, 2014).

The concept started from the principle of human rights (Universal Declaration of Human Rights, 1948) which provided the goal of Education for All and the Convention on the Rights of the Child (United Nations, 1989). The Article 23-refers to the non-discrimination of the right of children. The Jomtien Declaration, Thailand (1990) objected special and implicit education and supported the inclusive education expressed by the Salamanca Declaration (1994) on the principles, policies and practices related to Education and Special Education needs (UNESCO, 2005).

Farkas (2014) in proposing the conceptualization of inclusive education for children with disabilities, called for legal devices that reinforce inclusive education programs. The Global Monitoring Report on Education for All (2005) stated that education should enable all children to realize their full potential in terms of cognitive, emotional and creative abilities. According to the United Nations Children's Fund UNICEF (2012, quoted in Farkas, 2014), the inclusive approach is to remove obstacles that stand in the way of students and it is to conform to the needs of each child in transforming cultures, policies and practices. Ensuring the right to inclusive education implies three principles: "access to education, quality education and respect for rights in education" (Farkas, 2014).

2.4.Inclusive Education is not School Integration

The actors of the inclusive school face enormous confusion: ordinary school teachers rely on specialized teachers, who do not master the basics of inclusive schooling, while professionals in the medico-social sector and associative actors act according to the logic of care and investments! This situation leads to a form of intensive integration induced by decision-makers who focus on the number of students with specific needs in ordinary schools without providing the necessary compensation in terms of programs, methods and means. But the transformation of the school to be inclusive requires that teachers propose transformations going beyond the classroom to adapt the content to diversify the pedagogical, organizational and structural methods, then to the availability other compensations such as school assistants, that is to say the school system. In other words, it is important to avoid deep integration by allowing all students an optimum level of education in ordinary schools, because inclusive education therefore sets the goal of the success of all pupils in the mainstream school (Thomazet, 2014).

In fact, going towards an inclusive society and particularly an inclusive school supposes the commitment and the evolution of several jobs so as not to fall into the stresses of a high integration which frustrates students with special needs who do not seek to meet the standards of education, but the inclusion which commands adaptations. It is therefore a real paradigm shift. This quest would not be the prerogative of the sole teachers of the ordinary school but of all the other actors, specialized teachers, the accompaniers, the staff of the medico-social structures etc. Ultimately, this school will become beneficial to all students in the sense that it has the advantage of offering different programs (Bourgoin & Puyravaud, 2013).

2.5.School for all, Seen by UNESCO

UNESCO (2005) conceives the school for all as one that introduces a set of technical transformations to ensure a flexible teaching adapted to all, according to the needs of each, without privileging one part more than the other. These changes are in terms of contents, working methods and supports, approaches to the educational and organizational system, structures and the state of mind of society. We propose to re-read the UNESCO definition of inclusive education (2006), which takes

diversity into account and aims at a universal education.

2.6.The Value of Conceptualizing Inclusive Education for Children with Disabilities

Inclusive education is the means by which teaching methods, programs, staff and pedagogical support are adapted to the learning of all children, including those that the traditional system has not been able to achieve. To be effective, inclusive education must also be cross-sectoral and involve many ministries and stakeholders, and not just in the field of education. Inclusive education should apply to all areas, including, for example, physical education and recreation (Article 30 Convention on the Rights of People with Disabilities (2006).

What should inclusive programs address?

Inclusive curricula should address the child's cognitive, emotional and creative development, and should build on the four pillars of the 21st century education: that is to say, learning to know, to do, to be and to live together (Farkas, UNESCO, 2014).

2.7.Innovate and Transform Classical Methods

To build a school of equity, it is necessary to build a common culture that promotes the school of living and learning together, which banishes indifference to differences and allows development of the feeling of belonging to the same society. For a long time, we have advocated for a school of equal opportunities which has proven to privilege the meritocratic and fierce competitive logic. The school is commissioned to sort the students that have not been done up streamed. To go towards the inclusive school, it is necessary to leave this identical teaching for all and to adopt a differentiated pedagogy with an individualized help. This requirement is justified because the school, therefore the class, at the base is heterogeneous. In a class that promotes differentiated pedagogy students work in cooperation and not in competition, the result is the promotion of all, rather than repetition, selection and orientation. (Bourgoin & Puyravaud, 2013)

The inclusive school is not condemned to be a utopian, it just requires the training of all its actors: teachers, professionals of the medico-educational sector, the paramedics of school life, specialized teachers who provide specific lessons and transform traditional methods of teaching to innovate ones that assume another competence, to reconsider the profession in the national education as in the medico-social sector, by putting in synergy the competences of every one. As such, the principle of inclusive school is the result of a collective negotiated construction associating different actors and organizations; it is a partnership which aims at the competence of a team rather than those of its actors taken alone.

Sectorization and traditional organization put students and teachers in difficulty, because the suggested learning does not meet their needs thus transform their learning difficulties into behavioral difficulties. However, the educational differentiation suggests to the various partners to work in partnership to combine professionalism and singularity. They all work for the success of all students according to their needs, whether they are disabled in learning difficulties or with other special needs. This cohabitation puts in synergy the skills of each one and allows at the same time a mutual recognition of the specificities and the constraints of the functions, but also the construction of shared workspaces. Thus a teacher, a medical specialist and a specialized, being confronted to a dyslexic student, would be able to find an answer that takes into account both the limitations of the student and the constraints of the class (Thomazet, 2014).

2.8. Inclusive Evaluation

Inclusive assessment methods propose to replace performance goals with mastery goals so as to evaluate learning for building and developing skills, for advancing students in learning and not learning to pass a degree or diploma or to pass an exam. These methods aim to support students as much as possible and as far as possible in their learning. The overall objective of the evaluation is to promote the inclusion of all students at risk of drop out, including students with special educational needs. So, in the end inclusive assessment or assessment with aids is intended to be as a formative evaluation (Bourgoin & Puyravaud, 2013).

3. Results and Discussion

3.1. Field Survey

In our accompaniment of students with special needs at Abderrahmane MIRA University of Bejaia, we felt the need to explore the role of the schooling of children with disabilities in our town Bejaia. For this we needed to explore the conditions of their schooling and especially those followed by associations. We hypothesized that environmental factors, human factors and institutional organization and methods, teaching aids influence the effectiveness of teaching? and we wanted to know how much these factors impacted the achievement of inclusive education. We then conducted a descriptive students' attendance questionnaire survey to check our hypothesis, quantify the influence of the factors studied and report on the analysis of our survey. This survey was conducted by a set of questions with direct answers and another part of open questions.

3.1.1. Questionnaire

The findings of the survey on the school for children with disabilities:

Table 1:

Sample of consulted associations

Name of the association	Year of creation	Nature of deficits in children	Number of dependent children
1. Association for the Care of Autistic Children (APCEA) of the Wilaya of Bejaia	2010	- Behavioural disorders - Verbal and non-verbal communication disorders - Social interaction deficits	147
2. Association of Defence and Follow-up of the Interests of the Disabled of the of Bejaia city.	April 21, 2003	-spastic / physical handicap/ motor impaired	18
3. Association of parents and patients Spina Bifida Bejaia	January 2014	- Paralysis of the lower limbs - Hydrocephalus - Neurological bladder	78
4. Association of wilaya for the support of cerebral palsy / ASIMC Bejaia	2014	- Motor disability - Brain - Cognitive disorders - Language disorder	110
5. CHALLENGE of fight against myopathies of the city of Bejaia	2001	- Motor disability - Respiratory difficulties	50
recapitulation		256 children H. Physical and 147 mental	403

Sources: field survey

We questioned five (05) main associations of the city of Bejaia that accompany people with disabilities. They gave us the number at children of school attendance age according to the handicaps they accompany.

We counted a total of 403 children.

Depending on the nature of the disability, there are 256 children. Among whom there are 256 with Physical disability and 147 with mental disability.

Table 2:

Children of school age

Name of the association	School-age children	How many children		What type of school
		schooling	Not educate	
1. Association for the Care of Autistic Children (APCEA) of Bejaia city	Boys: 73 Girls: 18	72	19	Special classes: 5 Normal school: 67
2. Association of Defence and Follow-up of the Interests of the Disabled of Bejaia city	Boys: 13 Girls: 05	18	00	Normal School: 16 By correspondence: 02
3. Association of parents and patients Spina Bifida Bejaia	Boys: 16 Girls: 19	32	03	Normal school: 32
4. Association of wilaya for the support of cerebral palsy / ASIMC Bejaia	Boys: 24 Girls: 32	12	44	Special School: 04 Normal school: 08
5. CHALLENGE of fight against myopathies of the wilaya of Bejaia	Boys: 30 Girls: 20	45	5	Normal school: 45
recapitulation	250 including 156 boys	179	71	Normal schools 168 2 special schools 09 Correspondence 02

Sources: field survey

Among the 403 children followed 62% are of school-age, only 179 are enrolled (71. 5%) and 71 are out of school. 168 are in normal schools (94%) whereas 9 are enrolled in special school or by correspondence.

Table 3:

Taking care of children in school:

Name of the association	By which staff	Are teachers trained to accommodate children with disabilities?	Are pupils in normal classes accompanied by SIAs?
1. Association for the Care of Autistic Children (APCEA) of the Wilaya of Bejaia	- Teacher - AVS	No	Yes AVS: 67
2. Association of Defence and Follow-up of the Interests of the Disabled of the Wilaya of Bejaia.	- Teacher - AVS	No	Yes AVS: 16
3. Association of parents and patients Spina Bifida Bejaia	- Teacher - AVS	No	Yes AVS: 08
4. Association of wilaya for the support of cerebral palsy / ASIMC Bejaia	- Teacher - AVS	No	Yes AVS: 05
5. CHALLENGE of fight against myopathies of the wilaya of Bejaia	- None	No	no
Recapitulation	Teachers + AVS	No	96 AVS ie 57% and 72 Without AVS

Source:

field

survey

The table above shows that children of schools attendance age: among the 403 monitored children, there are 250 or 62% of the school age, 179 are enrolled (71. 5%) and 71 are out of school. 168 children are enrolled in normal schools, 09 in special schools and 02 by correspondence. 96 pupils (57%) are accompanied by SIAs. 100% of teachers are not trained.

Table N ° 4:

The Coordinations

Name of the association	Are there mobile teams that supervise their schooling	Is there coordination between the Psychologists, the teachers, the AVS, the UDS, the parents and the associations?
1. Association for the Care of Autistic Children (APCEA) of Bejaia city	No	No
2. Association of Defence and Follow-up of the Interests of the Disabled of Bejaia city	Yes: Pilot Committee: Association, DAS Officer	Yes
3. Association of parents and Spina Bifida patients Bejaia	No	No
4. Association of wilaya for the support of cerebral palsy / ASIMC Bejaia	Yes: Association (psychologists and mobile pedagogical team)	Yes
5. CHALLENGE of fight against myopathies of Bejaia	No	Yes

Sources: field survey.

For 24 students or 14% there is a supervision of schooling against 144 and for 69 coordination between the staff of the school and the associations is 41%.

Table N ° 5:

The means

Name of the association	Is the furniture Adapted ?	Are there suitable teaching methods?	Are the schools accessible (class, library, canteen, playground, etc.)	Do students participate in sport and leisure activities with their peers?	Is there an adapted transport
1. Association for the Care of Autistic Children (APCEA) of Bejaia	Yes	No	Yes	Yes	No
2. Association of Defense and Follow-up of the Interests of the Disabled of Bejaia.	No	No	No	No: Environment not suitable	No
3. Association of parents and patients Spina Bifida Bejaia	No	No	No	No: Unsuitable environment	No
4. Association of wilaya for the support of cerebral palsy / ASIMC Bejaia	No	Yes	No	No: Environment not adapted	No
5. CHALLENGE of fight against myopathies of Bejaia wilaya No No Yes (5) / No No: Unsuitable environment	No	No	Yes (5) / No	No: Unsuitable environment	No

Sources: field survey

It is considered that for the 67 autistic students, that is 40%, the furniture does not pose a big problem therefore compatible, but for the rest of the students it is incompatible considering the nature of their handicap. Only 8 students have adapted themselves to the teaching methods, i. e. 4. 5%. 97 students or 57. 5% are enrolled in accessible schools. Only 67 autistic students participate in sports and playful activities, but other students are excluded due to their physical disabilities. We noticed a total absence of adapted transportation

Table N ° 6:

The results,

Name of the association	Do children progress in their studies	Are children satisfied with their schooling	Are there drop-outs	What are the reasons?
1. Association for the Care of Autistic Children (APCEA) of Bejaia city	Yes	Yes	No	
2. Association of Defence and Follow-up of the Interests of the Disabled of Bejaia city	Yes: they have insurance, the AVS	Yes	No	
3. Association of parents and patients Spina Bifida Bejaia	Yes / No: - Medical problems - Lack of AVS - Lack of means	Yes	Yes	- Medical issues - Lack of AVS - Lack of means
4. Association of wilaya for the support of cerebral palsy / ASIMC Bejaia	Yes	Yes	No	
5. CHALLENGE of fight against myopathies of Bejaia city	Yes	Yes / No: Unsuitable environment	Yes	- Medical issues - Lack of AVS - Lack of means of transport

Sources: field survey

152 students or 90. 5% progress in their studies, and 145 or 86% are satisfied with their education because of the environment, the drop out is related to health reasons, the lack of SIA and means of transport.

Associations offer first the teachers' training the label of 'the training status' and availability of AVS and accessibility to school and life structures (classes, health canteens, etc.). On the accessibility aspect the associations express the necessity to build adapted establishments. If things are stagnating it's because laws are not enforced. The associations think that the normal schools attended by their children are inclusive.

The actions of associations for children with disabilities represent a support for schooling, access to adapted care and socio-psychological care. Meetings on inclusive education are the areas frequented by associations to learn about the school adapted for their children and the most well-known mechanisms for associations in the area of inclusive education are accompanied by the AVS.

The associations consider that access to inclusive school is guaranteed by physical accessibility, teacher training and the availability of SIAs. It is noted that the associations

insist in their stories on physical accessibility, availability of SIAs and teacher training. They put these lacks on the lawlessness without mentioning the state of mind that characterizes society. Yet they point to the difficulties faced by the AVS who are hardly accepted in schools. They have a lack of understanding of the concept of inclusion because they consider their schools inclusive and ignore the importance of educational means, teaching methods, access to leisure and sports activities, since they do not insist on transportation. What we can understand is that inclusive schooling is a new experience for families and associations. They are pragmatic because they seek to obtain prior learning that they refine through experience and changes in society. An accompaniment of the society, a work of explanation of the instruments and requirements of the inclusive school must be brought to the knowledge of the whole society.

3.2. Interview Analysis

Question N ° 20: Proposals to change things concerning the schooling of children: the first concerns that come back to the associations are the accessibility, the availability and the training and status of the AVS (assistant of school life), the training of the teachers and their follow up by guardianship. As second-line transportation and awareness of the environment that implies the psychological state of the students and transportation, finally comes the teaching resources and legal framework. We note that we are here in an inclusive and non-inclusive education.

Question N ° 21. To change things concerning the accessibility of children to school structures: it is to build adapted institutions (physical accessibility to schools), an association calls for the application of the guidelines by those in charge.

Question N ° 22. Explain if things are stagnating or changing: Three associations think that things are stagnating because mentalities resist, laws are not enforced and budgets are low, only one association thinks that things are changing because of accessibility measures put in the gradual place.

Question N ° 23. The school your children attend is an integrative or inclusive school: Three associations say that the school that welcomes children with disabilities is integrative and two associations consider the school to be inclusive.

Question N ° 24. You work to recover the rights and citizenship of your children, what are the actions you undertake: It is advocacy that comes first, second-line awareness then schooling, adapted care, psychological support, training, recruitment.

Question N ° 25. The devices in which you participated to ensure a favorable education for your children: only one association understood the question by answering with inclusive school. The rest of the associations listed the actions set up such as ANEM contract (national employment agency), that helps with the opening of special and normal class, remedial classes,

Question N ° 26. The devices dedicated to the inclusive school and the school for everyone you know and what experiences: an association talks about the training of AVS.

Question N ° 27. Concrete actions for a real inclusive society: the associations think that awareness is the best way to reach an inclusive school, then comes accessibility, teacher training and AVS and monitoring the schooling of children with specific needs.

3.3. Identification of Key Indicators on Inclusive Education

Presentation of the Variables of the Survey on Inclusive Education.

List of variables. The list of variables below gives the indicators of inclusive education, which are identified through a questionnaire sent to a sample of actors in the field, working on the subject in question:

1. Association (Ass)
2. Nature of disability (N. H)
3. Schooling (SCo)
4. School type (Ty School)
5. Training Trainers (FORM Form)
6. School Life Assistance (A V S)
7. Supervisor (SUP)
8. Teaching Means (M Péd)
9. Accessibility (Acc)
10. Transportation (Transp)
11. Progression (PROG)
12. Satisfaction (Sat)
13. Abandonment

Matrixes of entry: direct influence matrix (mid). The Direct Influence Matrix (MID) describes the direct influence relationships between the variables defining the system. This matrix assesses the indicators by influences and dependencies; this evaluation between the variables solicits expert meetings. GODET M. (2001).

The result of the survey allows us to fill this matrix

DIRECT INFLUENCE MATRIX (MID)

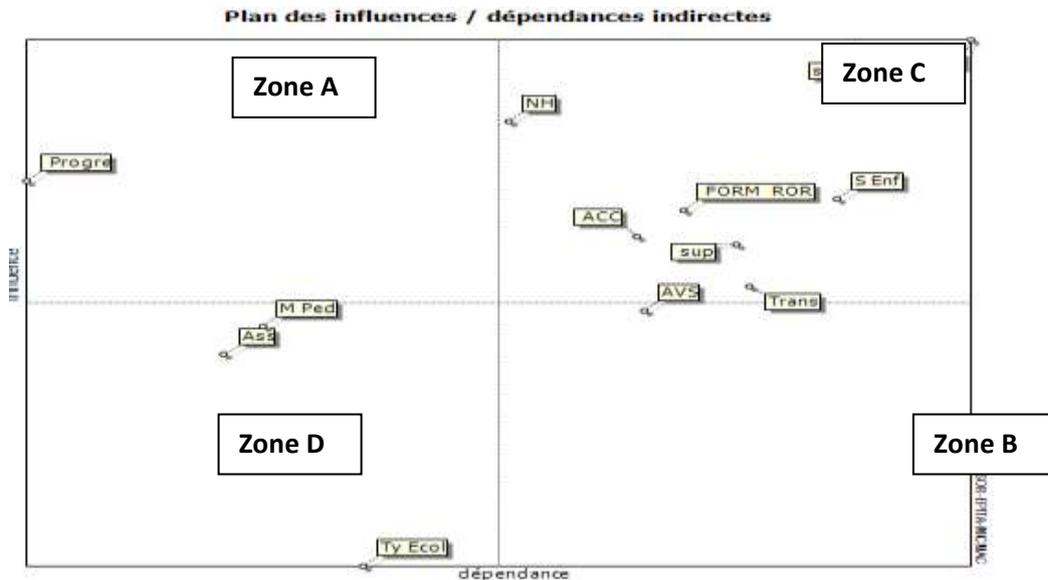
	1 : Ass	2 : NH	3 : SCo	4 : Ty Ecole	5 : FORM Form	6 : A V S	7 : SUP	8 : M Péd	9 : Acc	10 : Transp	11 : PROG	12 : Sat	13 : Abond
1 : Ass	0	3	3	2	0	3	1	1	2	1	2	3	0
2 : NH	3	0	3	3	3	3	1	3	3	3	3	1	3
3 : SCo	2	3	0	3	3	3	3	3	3	3	1	2	0
4 : Ty Ecole	0	1	2	0	2	0	0	1	1	0	2	3	1
5 : FORM Form	0	2	3	1	0	2	2	3	0	0	3	3	3
6 : A V S	2	1	3	1	2	0	2	2	3	0	3	3	3
7 : SUP	0	1	2	1	3	3	0	3	1	2	2	2	2
8 : M Péd	1	2	3	1	2	2	2	0	3	0	3	3	3
9 : Acc	2	3	3	1	1	1	1	3	0	3	3	3	3
10 : Transp	3	3	3	1	1	2	1	1	3	0	3	3	3
11 : PROG	3	2	2	2	3	3	3	3	3	3	0	3	3
12 : Sat	3	1	3	3	3	3	3	2	2	3	3	0	3
13 : Abond	1	0	2	1	3	3	2	2	3	3	1	3	0

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Graph 1:

The influences are noted from 0 to 3, with the possibility of signaling potential influences:

- 0: No influence
- 1: Low
- 2: Average
- 3: Strong

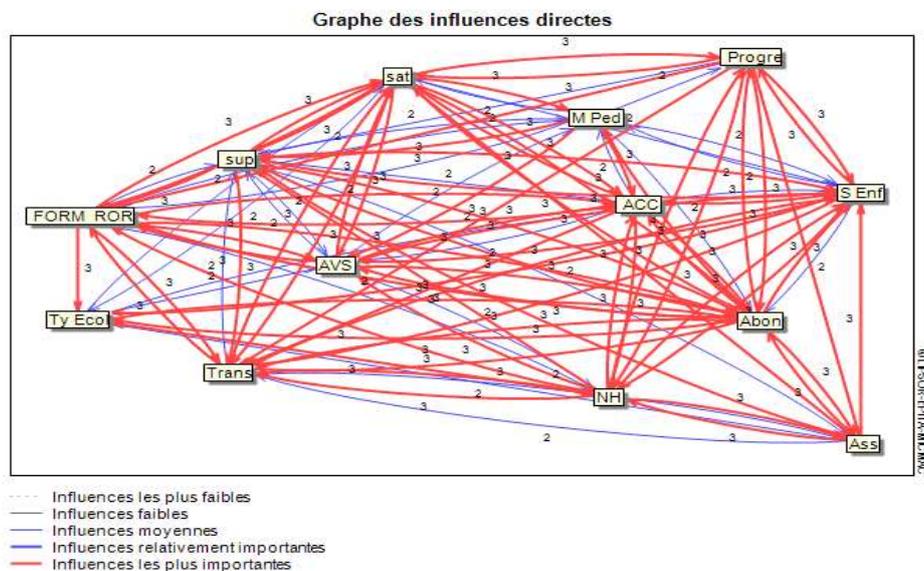


Graph 2:

Plan of independence

The graph above is composed of four areas (ABCD):

- Zone (A) groups the motor variables that have more influences than dependencies. The driving variable in our study is progression in studies (Progre).
- Area (B) groups the dependent variables; these variables have more dependencies than influences and in our case they are the AVS and Transport.
- Area (C) is composed of related variables; the influence rate is equal to the dependency rates.
- Area (D) contains the autonomous variables that give us here the Associations and the educational means. GODET M. (2001), *Creating Futures : scenario-building as a strategic management tool*.



Graph 3:

Direct influence

The graph below indicates the direct relationship between the indicators; most indicators are strongly related.

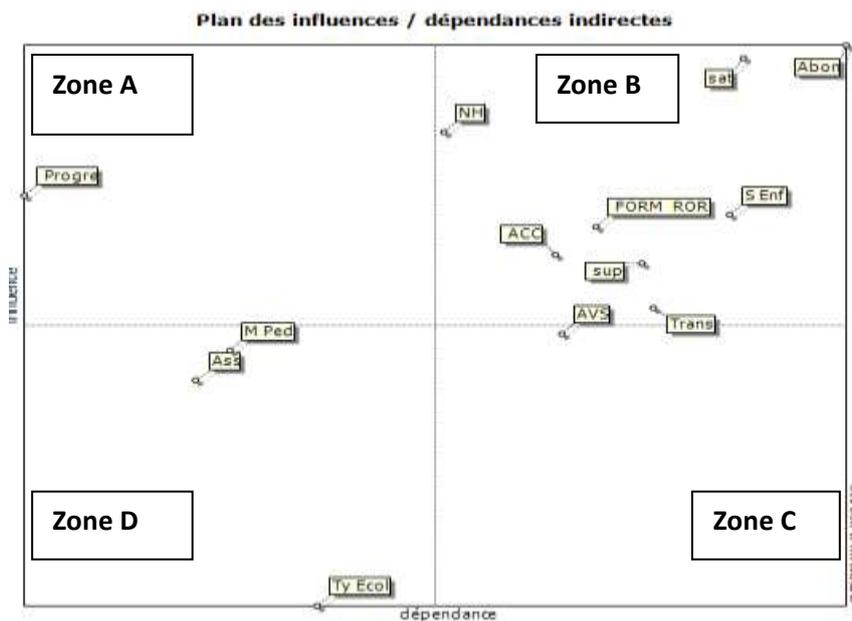
	1 : Ass	2 : NH	3 : S Enf	4 : Ty Ecol	5 : AVS	6 : sup	7 : M Ped	8 : ACC	9 : Trans	10 : Progre	11 : sat	12 : Abon	13 : FORM ROR
1 : Ass	862	1127	1293	966	1108	1216	906	1134	1200	720	1315	1415	1162
2 : NH	1273	1389	1717	1390	1630	1684	1276	1619	1679	1151	1699	1752	1613
3 : S Enf	1140	1313	1496	1292	1484	1533	1185	1484	1555	1043	1523	1630	1380
4 : Ty Ecol	560	723	858	617	747	784	580	732	800	469	873	937	783
5 : AVS	923	1192	1431	994	1178	1282	958	1199	1254	741	1442	1526	1318
6 : sup	1051	1247	1526	1128	1353	1401	1068	1325	1444	889	1531	1606	1422
7 : M Ped	925	1105	1313	1040	1218	1286	954	1222	1259	829	1320	1395	1207
8 : ACC	1038	1311	1530	1137	1352	1425	1087	1337	1456	871	1558	1664	1411
9 : Trans	967	1239	1474	1028	1236	1322	990	1227	1322	776	1488	1580	1361
10 : Progre	1134	1390	1666	1220	1455	1531	1154	1439	1553	949	1674	1774	1536
11 : sat	1363	1553	1844	1485	1752	1802	1391	1734	1829	1209	1840	1966	1731
12 : Abon	1392	1539	1890	1514	1770	1830	1407	1758	1846	1232	1889	1937	1778
13 : FORM ROR	1099	1309	1514	1242	1441	1500	1148	1442	1523	980	1552	1643	1395

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Graph 4 :

The matrix of indirect influences

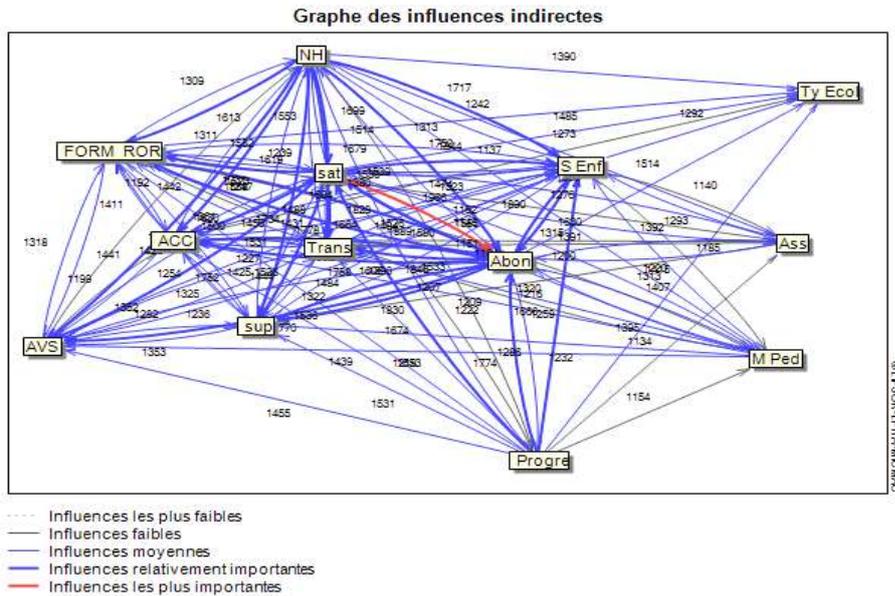
The production of matrices of direct influences enable us to represent the values and the rates of indirect influences, the indirect relation is due to the fact that survey has been done out of the period of study. The relation can be explained by visualising the findings.



Graph 5:

Plan of influences; indirect dependence

In the graph of indirect influences and dependencies above, MARTINO J. P. (1993), the progression (Progre) is the dominant indicator of this study and is found in zone A. We note the absence of indicators in zone (B). On the other hand, the zone (C) groups more indicators, which explains why the indirect relation modifies the position of the variables, studied. Area (D) contains the indicators of autonomy; we have a new indicator in addition to the previous variables: type of school.



Graph 6:

Indirect influences graph

The graph of indirect influences above shows that most indirect relations are relatively important. The most important relationship exists between abandonment and satisfaction, which implies that the unmet are in abundance (GODET M. 1995, CHAPUY P., COMYN G, "Scénarios globaux à l'horizon 2000", Travaux et Recherches de Prospective)

Classement par dépendance

Rang	Variable
1	12 - Abon
2	3 - S Enf
3	11 - sat
4	6 - sup
5	9 - Trans
6	13 - FORM ROR
7	5 - AVS
8	8 - ACC
9	2 - NH
10	4 - Ty Ecol
11	1 - Ass
12	7 - M Ped
13	10 - Progre

Variable
12 - Abon
11 - sat
3 - S Enf
9 - Trans
6 - sup
13 - FORM ROR
5 - AVS
8 - ACC
2 - NH
4 - Ty Ecol
7 - M Ped
1 - Ass
10 - Progre

Classements des variables selon leurs influence

Rang	Variable
1	12 - Abon
2	11 - sat
3	2 - NH
4	3 - S Enf
5	10 - Progre
6	13 - FORM ROR
7	6 - sup
8	8 - ACC
9	9 - Trans
10	5 - AVS
11	7 - M Ped
12	1 - Ass
13	4 - Ty Ecol

Variable
12 - Abon
11 - sat
2 - NH
10 - Progre
3 - S Enf
13 - FORM ROR
8 - ACC
6 - sup
9 - Trans
5 - AVS
7 - M Ped
1 - Ass
4 - Ty Ecol

Graph 7:

Variables' ranking according to their influence and Ranking according to dependence

The graphs above show the ranking of the indicators by direct and indirect dependencies and by direct and indirect respective influences (SAINT-PAUL R., TENIÈRE-BUCHOT P. F. (1974)). It can be seen that the indicator of satisfaction with a ranking by direct dependence is classified in third position (3) and the indirect in second position (2), this indicator has gained a classification contrary to the indicator or schooling of children which has been declassified to him. This shows that student satisfaction, transportation and teaching methods are indirectly dependent.

The same reasoning with respect to rankings by direct and indirect influence between the two variables schooling of children and supervisors prove to have noindirect influence.

Our study reveals that the parameters studied influence and depend on each other directly and strongly. In this study we also discovered dependencies and indirect influences that we do not necessarily suspect.

4. Conclusion

Our University has a very low rate of students with specific needs, as is the case at the lower levels of the school where we record an average of 0.05% of candidates for the BAC. The need for the school of equity finds its full justification, because 90% of children dropped out from school belong to poor countries. This school requires qualitative and effective pathways.

The inclusive school process is long and progressive, it takes place in stages. These stages concern primarily the key actors namely: parents, teachers, policy makers who develop educational policies and curricula and teaching methods. This led to the drafting by UNESCO in 2005 of guiding principles from evaluation, constructive and relevant observation, as well as insightful analyzes of the policies put in place to establish concrete inclusive education. On the other hand, Thomazet (2014, quoted Rose & Meyer) confirms our approach in this study, when he says that "many professionals think that specific and specialized arrangements for the benefit of students with particular to very particular needs are necessary upstream. "

Our study showed that certain factors made the student with special needs dependent on the normal school and that certain considerations had a considerable influence on the schooling of these children. That is the very low rate of students with special needs at the university would be related to the sort of the lower levels they had undertaken.

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UNESCO, (2006), Guiding Principles for Inclusion: Ensuring Access to Education for All

Appendices

1. Interview Guide

Name of the association	20. What do you propose to change things regarding the schooling of children?	? 21. What do you propose to change things about children's accessibility to school structures?	22. Do you think things are stagnating or evolving? Explain?	23. For you, the school your children attend is an integrative or inclusive school?
1. Association for the Care of Autistic Children (APCEA) of Bejaia city	- Monitoring and continuing education of teachers and SIAs by the education sector - A Statute for AVS	- Guidelines and notes to school officials to guarantee the right to schooling	- Evolve slowly: because of resistance, ignorance or lack of will	- Integrative
2. Association of Defense and Follow-up of the Interests of the Disabled of Bejaia city.	- accessibility; - Train AVS - specific teaching methods; - A favorable environment: Awareness of the school environment - Adapted transportation	- Ensuring accessibility of schools	- Stagnant: lack of budgets	- Inclusive
3. Association of parents and patients Spina Bifida Bejaia	- Mechanisms for implementing the legal arsenal	- Ensuring the accessibility of schools	- Stagnant	- Integrative
4. Association of wilaya for the support of cerebral palsy / ASIMC Bejaia	- Physical accessibility to institutions: health, classes - Adapted transportation - Teacher training	- Ensuring accessibility of schools	- Stagnant: lack of enforcement	- Inclusive
5. CHALLENGE of fight against myopathies of Bejaia city of schools	- Physical accessibility to institutions - Assure life assistants - A favorable environment: Awareness of the school	- Ensure accessibility of schools	- Evolve: by accessibility measures that are starting to be taken into account in public structure	- Integrative

	environment			
Name of the association	24. You work to recover the rights and citizenship of your children, what are you doing?	25. Which of the following devices did you participate in to ensure a favorable education for your children?	26. What are the devices dedicated to inclusive school and school for all and what experiences do you know?	27. What are the concrete actions for a real inclusive society?
1. Association for the Care of Autistic Children (APCEA) of Bejaia city	<ul style="list-style-type: none"> - awareness raising campaigns - Advocacy: Referral of local and national elected officials and higher authorities 	<ul style="list-style-type: none"> - Opening of a Special Class in a school run by the Association. - Inclusion of a large number of children in regular class with AVS 	- None	<ul style="list-style-type: none"> - Strengthen existing laws with notes and guidelines to better address the needs and requirements of inclusive education. - Create committees for monitoring inclusive education DE-DASS-Associations - Schedule public events and events to raise awareness of society
2. Association of Defense and Follow-up of the Interests of the Disabled of Bejaia.	<ul style="list-style-type: none"> - Advocacy - Training - Recruitment 	<ul style="list-style-type: none"> - Budget - ANEM. 	- Find a good partner.	- Better communicate with the different services.
3. Association of parents and patients Spina Bifida Bejaia	- Advocacy	- Assistance for schooling disabled children with AVS	- None	- A civil society is changing
4. Wilaya Association for the Support of Cerebral Palsy / ASIMC Bejaia	<ul style="list-style-type: none"> - Schooling - Proper care - Psychological and social care 	- Inclusive school	- Training of AVS	<ul style="list-style-type: none"> - Adaptation of schools (accessibility to all corners of the school) - Facilitate the work of AVS in schools - Teacher training to accommodate a child with a

				disability
5. CHALLENGE of fight against myopathies of the wilaya of Bejaia with authorities office	- Awareness in schools - Coordination with authorities	- Provide support classes in our office	- No	- Sensitization

2. Questionnaire

Questionnaire on access to school for children with disabilities

Name of the association:

Year of creation :

Nature of children's deficits

-

Number of dependent children (very important):

1. Does your association care for children of school age?

Yes :No :

2. How many children?

Boys (number):

Girls (number):

3. Are there schooled children?

Yes :No :

Enrolled (number): Not enrolled (number):

4. What kind of school do they attend?

Special School (number):

Special classes (number):

In ordinary classes in a normal school (number):

5. By which staff are students attending special classes supported ?

-

6. In normal classes, are teachers trained to accommodate children with disabilities?

Yes (number): No :

7. Are students in normal classes accompanied by SIAs?

Yes (number): No :

8. Are there mobile teams that supervise their schooling?

Yes :No :

If so, who are they made of?

-

9. Is there a coordination between Psychologists, teachers, SIAs, UDS, parents and associations?

Yes : No :

10. Are there dropouts?

Yes (number): No :

11. What are the reasons?

-

12. Do children progress in their studies?

Yes :No :

Why ?

13. Are children satisfied with their schooling?

Yes (number): No :

Why ?

14. Is the furniture suitable?

Yes : No :

15. Are there suitable teaching methods?

Yes : No :

16. Are schools accessible (class, library, canteen, courtyard,...)?

Yes (number):

No :

17. Are there any sanitary facilities?

Yes (number):

No :

18. Do students participate in sport and leisure activities with their peers?

Yes : No :

If not why ? :

19. Is there an adapted transportation?

Yes : No :

20. What do you suggest to change things about children's schooling?

- 21. What do you propose to change things about children's accessibility to school structures?

22. Do you think things are stagnating or evolving? Explain?

-

23. For you, the school your children attend is an integrative or inclusive school?

-

24. Are you working to recover the rights and citizenship of your children, what are you doing?

-

25. What are the devices did you participate in to ensure a favorable education for your children? (you can answer none)

-26. What are the devices dedicated to inclusive school and school for all and what experiences do you know? (you can answer none)

-27. What are the concrete actions for a real inclusive society?

Naima Sahli¹,
University of Ibn Khaldoun, Tiaret, Algeria
Fawzia Bouhass Benaissi, Profesor²
University of Djillali Liabes, Sidi Bel Abbès

EDUCATION FOR ALL: PROMOTING INCLUSIVE PEDAGOGY THROUGH MOOCS TO ADVANCE RESEARCH SKILLS

Abstract

In the 21st century digital age, the major undertaking of the Algerian university is to engage its students, with cultural, linguistic and developmental diversity in enhancing their participation and achievement. This underlined objective can be met through Massive Open Online Courses. MOOCs have the ability to include all learners with different levels. Therefore, the present study aims at supporting Master 1 students by allowing in-class less interactive students to assume an active role in their learning. Also, it looks at consolidating their research and writing skills. To conduct this research, thirty Master 1 students are selected. In this context, the practitioner researcher participated as a mentor and an assessor of the degree of the students' engagement in interaction and level of progress. A questionnaire was administered to the students to obtain their perspectives about the adequacy of MOOCs and whether they maintained a high level of engagement. The results reveal that the majority of the students could complete the course and extend their repertoire of research and writing skills. Furthermore, the students exhibited positive attitudes towards MOOCs because they have challenged traditional non-inclusive methods of teaching and helped them discover their potential in a virtual world. Finally, MOOCs aided the students by connecting them to a wider community of students and scholars.

Keywords: inclusive pedagogy; MOOCs; participation; supportive environment; the practitioner researcher

1. Introduction

There are calls for the promotion of inclusion and equity throughout the world. Hence, it is necessary to cater for the students' needs based on differences and celebrate them to advance quality teaching and learning. In the Algerian context, inclusion seems to be an appropriate choice to address the issue of integrating holders of a B. A in the Algerian classical system and Teacher Education Certificate (ENS) since both of them did not study research methodology, which is of a paramount importance in improving their writing techniques and research tools. In addition, LMD students face difficulties in practising the theoretical notions of this module. Therefore, this study suggested the use of a Massive Open Online Course to advance their participation and engagement in these fundamental modules. The research questions investigate the benefits of MOOCs in addition to the way Master students can develop their research and writing repertoire, as a first preparatory step towards their Master's dissertation writing. We hypothesize that MOOCs would constitute a new engaging environment that fosters inclusion of all the students with different levels of proficiency in research skills and writing skills. Besides, MOOCs would pave the ways for them to have a clear path to autonomous learning.

¹ Email: naima.sahli@univ-tiaret.dz

² fbouhass@gmail.com

2. Review of Literature

Today, Schools are no longer homogeneous entities regarding the growing diversity at many levels, namely; the learners' developmental abilities and their cultural and linguistic differences (Florian, 2016, p. 2). To ensure fair educational opportunities for all the students with various profiles, inclusive pedagogy stands as an essential component that can address these concerns.

There is no conclusive definition of the notion of inclusive pedagogy (Göransson & Nilholm, 2014, as cited in Florian, 2015, p. 6; Loreman, 2017, p. 1). However, the concept can be applied to miscellaneous contexts and situations. According to Ginsberg & Wlodkowski, (2009, p. 23), inclusive pedagogy is an approach that has the potential to bring all the learners into an environment that recognises differences and promotes respect among its members, governed by teaching methods that transcend one exclusive culture and embrace other practices as long as they contribute to a culture of inclusion.

Recognizing differences among the students is at the heart of inclusive pedagogy. In this prospect, diversity is not regarded as an impediment to ordinary classrooms, or as a stigmatized notion in which different students are in need of a special or an additional assistance (Florian, 2015, p. 10). Thus, it is seen as a strength in which there is a provision of diverse practices that ensure effective learning opportunities for all the learners with different abilities (Spratt & Florian, 2013, p. 135).

There is another concept of inclusive pedagogy that goes beyond the notion of 'disability' to foster institutional culture. Inclusive pedagogy is a matter of a whole educational system; starting with a school culture, which values differences and is fully aware of individual needs (Corbett, 2001, p. 11). In the same line of thought, inclusive pedagogy has to do with continual responsiveness (Ainscow, 2010, as cited in Makoelle, 2014, p. 1259) to deal with several challenges that occur in multi-cultural environments (Corbett & Slee, 2000, p. 134) in which there might be some linguistic barriers to learning and participation (Booth, Ainscow, Black-Hawkins, Vaughan & Shaw, 2000, p. 13)

Full inclusion will be the norm throughout this study. Traditionally, full inclusion indicates that despite special needs or handicap, all the students should be fully involved in classroom or programmes that cater for all (Schultz Stout, 2001).

2.1. Milestones of Inclusive Pedagogy

The inclusive pedagogy approach has its roots in the special education trend (Snyder, 1999, p. 175). The first milestone for the recognition of equal educational rights for persons with disabilities was in the Salamanca Statement and Framework for Action on Special Needs Education. The main decisions stress the right to educational access for all human beings, segregation can be overcome when schools encourage inclusive practices, and that inclusive policies would facilitate educational opportunities for all students (UNESCO & MES, 1994).

There was also a change in the theoretical overview of persons with disabilities in the Salamanca Conference (1994). In this prospect, there was a shift from the medical model in which the issue is within the person himself, who is in need of medical intervention into a social and a democratic model. That means that society contributes to putting barriers by preventing persons with special needs from having access to education. As for the democratic paradigm, it has to do with the ability of society to grant persons with disability their rights in a society that is for all (Dreyer, 2017, pp. 389-390).

The used terminology for persons with disabilities has also undertaken further alterations. For instance, normalization indicates that even persons with disability are equal to all other human beings when it comes to rights (Kochhar et al, 2000, p. 12). Then, the terms

mainstream and integration were used to refer to the fact that persons with disabilities should be integrated in regular schooling, without any adaptation of the curriculum to foster participation (Lewis & Doorlag, 1995, p. 4). However, the term inclusive pedagogy addresses the shortcomings of previous notions by including all the components of a comprehensive system namely; all learners, educators, learning needs, pedagogy and assessment (Dreyer, 2017, p. 391).

Research studies about inclusive pedagogy have tackled different themes. For example, persons with disabilities, gender non-conforming students, and teacher-development programmes that foster inclusive classes.

2.2. Approaches of Inclusive Pedagogy

Loerman (2017) scrutinized the pedagogical approaches of inclusive education in *Pedagogy for inclusive education* that took place in the late 20th century. He distinguished three different approaches that closely relate to the principles of inclusive pedagogy namely; Universal Design for Learning (UDL), Differentiated Instruction (DI), and Florian and Spratt's Inclusive Pedagogical Approach in Action (IPAA). The main findings of this study indicate that all the approaches promote the principle of participation of all learners in education and classroom activities. However, there is a distinctive element between DI and the other approaches. Regarding DI, differentiated instruction is the main drive for this approach with an emphasis on providing different techniques and strategies to cater for students' with multiple range of abilities, and then adjustments can be done to realize meaningful participation of all of them. As far as UDL and IPAA are concerned with, difference is acknowledged and addressed, but not at the expense of other learners. That is, there is a provision of individualized instruction without identifying these learners in need of specific assistance. Florian and Black-Hawkins (2011) assert that, "*Instead of providing something different or additional for children who experience difficulties in their learning; inclusive pedagogy seeks to extend what is ordinarily available to everybody.*" The third finding points of Loerman's research point out the significance of recognizing diversity within classrooms; teachers should consider differences among learners and overcome any marginalization within their classrooms.

2.3. Teacher's role in Inclusive Education

The practice of inclusive pedagogy depends a great deal on the willingness of the teacher to engage in realizing its principles in his/ her classroom setting. Rouse (2008, p. 1) assumes that,

Inclusion requires teachers to accept the responsibility for creating schools in which all children can learn and feel they belong. In this task, teachers are crucial because of the central role they play in promoting participation and reducing underachievement, particularly with children who might be perceived as having difficulties in learning.

In this respect, the teachers should be well-informed about their mission in ensuring equal opportunities for all their learners. This matter is the focus of miscellaneous teacher education programmes that prepare the students-teachers to deal with inclusive environments and welcome learners from different backgrounds and various learning abilities.

Jones (2009) investigates the initiation of an online course entitled Curriculum and Instruction for Students with Severe Intellectual and Developmental Disabilities for twelve teachers who taught students with severe/profound intellectual developmental disabilities. The objective of this study is to improve these teachers professional learning so that they can adapt curriculum standards to individualized needs of learners. Therefore, the teachers participate in virtual conversations, demonstrations, activities and reflections. The results show that when

teachers had been assisted in developing their knowledge and skills in a given context, they could successfully apply them in their classrooms and engage in innovative teaching.

The shift from educational selection to a system that fosters inclusion paves the way for reconsidering student-teachers training that incorporates understanding of special needs education and inclusive practices. In this prospect, Lambe (2007) conducts a study at the University of Ulster in Northern Ireland in which 41 student teachers took part in a blended-learning programme about Special Education Needs and inclusive pedagogy. The programme assisted pre-service teachers in providing them with the appropriate knowledge, skills and reflective thinking. The aim of this initiative is to use in their teaching of cases including: emotional and behavioral issues, health problems, and deficiencies in language.

In the same line of thought, Leicester (2008, p. 38) points at hidden curricula in multicultural settings, in which these curricula may not respond to people from certain groups or minorities. These schools are able to spread the notion of social inclusion learners from various backgrounds by promoting a multi-cultural approach. For instance, in art classes, the learners do PowerPoint presentations about their homeland poets. Thus, the teachers deal with on-going curriculum adjustments to cater for the needs of all the students and create an environment that fosters tolerance rather than superiority and separation.

Florian and Linklater (2010) provide another view when it comes to identifying the roles of the teacher in a pedagogically-inclusive setting. The vision of this study is not to equip the pre-service teachers with assets to deal with different students or students with special needs. On the contrary, the initial teacher education course focuses on mainstream teachers and whether they can invest their knowledge and skills in situations where their learners are facing difficulty. Thus, the Inclusive Practice Project (IPP) at the University of Aberdeen in Scotland intends to investigate the principle of responsiveness to the differences among learners rather than signaling the differences as a major component in these settings.

The course was driven by three pedagogical principles governed by transformability. Transformability means that the learners' ability to learn is changeable and can be advanced according to what takes place in the classroom (Hart et al, 2004, p. 166). Inclusion of all learners cannot be realized through co-agency, trust and the engagement of all learners. Findings highlight the following themes that contribute to inclusive pedagogy, including: shared responsibility between teachers and their students, focusing on the students' needs, developing reflective practices and making adjustments in teaching to further students' engagement (Florian & Linklater, 2010, p. 374)

2.4. The Relation of Inclusive Pedagogy and the Identity Instruction

Inclusive pedagogy can be applied in other domains that transcend the assurance of education for special students or catering for differences within the classroom setting into addressing other issues such as the students' gender and varying identities within universities. In this respect, Le Pichon (2008) suggests that language teachers should be trained on how to manage an environment that welcomes students from different backgrounds and identities. Thus, the language teachers should be well-trained to reduce certain anxieties of Tran- and gender non conforming students. The focus on this category of students, particularly in the language classroom, is related to the high-frequency use of gender pronouns and gender agreements. Therefore, language classes should be built on respect and promotion of diversity through the engagement of the teachers and their Tran- and gender non-conforming students in conversations about their pronoun-use preferences. In addition, the language teachers should be highly selective when it comes to incorporating material in their teaching. For example, choosing texts that represent a variety of cultural and identity backgrounds can make the language classroom a setting that boosts the students' self-confidence and their participation in the language classroom.

The investigation of the EFL teachers' identity construction in pedagogically-inclusive settings is another field of interest, mainly in societies with social and multilingual diversity. In this context, Chan & Lo (2017) explore the possibility of constructing an inclusive identity in a setting where there exist some languages other than Cantonese and English, namely; Hindi, Urdu, Nepali, and Tagalog. Therefore, this study investigates how three primary teachers of English as a Foreign Language in Hong Kong develop their identities of inclusive education practitioners as an additional support to their Postgraduate Diploma in Education (PGDE). The main principle of their inquiry is that any endeavor towards inclusion cannot be realized without the teachers' formation of an inclusive practitioner's identity. Chief conclusions show that all the teachers are willing to support and engage the marginalized learners to have a voice in the language classroom. Thus, following some recommendations from their schools and Hong Kong Education Bureau, these teachers could design their own repertoire of classroom practices to respond to special needs or differences within their classroom. Furthermore, the two Chinese female teachers found it ambiguous whether to assume their identity as a Special Education Needs teacher or an EFL teacher in first place due to medicalizing discourse around the SEN learners. However, the case of the third teacher was totally different because he considers his learners' identities and backgrounds as a resource to inform his teaching practice. As a result, he constructs his identity as an EFL teacher and an inclusive practitioner with his learners.

This study extends research on inclusive education as a key component of modern classroom, but it considers the matter of an education for all from a didactic perspective. That is to say full inclusion caters for the need of all the students in the modules of research methodology and writing techniques.

3. Methodology

3.1. Context of the Study

The Algerian Higher Education witnesses a shift from the classical system to the LMD (Licence-Master-Doctorat) system. Within the newly established system, some measures are applied to integrate the classical system students in the LMD system in order to pursue Master's and Doctoral degrees. However, some students face prior knowledge difficulties in some fundamental modules such as research methodology and writing techniques. In this respect, classical system students are likely to find it challenging to keep up with LMD students in writing techniques, in which the artifacts are research-related texts. Hence, the practitioner researcher is in an ongoing process of raising questions about his/her practices and whether they cater for all of the students' needs and interests. Therefore, the practitioner researcher opted for full inclusive pedagogy to entitle all her students to an opportunity to learn and consolidate their research and writing skills in an online environment.

3.2. Participants

Table 1 showcases more details about the participants

Table 1:

The details of the participants

Participants	Sex	Age	B. A educational system
A. I	F	22	LMD
I. I	F	23	LMD
A. H	F	22	LMD
M. T	F	22	LMD
F. H	F	23	LMD
Z. D	F	22	LMD
B. F	M	23	LMD
A. T	M	23	LMD
B. W	M	22	LMD
B. S	M	22	LMD
O. Z	F	30	École Normale Supérieure
O. S	F	33	École Normale Supérieure
Y. S	F	28	École Normale Supérieure
Y. A	M	25	École Normale Supérieure
B. H. H	F	30	Classical system
Z. M	F	32	Classical system
M. E	F	33	Classical system
K. S	F	26	Classical system
B. B	M	30	Classical system
I. R	M	34	Classical system
G. A	M	26	Classical system
G. M	M	28	Classical system
K. M	M	29	Classical system
I. N	M	30	Classical system
M. E	M	26	Classical system
C. S	M	27	Classical system

3.3. Data Collection Methods and Procedures

The inspiration for conducting this research study comes from the practitioner researcher's interest to address contextual issues and “*to examine unchallenged processes, practices, and expectations and to question meaning and reflect on experience in order to broaden [his/her] understanding and practice in the classroom*”, (Green, 1984, as cited in Airasian and Gullickson, 1994, p. 195). The practitioner researcher advocates a responsive stand to her students' needs and seeks support and guidance from her research partner. Hence, both researchers reviewed the related literature on inclusive education and developed the research methods and procedures. In this respect, they made the decision to include all the participants in the study and respond to two major aims. In addition, they selected a MOOC called Developing your Research Project. This course is developed by Southampton University in cooperation with FutureLearn platform that was launched by Open University in 2012 (Nava, 2018). The course lasts for 08 weeks of instruction and the students can learn on the platform at their own pace. The selection of this MOOC is based on the following criteria. The course covers the entire research process from the beginning of formulating the research questions until submitting the dissertation (Bentley, Fuller, and Thompson, 2014). It also

tackles research and writing skills such as formulating research questions and hypotheses, choosing appropriate research methods, gathering data, and note-taking.

Both researchers participated in a presentation about the concept of inclusive pedagogy and how educational systems can contribute to a culture of inclusion that is governed by principles of learning and growing together. Then they introduced to them virtual learning opportunities in the 21st century and how every student can use technology to develop himself. Only 26 students out of 43 students agreed to take part in this study. In this respect, the researchers explained to them how to have an account on FutureLearn and showed them a video that shows all the steps that the students may follow to make contributions and to interact with other participants on the platform. At the end of the course, these students filled a questionnaire about their attitudes towards their inclusion in this online course.

3.4. Data Analysis and Discussion

The questionnaire serves as a reflection tool to measure the effectiveness of MOOCs as an inclusive tool in the language classroom. The first part of the attitudinal questionnaire provides an account of the participants' personal and educational background information. The second part of the questionnaire deals with the students' attitudes before engaging in a MOOC and then whether this online experience promotes inclusion and a sense of belonging to the academic world or not.

The aim of the first question, about having any idea about MOOCs, is to identify if the students have any idea about distant online learning. Only 3.48% of the participants knew about the fact that some students could get access to online tutoring by paying the fees such as Udacity. The second part is particularly about the students' expectations about the content and learning about a subject matter on FutureLearn platform. Many participants (34.61%) admit that they expect that the course content would be hard and demanding. These participants thought that online tuition is closely related to a high level of proficiency in computing skills as well as having a prior knowledge about research methodology. The participants with a percentage of (23.07%) viewed the course as a new opportunity for them since it uses modern ways of delivery such as interactive teaching, and the quality of being open to different learners across the world. Some participants (23.07%) also consider the course to be helpful for them, mainly to address their deficiencies in research methodology and to aid them in conducting their research in an academic manner. The remaining group of participants (19.23%) noted that this course would consolidate their in-class content only. Hence, the course served as a pre-exam preparation and revision.

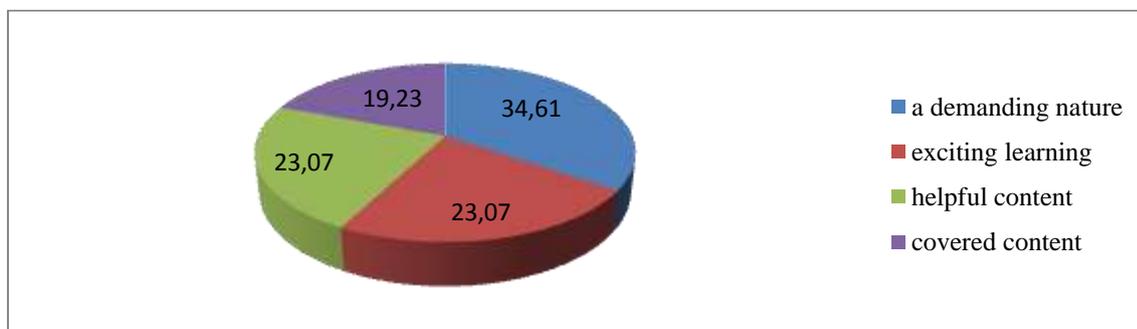


Figure 1:

The participants' assumptions about the online course

The second question addressed whether the course "Developing your Research Project" promoted inclusion of both categories: LMD and classical system students. The results showed that (92.30%) of the participants could finish the online course throughout 08 weeks

of online instruction and engagement. In this respect, several factors contributed to the high level of the students' participation in this online course.

1. *Anonymity*: the participants can use pseudonyms. Moreover, the participants feel at ease to interact with other participants on the platform. That means that, in virtual spaces, interaction and sharing experiences is much more important than judging one's local errors such as spelling and grammar mistakes. Therefore, introvert students, in this study, showed a great involvement with other learners. This fact helps the practitioner researcher discover her students' potentials and interactive skills. Hence, it is also an opportunity for the practitioner researcher to reflect on contextual factors (lack of time/ crowded groups) impeded her from realizing how positive and engaged her students are.

2. *New methods of inclusion*: openness facilitates the students' involvement in responding to the course content; this quality cannot be available in traditional classes in which the teachers are restricted by time and syllabus coverage. However, the participants make contributions in the comment section and by following other participants as well. Furthermore, at the end of every week of instruction, the tutors provide the participants with a briefing video in which they assess the overall interaction and answer some of the participants' questions.

3. *Prior knowledge*: as opposed to some students' expectations, enrolling in this course did not require a prior knowledge in the module of research methodology and writing techniques. The participants with different levels of proficiency can enroll in the course because there is a progressive motion of instruction throughout the course. Moving to another step in the course requires the participants to comment, answer a quiz, or deal with an activity.

4. *Delivery Methods*: the course does not rely on face to face interaction only. The participants are in constant involvement with the content of the course. First of all, they can choose the pace of learning because they can choose the appropriate time to access the course. Besides, they can download course videos and transcripts to refer back to them if necessary. Furthermore, there are useful resources, tips and applications on the platform that the students can download and use in their studies.

The third question is asked to identify whether the online course caters for the needs of the students in the area of research methodology and writing skills or not. Unexpectedly, the participants indicate that the course helps them discover a wide range of skills and develop new attitudes in the field of scientific research. The majority of the students (50%) pointed at understanding the significance of developing a repertoire of writing skills in the academic settings. The course enabled them to deepen their knowledge about writing genres such as the academic essay and the steps of writing a research proposal. When it comes to research methods, (38.46%) of the participants reported that they developed their research skills and essential attitudes to undertake scientific research. These skills include writing reviews of literature, different research and data collection methods, academic integrity, and ethical practices (referencing and avoiding plagiarism). Another aspect that the course tackled was transferable skills; the participants (11.53%) stated that throughout the course they developed an awareness of transferable skills and how they are important in several situations. These skills include: making initiatives, competency in IT, facing problems, work independently, time management skills, developing leadership skills, and being a part of a team.

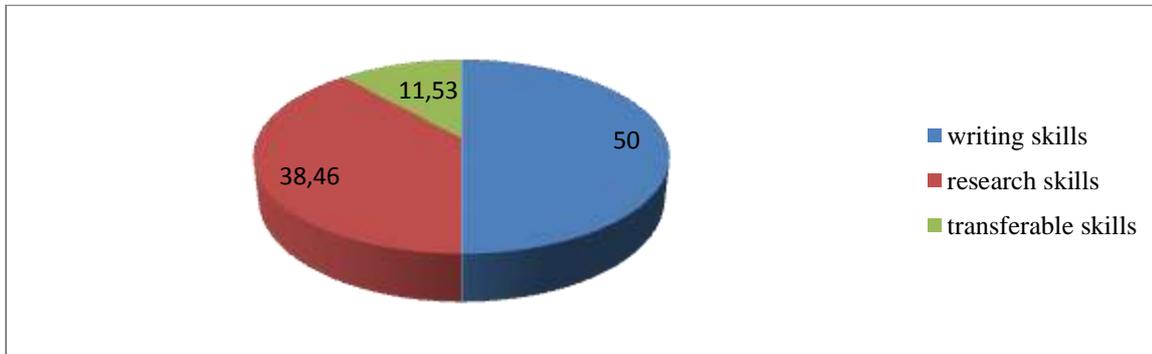


Figure 2:

Developing the participants' skills on MOOCs

The last question is about asking the students if this online tutoring inspires them to enroll in other online courses as well. The participants (80.76%) admit that they have benefited from this experience in many aspects. They realize that having the appropriate resources and guidance foster their independence as students of the English language. They also challenge themselves and can interact with native speakers and learners from all around the world to share knowledge. Eventually, they show their readiness to enroll in new online courses as long as these courses would cater for their needs and interests. As far as the other participants are concerned, (19.24%) enrolled in other courses as a voluntary step to consolidate their knowledge and skills in other modules such as TESOL, IELTS and writing reviews of literature.

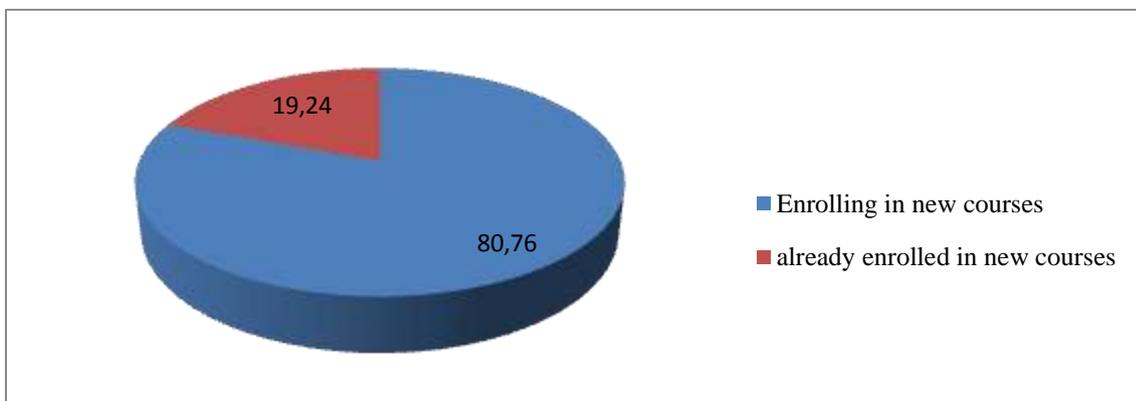


Figure 3:

The participants' willingness to enroll in new courses

This research study provides a broad understanding of promoting full inclusion through a MOOC. In many ways, this study confirms the findings of other studies in which inclusive pedagogy is a key of change and transformation in the educational context (i. e. Porter and Towel, 2017, p. 06) in which transformational education is based on inclusive pedagogy. The current study applies three keys for making a change into the practitioner researcher's classroom. These keys included:

1. *Education for life*: throughout the study, the students were engaged in a MOOC in order to provide with them with assets in independent learning via the virtual world in an attempt to enable them to seek further opportunities for learning.
2. *Promoting inclusion*: students from both streams (classical system/ LMD system) take part in learning about research methodology and writing techniques. The course fulfill their needs and they share their own experiences with other participants.

3. *Tackling barriers to participation:* in this research study, the practitioner researcher reflects upon a contextual situation; which is the inclusion of all the students in developing their research and writing skills as well. Besides, she tackles the issue of lack of time allotted to the module of writing techniques.

4. *Prioritizing professional development:* reflective practice leads to innovative methods. In this context, a MOOC was the innovative practice that made change to the role of the students and compelled them to seek autonomous learning in virtual worlds. In addition, inclusive pedagogy helps the practitioner research maintained qualities of caring about the students' participation and understood their difficulties. Thus, she could develop a responsive attitude, which is the core of inclusive pedagogy.

4. Conclusion

This study attempts to respond to a contextual issue in the module of writing techniques by advancing a responsive attitude towards the inclusion of the students from two different streams. The practitioner researcher, in this context, tried to engage her students in a Massive Open Online Course of FutureLearn platform by asking them to complete 8 weeks of instruction on how to start their research journey. At the end of the online course, the students exhibited positive attitudes towards this kind of online instruction since this experience equipped them with the needed competencies in research and writing. In addition to that, this course helped them develop the necessary attributes of the personality of a researcher who respects notions of integrity. This online experience supported the students' engagement in extending their repertoire about developing a research project. Also, it assisted them in identifying the necessary steps to accomplish any research study successfully. Furthermore, it gave them an account of the transferable skills that the students may use in other modules.

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Louiza Belaid

Faculty of foreign languages
University of Mostaganem, Algeria
Laboratoire Etude du Genres, Langues et Diversités Sociolinguistiques.

Hanane Sarnou, Ph. D. ²

Faculty of foreign languages
University of Mostaganem, Algeria
Laboratoire Dimensions Socio Pragmatique et Pragma Linguistique dans les Manuels Scolaires de Langues Etrangères en Algérie.

UNIVERSITY FOR ALL: INCLUDING SPECIAL NEEDS LEARNERS IN EDUCATION**Abstract**

This work investigates the incorporation of inclusive education to promote learners' participation in general, and learners' with special needs in particular, in the classroom context. Its objective seeks to understand the extent to which inclusive pedagogy is used to raise learners' engagement in the classroom, especially those who have special needs. In this prospect, a questionnaire is administered to twenty teachers at the University of Tiaret-English section to undertake this study. The findings reveal the failure to integrate an inclusive approach at university due to the deficiency of a special training in the field to help this category of learners prosper in their learning.

Keywords: inclusive education, learners' engagement, special needs, training.

1. Introduction

Teaching is a very hard mission especially with learners who belong to the 21st century. This difficulty cannot be equally compared to impaired pupils. Unlike learners without disabilities, disabled learners are strong-willed to learn and have the right to achieve better and have a successful career. This category of learners has special needs which require the educators to set their learning needs and accommodate their teaching styles accordingly in order to integrate them successfully in the learning process. In this perspective, our main objective in this work is to assess the importance of integrating an inclusive approach in our classrooms to meet the different needs of learners. As a research instrument, a questionnaire is administered to twenty teachers at university. The findings reveal that all teachers faced difficulties in teaching students with special needs as they have explained the difficulties of engaging them with learners without disabilities arguing that the best way to increase their performance is their incorporation in special classes, which offer a comfortable climate and constructive approaches in teaching.

2. Literature Review

“Les établissements d’enseignement spécialisé ou les classes séparées ont été considérés comme une bonne alternative à d’autres formes d’éducation ou même à aucune éducation » (UNICEF, 2014, p. 20)

“People with disabilities often have unique insights about their disability and their situation. In formulating and implementing policies, laws, and services, people with disabilities should be consulted and actively involved... Supported decision-making may be necessary to enable some individuals to communicate their needs and choices. ” (World Health Organization, 2011, p. 265- 266)

“I can't say that my disability has helped my work, but it has allowed me to concentrate on research without having to lecture or sit on boring committees.” Stephen Hawking

3. Inclusive education

Scholars like Corps, Ceralli & Boisseau (2012) argue that any classroom is diverse in terms of social or cultural background, and the integration of students is a step to foster their engagement and performance respectively. In some cases, teachers could face disabled learners in the classroom, thus the treatment is different in comparison to students without disabilities and the teaching methods that are usually used with normal learners could not suit the learners with special needs simply because a special need entails a specific approach. So, inclusive education is a process which aims to encourage students to participate, be engaged in their learning and reduce exclusion as well, in a way that helps to respond to the different needs of all learners. Further, it considers the individuals' teaching and learning styles, preferences and social or personal needs. In this regard, Soriano, Watkins & Ebersold (2017) claim that inclusive education *“builds on innovative approaches and practices developed for the education of people with disabilities to design effective and equitable education systems for all learners in a lifelong perspective covering all aspects of education.”* (p. 07)

We cannot disregard the co-existence of both genders, i. e., males and females in the classroom who could be disabled (Rouso, n. d). Thus, the gender-inclusive approach should focus not only on girls' education but disabled boys and normal learners. However, the obstacles to learning for disabled girls are shaped through discrimination and negative attitudes as Kasambula (2015) articulates *“women with disabilities may be particularly at risk due to stigmas associated with both disability and gender inequality”* (p. 25); this does not mean focus should be on working with female pupils alone. Notably, the approach of inclusion promotes the concept of partnerships that should be constructed in order to help all learners, teachers and parents, regardless of the kind of disability, to promote success at school (Corps et al, 2012).

Actually, disability is one of the permanent or lifelong factors (Thakran, 2015; Truesdale & Brown, 2017) that could cause an educational disadvantage and school exclusion, as it creates *“the largest single group of girls and boys who remain out of school.”*(Howgego, Miles & Myers, 2014, p. 05). For this reason, inclusive learning aims, not only to make learners accessible to learning, but rather attempts to boost classroom engagement of all learners regardless of their disability type. It proposes a learner-centered approach to fit the needs of this disabled category as it highlights the disadvantages of school organization, curriculum planning, and varying assessment forms (Thomas and May, 2010), besides this, a special training is provided to teachers who will be in charge of teaching these learners and will be able to raise their classroom achievement as Frangieh, Mérini & Thomazet (2014) point out *“les enseignants spécialisés en formation accordent à la dimension collective de leur travail. Cette forme de travail relativement nouvelle engendre des dilemmes au sein même de leur métier et des tensions inter-métiers”* (p. 34). The unawareness of instructors towards their students' capabilities causes teachers to create a teaching environment based mainly on the drafting of the general learning standards (Mohsin & Zakaria, 2017). Hence, inclusive learning is not limited to the transmission of the content but, rather, how to have an inspiring career and how to be a citizen *“Inclusive learning moves beyond providing individuals with support to fundamental changes being made to the way teaching and learning is organized”* (Howgego, Miles & Myers, 2014, p. 05)

Likewise, Inclusive education is associated to social inclusion and peoples' capacity to be perceived as citizens and members of the speech community (Novo-Corti1, 2010). It involves the different skills enabling individuals to have a successful career, be self-actualized, and assume responsibilities, be ethno relative and acknowledge cultural diversity. In this regard, diversity is valued within the inclusive framework as strength, rather than a weakness, as learners work together collaboratively, exchange ideas and learn from each other. (Spratt & Florian, 2013; Soriano, Watkins & Ebersold, 2017)

4. Learning disabilities

First, learning disabilities vary from one person to another, hence their needs are distinct. Their incorporation in the classroom with able learners seems hard to be achieved and their inclusion requires special procedures and a rigid program (Appert et al., 2018). It is noteworthy to mention that in any classroom, we have learners who are excluded due to shyness, fear, anxiety and so forth and others who are always included because, from a didactic point of view, they are active learners. One way to incorporate all pupils in the classroom is to take into consideration their different learning styles and preferences, i. e., auditory, visual or kinesthetic, because every individual has his/her own preferred channel of perception (Boneva & Mihova, 2012). Learners with disabilities are as diverse as their non-disabled peers, but the case is different (Wapling, 2016). In fact, teachers who are specialized or have a specific training in how to deal with students with special needs are more qualified to teach disabled learners and are then apt to adjust their teaching styles accordingly (Frangieh, Mérini & Thomazet, 2014). Actually, a learning disability is detected when individuals face difficulties in the four language skills as reading, writing, listening, and speaking or reasoning like all what is mathematical. Learners with disabilities have troubles in processing accurately or taking information through their senses to the brain, these difficulties make them different and always late in understanding the instructions, answering questions or correcting the classroom assignments (Thakran, 2015).

One way to test if someone is experiencing some form of disability or not is the IQ test; the IQ disability measurement are “50 -70: mild learning disability 35 – 50: moderate learning disability 20 – 35: severe learning disability; below 20 profound learning disability” (Thakran, 2015, p. 149). In fact, Ebo (2016) has classified many forms of learning disabilities like Dyslexia (reading disability); Dysgraphia (writing disability); Autism (difficulty in communicating and learning basic skills); and dyscalculia (difficulties with numbers); these previously mentioned disabilities are forms of neurological or mental problems; they need not only time to deal with them but patience, persistence, and specific teaching techniques.

Indeed, learning disabilities could be mental or physical; people who have a physical disability encounter many difficulties among them going to school or university. On the contrary, people who are mentally disabled find difficulties to interact with people, process information and so forth. As summarized by the learning guide which is published by Careerforce (2017), a disability should not refer to what people are, but rather it is a weakness or an impairment that prevents people from performing necessary tasks. According to World Health Organization (2011), these impairments are as follows:

- a- Physical: weakness in body functions.
- b- Sensory: deaf-mute, blindness.
- c-Neurological: associated to the nervous system, like Epilepsy, Apraxia, Agnosia.
- d- Psychiatric (mental): communication disorders, autism.
- e- Cognitive, like limitations of memory, brain processes, and learning abilities.

5. Inclusive learning and teaching

Inclusive learning and teaching in higher education refer to the ways in which pedagogy, curricula and assessment are designed and delivered to engage students in learning that is meaningful, relevant and accessible to all (Fry, Ketteridge and Marshall, 2009). It embraces a view of the individual and individual differences as the source of diversity that can enrich the lives and learning of others (Appert et al., 2018). In fact, it does not disregard the differences that co-exist between students but instead it “*seeks to accommodate them by extending what is ordinarily available to all rather than by differentiating for some*” (Florian,

2015, p. 13). In order to promote and incorporate all students along with learners with special needs Thomas and May (2010) suggest that curriculum is the first step. As clarified in figure 1 below, inclusive learning and teaching are achieved through designing an appropriate curriculum which proposes how to assess learners with special needs, how to integrate them successfully in the classroom, and how to encourage them to be engaged and thus achieve equity among students.

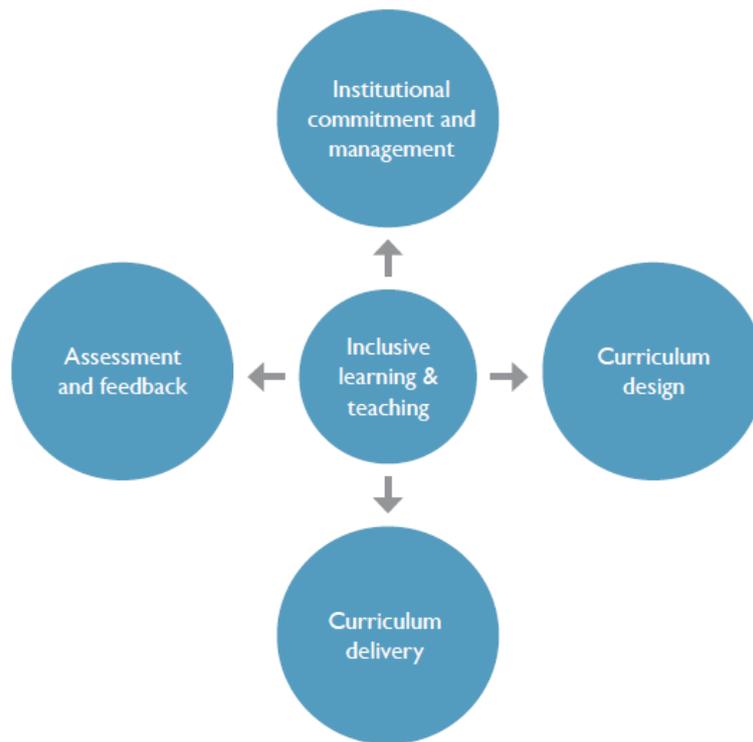


Figure 1.

Elements of Inclusive learning and teaching (Thomas & May, 2010, p. 6)

Thomas and May (2010) state that curriculum design will be inclusive when it takes into consideration the diversity of the individuals, the expected learning outcomes, the content of the text books, besides the assessment procedures. Likewise, the planning of how to integrate all learners as well as taking into account learners heterogeneity, their social classes, previous experiences, interests and future expectation are also qualities of a well-established curriculum.

E-learning is an important criterion which helps raising pupils' participation, because regardless of the learning needs of individuals, they are quite influenced by technological devices and there is a great possibility that they can learn through ICTs better than a traditional classroom (Khan & Jumani, 2012; Belaid & Sarnou, 2018). Forman et al., (2002), as cited in Thomas and May, recite that e-learning “*can act as a catalyst for educational diversity, freedom to learn and equality of opportunity, and technology can make learning available to students away from the institution*” (p. 10) Second, institutions must take into account the appropriate delivery of the curriculum and the integration of learners with it. In fact, adaptable and feasible teaching strategies that permit learners to apply what they are learning to serve their social needs will definitely engage a wider range of individuals. Third, how to assess learners with special needs is quite important in the whole process. Assessment, in this context, refers to the planning of effective assessment techniques that motivate all students to expound what they know, and reflect on what they learn. Transparency, objectivity and fairness are all necessary qualities of a valid assessment. In a nutshell, the institutions

should reveal their commitments and interests in incorporating inclusive teaching which is obviously mirrored through their decision making, policies, and systems.

Similarly, Appert et al., (2018) assume that in order to take into account the different backgrounds, values identities and even experiences of learners, there must be a particular classroom climate that welcomes all learners to participate in their learning. This classroom climate creates an inclusive atmosphere for all. Ambrose et al (2010), as qtd in Appert el al (2018), have defined the classroom climate as “*the intellectual, social, emotional, and physical environments in which our students learn*” (p. 12) this climate incorporates learners’ communication among one another, teacher-student interaction, the content to be transmitted in the classroom, the tone of the class, the teaching materials used to deliver the lesson besides the way stereotypes are controlled. This after mentioned climate would work along with a learner centric approach whereby students are motivated to participate and be innovative, Davis (2009), as qtd in Appert el al (2018), states, “*the ideal classroom environment is one in which all students feel as if they belong and as if their points of view matter*” (p. 12). The creation of a comfortable classroom climate helps learners perceive that they own learning and are responsible for it; this makes them believe in their capacities.

6. Methodology

6.1.Context

Teaching students at university seems easy, but when it comes to teaching learners with special needs, things will be different especially in amphitheatres whereby the number of students is large. For this, we have chosen the teachers of the University of Ibn Khaldoun - Tiaret-particularly in the English section to undertake this research work and because it is a recent field, the number of teachers in this institution is quite limited.

6.2.Participants

Our sample is comprised of twenty teachers from the section of English, in Ibn Khaldoun University of Tiaret. Their experience ranges between novice and experienced teachers; besides this the majority of teachers has a Magister Degree. They have a long experience in teaching at the secondary schools and university; a considerable period which enables them to be familiar with the topic discussed in this current investigation.

6.3.Procedures

In order to undertake this work, we handed a questionnaire to our sample; it is comprised of ten questions; a mixture of open ended and close ended questions. The main objective behind these pre-selected questions is to be acquainted with how teachers handled a situation whereby students with disabilities are in the same classroom along with students without disabilities, and how they were able to assess and teach them regardless of their disability type.

7. Results and Discussion

From the data that we have collected, the majority of teachers articulate that they have had an experience in teaching learners with disabilities from both types physical or mental disability along with learners without disabilities. Apparently, the majority of our sample argues that they taught learners who are physically disabled more than those who have mental problems claiming that mentally disabled learners find difficulties to study at university because they need special classrooms, qualified teachers with a specific training and a different learning atmosphere. Figure 2 below clarifies that 70 % of our sample has taught students who have a certain physical problem whereas 30% has experiences with mentally disabled students.

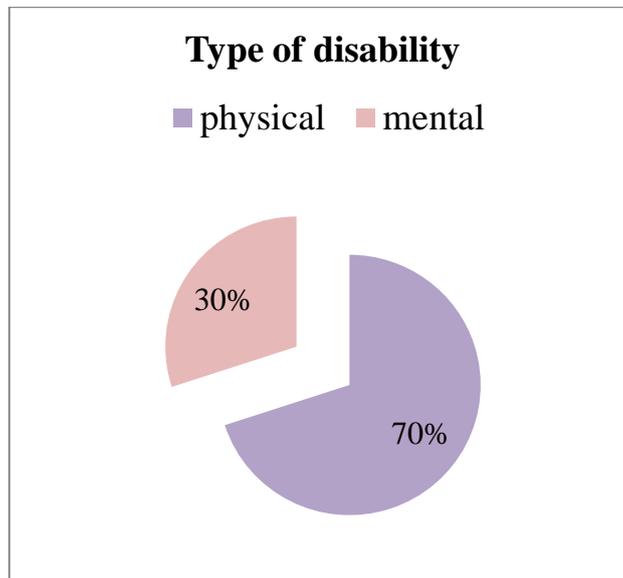


Figure 2:

The most frequent disability taught by teachers

Second, it is noteworthy to mention that, according to the teachers' responses, instructors try hard to make students feel they are not disabled; though their answers vary from one teacher to another. Some claim that they do their best to consider these learners as normal students. However, they care a lot about them and are very sensitive mainly by providing them with understanding and advice if needed, giving them chances to participate in the classroom and vary activities to give them equal opportunities with their mates, and other techniques like writing on the board, providing handouts, using body language, visualizing what is invisible for them through detailed or extra imagination explanations and supporting them emotionally. Others disregard showing compassion and empathy towards this category stating that compassion makes them feel that they are different from their counterparts. Some teachers declare that it depends mostly on the type of disability; if it is mental, it is hard to integrate them, and thus they need special classes. If they have a physical problem things are better because they are not a source of concern the way mentally disabled learners are, because this type is more self-confident, has self-esteem and actually their performance is better in the classroom; this type could be encouraged and supported. Though physically disabled learners are serious and assume their responsibility towards their learning; they are still isolated in the classroom most of the time. In this perspective, teachers affirm that they attempt to incorporate them in group works with their classmates, accept their answers even if they are wrong, increase their marks if they have bad ones and do not punish them if they misbehave.

Third, enabled students' integration in the learning process could be achieved by using ICTs, or through tackling real life problems which would trigger their thinking. When it comes to the integration of learners with disabilities, 80 % of teachers argue that it is very hard to teach a disabled learner with enabled learners especially if the type of disability is mental. 5 % of our sample states that it is easy to teach learners with disabilities especially if their number is limited to one or two in the classroom. Whereas, 15% opt for the undetermined choice because probably they did not experience teaching learners with special needs, or probably they have no background information in how to make a plan to incorporate them in the classroom. Table 1 and figure 3 below indicate the extent to which learners with special needs could be integrated in the classroom from the perspective of our selected population.

Table 1:

Disabled students' incorporation in the classroom

Options	Easy	Hard	Undetermined
Number	1	16	3
Percentage	5%	80%	15%

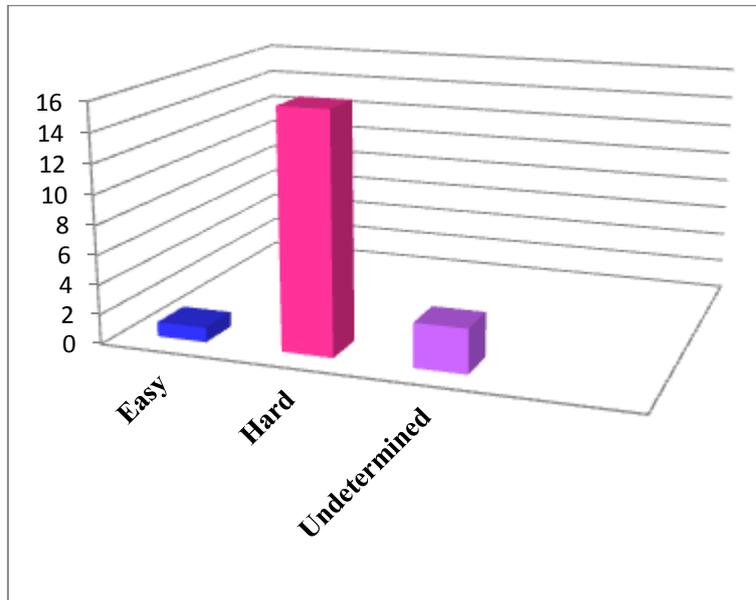


Figure 3:

The integration of learners with special needs

As long as the integration of learners with special needs is raised, though it is difficult, all the instructors assert that it is very hard to integrate a learner who has a mental disability claiming that those who have a physical handicap could face difficulties to come to school or university, but they are like enabled students; they make research participate when needed and perform as a nondisabled student in final exams. Conversely, students who have a mental disability are hard to be dealt with or treated in comparison to enabled learners, hence their integration in the classroom seems hard and sometimes impossible. Table 2 and figure 3 below refer to the degree of difficulty among teachers in integrating physical and mental disabilities.

Table 2:

The most complicated type of disability to be inserted in classrooms

Options	Number	Percentage
Physical	00	0 %
Mental	20	100 %
Total	20	100 %

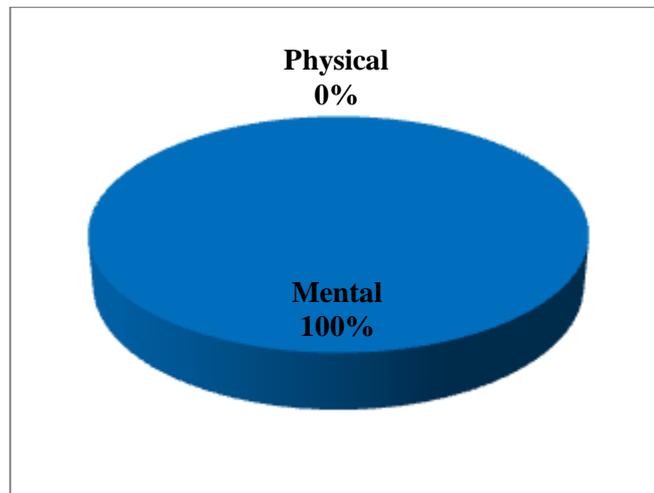


Figure 4:

The hardest disability to be incorporated

Fourth, as long as assessment is part of the learning process, evaluating learners with special needs is quite important. Actually, according on our sample experiences, assessment procedures vary from one teacher to another. Some educators claim that all students are assessed similarly; it is true that they may exhibit a sort of a difference, yet when it comes to performance, learners with disabilities perform better than non-disabled ones. Others specify that it depends on the type of disability; if it prevents the learners from participating in oral tasks they will take into consideration their written performance only and vice versa. Teachers assume that evaluation, if based on each student efforts, they help them in the cc (continuous assessment) mark, but when it comes to the exam, students perform poorly and the mark is unchangeable. Some teachers point out that continuous feedback, extra time, simple and short instructions are ways of assessing learners besides their tolerance regarding some specific kind of mistakes. Others argue that when it comes to assessing them, it is a challenging task but generally instructors accept someone to write for them when he/she is available or sometimes they are flexible and accept to assess learners orally, in case the disability requires this technique.

Fifth, we were very curious to understand what to do to successfully teach learners with special needs and raise their classroom participation or performance at university, or at least integrate them with normal students. The selected sample for this investigative work suggested the following:

- Include the socio-effective learning strategies through collaborative works with their peers.
- It is very helpful to skillfully engage differently abled learners in tasks or texts that are related to their disability and make them talk about it openly in the class. This strategy may help both teachers and students to cope with this issue.
- The use of self-reflect or progress journal or report for this type of learners is effective to observe their improvement in the classroom.
- Develop a cultural institution that takes into account the existence of such category.
- Teachers must concentrate on the areas of strength of each disabled person in order to make them feel that they are gifted.
- Developing a responsive attitude that can fix similar issues at university.
- Accepting special differences and embracing them as a part of human diversity and source of pride for the university in which every single member has the opportunity to learn and develop his/her potential.
- As long as they are together with their counterparts who do not have disabilities, they will not feel comfortable. It is better to have their own classrooms that are equipped with what suit

their physical disabilities, where they will be with their mates (though just 2 or 3 per room), but what really matters is that they should feel at ease and with no embarrassment or the feel of empathy.

- Students with disabilities must be provided with emotional support and directly be integrated with normal students.
- Must be given full freedom to express their feelings with their colleagues.
- Give them special attention from all teachers; follow them and expose them to specialized doctors and psychologists because it is hard to determine their real level and their needs. Integrating them in group works and assigning them with tasks and missions according to their abilities.
- Teachers should interact verbally and non-verbally to communicate with students their attitudes about participation.
- Create an environment in which all participants have the opportunity to learn and explore ideas in depth, not to have every student participate in the same way.
- Create learning conditions that enable students of various learning preferences to contribute, through encouragement and equal chances to speak.
- Classroom appropriate arrangement.
- Learn and use students' names.
- Integrate short lectures into the lesson plan to introduce concepts, clarify and order ideas, and help students make connections.
- Give all students time to think before they respond. Not all students are active in their learning.
- Provide special classes for them to separate them from normal learners.
- Listen fully to the students' questions and answers; avoid interrupting.
- Promote turn taking among learners.
- Collect information about disabled people to help planning and understanding what disabled people want and need and this is mainly proposed by Careerforce (2017).

8. Conclusion

While learner-centred pedagogies along with collaborative learning are generally recognized as effective in motivating students from different backgrounds and be integrated in higher education, they are not fully engaged in their own learning. As teachers, we want our courses and classes to be appropriate learning spaces for all our learners. But how do we make that possible? Inclusive pedagogy is a method of teaching in which instructors and classmates work together to create a supportive environment that gives every learner equal access to learning. Actually, inclusive classrooms work to ensure that teacher-learner participation enhances partnership and mutual understanding. From the findings of this investigative study, we deduced that the classroom diversity is not taken into consideration because of the absence of a specialized training in dealing with the different learning disabilities with all its types. In a nutshell, it is high time to consider the learners with special needs as a gift in which they are a source of innovation, creativity, and self-assurance.

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Ahlem Hamzaoui¹
Faculty of Human and Social sciences
University of Annaba, Algeria

THE TURKISH-KURDISH CONFLICT IN THE MODERN GLOBALIZED WORLD

Abstract

The post-Cold-War era has reshaped the structure of international conflicts and their nature, especially after the breakup of the Soviet Union. In the modern globalised world, several driving mechanisms have had an impact on the nature of conflicts themselves. The 9/11 attacks, non-governmental organizations, international organizations, multinational companies, and even individuals are all main factors in changing conflicts' nature around the world. This paper will shed light on the Turkish-Kurdish conflict. The Kurdish conflict in Turkey has been a prolonged affair. The year 1984 marked a new start for the contemporary emergence of the Kurdish problem on the Turkish political agenda. Since then the conflict has persisted in the form of guerrilla movements and limited warfare between Turkish government forces and the PKK (The Kurdish Workers' Party). Turkish- Kurdish conflict has dominated the world's news landscape. Increasingly, Turkey has turned into an authoritarian state by suppressing critical voices and crushing an elected opposition party. Over time, the political situation of Turkey's Kurds has deteriorated into military confrontations between the Turkish central state and Kurdish nationalist groups.

Keywords: conflict, globalized world, Turkish-Kurdish

1. Introduction

In order to solve a conflict, its causes and history must be fully understood. The conflict between ethnic minorities and nation-states has been subject to one of the most searching debates in the study of ethno-nationalism. The dominant approach among scholars is that ethnic conflicts stem from states' failure to recognize minority rights. Within the framework of this approach, it is assumed that ethnic conflicts occur due to the discriminatory policies on the part of the state. As a reaction to those policies, ethnic groups resist with rebellious elements. The Kurdish question is the main source of political instability in Turkey today and has become the biggest challenge to the existence of the Turkish Republic since its creation in 1923. Politically, the Kurdish question hinders the improvement of democracy and human rights, and it helps to strengthen the perception of hard security issues in Turkish politics. Moreover, the more hardliners pursue a military solution, the more Kurdish elements in Turkish society become alienated. The position of the government has been that the preservation of the unity and the territorial integrity of the country cannot be jeopardized. The PKK's declared aims, on the other hand, range from cultural and political rights as an identity group to federalism and separate statehood. the purpose of this paper is to explore the mechanism leading to clashes in a modern globalized world through a case study of the Kurdish-Turkish conflict.

2. Review of Literature

In an attempt to consolidate the choice of the topic and show its Importance, it is more than necessary to state a literature review by considering some of the major scholarly works that have dealt with this particular subject of mechanisms of conflicts in the new world order and taking the Turkish-Kurdish clash as an example. In fact, numerous scholars, and politicians have made efforts to highlight the impact of mechanisms and reasons that may lead to conflicts in the world. Most notable among political studies are Celik (2008) and Dayton

¹Email: bh.ahlem19@gmail.com

(2013) studies of the Turkish-Kurdish conflict. Adem Uzun (2014) analyzed the evolution of the Kurdish conflict in Turkey and the efforts to resolve it. The Kurdish question is the main source of political instability in Turkey today and has become the biggest challenge to the existence of the Turkish republic since its creation in 1923. The Kurdish question affects practically all of Turkey's domestic and foreign policies. (Ozcelik, 2006).

Ferhad Ibrahim and Gulistan Gurbey presented in their book *The Kurdish Conflict in Turkey: Obstacles and Chances for Peace and Democracy* the Turkish conspiracy against Kurds and the struggle of the latter to preserve their identity. Michael Rubin explained in his article "Are Kurds a Pariah Minority?" how the Kurds are the fourth-largest ethnic group in the Middle East (after Arabs, Persians, and Turks) and how they remain destined to be a minority spread among nations. When Abdullah Ocalan, the leader of outlawed Kurdistan Workers' Party (PKK), was captured in 1999, the Kurdish movement underwent radical ideological and political transformations (Çiçek, 2013). Mustafa Gürbüz (2016) admitted in "Rival Kurdish Movements in Turkey" that Kurds were denied all kinds of political involvement in the Turkish domestic and foreign policy. Liza Mügge (2010) expressed in her book *Kurdish Diaspora Politics* how Kurds had been prominent in Marxist groups in the 1970s and how they were engaged in street fighting with extreme right youths.

3. Mechanisms Driving Conflicts in the Modern Globalized World

Conventional wisdom once held that the severity of ethnic disputes would gradually decline with the spread of globalization, but fatalities still remain high (Olzak, 2011. p 3). In the world today there are a number of globalization "discourses", and there may, in fact, be several different "globalizations". Many view globalization as a source of, or contributing factor to, conflict. Globalization, understood broadly, is an accelerator of social change, and as such, may act as a catalyst for conflict, aggravating the tensions in any given society and even creating new ones (Tidwell & Lerche, 2004, p. 47). Globalization refers loosely to an increasingly interdependent pattern of relations in which political treaties, media and information flows, negotiations, and economic and trade exchanges and agreements link regions and states.

According to Miller & Yetiv (2001, p. 56), the new world order is a concept that emerged prominently three times in the twentieth century. Woodrow Wilson sought to create a new world order after World War I only to find that the world, as well as the U. S. Senate, was not ready for his brand of idealism. During World War II, Franklin D. Roosevelt envisioned a new world order that would ensure greater stability and peace through the creation of an international body of United Nations (UN), although he saw it as a body that would be based on great power cooperation. Later in the century, during the Persian Gulf crisis (1990-1991), the administration of George Bush revisited this abstract concept in line with the effort to reverse Iraq's invasion of Kuwait on August 2, 1990.

Tidwell and Lerche (2004, p. 47) state that existent mechanisms to mediate modern clashes have proved incapable of understanding their nature. The development of a cosmopolitan policy is needed to efficiently address these conflicts. The existent interdependence in the contemporary World Order has spread to the new disagreements. Other problem in solving quarrels is that the parts in dispute have more to gain while engaging in a war. To solve a conflict, it is necessary first to control the violence. The assistance process must be decentralized to encourage integration. The reconstructions, the application of cosmopolitan laws, the international and humanitarian law are fundamental mechanisms to deal with modern clashes.

4. 9/11 Events

No single figure since the Second World War has made so profound an impact on world events as the 9/11 events in America. In North America, the meaning and significance of the 9/11 terrorist attacks is closely linked to a terrorism and security discourse. The Bush

administration's 'war on terror' (WOT) policy presented the attacks as unprovoked acts of terrorism and tantamount to war against the USA, justifying pre-emptive attacks on Afghanistan and Iraq. This is the dominant 'story' about 9/11, which has been elevated to the level of a sacred national myth in American public discourse by linking it to patriotism and the protection of American ideals of freedom and democracy abroad (Jamil & Rousseau, 2011, p. 245).

Rasmussen (2002) admits that little research exists on how the conception of world order in terms of globalization defines security policy. The way the terrorist attacks on New York and Washington, DC, on 11 September 2001 were understood highlights how globalization defines threats, and the policies adopted to deal with them, in the post-Cold War international order. This article utilizes three elements of the globalization discourse (globality, globalization and globalism) identified by Ulrich Beck in analyzing the Western reaction to the events of 11 September 2001. It is argued that the attacks reflected a new 'strategic globality' in which the new civilian infrastructure of globalization enabled Third World groups to intervene in the West. In terms of globalization, the events of 11 September were seen as the realization of scenarios for post-Cold War insecurity that dominated the late 1990s.

In addition, several new paradigms have been offered, some more exaggerated than others. Robert Samuelson (2002) saw that the illusion of U. S. invulnerability to external threats could no longer be maintained, and that the change in attitudes and assumptions would have a profound effect on U. S. politics and foreign policy, as well as on the nation's identity. U. S. Secretary of Defense Donald Rumsfeld declared that "we are entering a dangerous new period in American history, one in which the United States' historical invulnerability has been replaced by a new era of vulnerability; one in which new enemies strike our cities and our people in novel and surprising ways. . ." (2002).

5. Nongovernmental Organizations

Some optimistic observers see this era as a coming-of-age of global civil society; "public opinion has become the second superpower" (Barnes 2005, p. 13). Where revolutionary spirit was once insulated, contemporary communication technology facilitates transnational networks of like-minded radicals. Progressive, people-centered activism has increasingly demanded structural change, and slowly, institutions are beginning to listen. NGOs have acquired an increasingly prominent role, both 'at the table' and 'on the ground', in service-delivery, advocacy, and information sharing. Through intergovernmental organizations, like the United Nations, thousands of NGOs have consultative status, attend conferences and advise on treaties (Bodgan, 1996, p. 36).

Certain movements have been particularly successful, capturing international imagination and changing global policy. The International Campaign to Ban Landmines was a game changer through the 1990s, resulting in an international treaty to ban land mines, and a 1997 Nobel Peace Prize recognizing the feat of global organizing. NGOs saw similar success in campaigns for a UN Climate Convention, the International Criminal Court, HIV / AIDS awareness, and debt reduction in developing countries (Barnes 2005).

NGOs are also active in a wide range of other specialized roles such as democracy building, conflict resolution, human rights work, cultural preservation, environmental activism, policy analysis, research, and information provision. This chapter mainly confines itself to a discussion of NGOs in the international development context, but much of its argument also applies to NGOs more widely. The world of NGOs contains a bewildering variety of labels. While the term 'NGO' is widely used, there are also many other overlapping terms used such as 'nonprofit,' 'voluntary,' and 'civil society' organizations. In many cases, the use of different terms does not reflect descriptive or analytical rigor, but is instead a consequence of the different cultures and histories in which thinking about NGOs has emerged (Lewis, 2009).

6. International Organization

Chervinka (2013, p. 141) argued that International organizations use different mechanisms in ethno-political conflicts settlement. For example, negotiations are used at different stages of conflict confrontation: preventively, in order to eliminate potential sources of future conflict; to address urgent issues and find compromise solutions; to overcome the consequences of the conflict and prevent its renewing. In general, numerous examples of using negotiations as a mechanism of conflict resolution can be seen in the activities of international organizations in various regions of the world. It is an integral part of the resolution of any conflict. For example, the UN effectively uses negotiations in combination with peacekeeping operations.

In this context, Sterian (2013, p. 310) admits that two very important features make the difference between international organizations and other type of organizations: centralizations of power and decision making autonomy. Both have political effects beyond the simple effectiveness of the already taken decisions, because they resemble so much with governments or private companies. International organizations carry out actions that enjoy a sort of legitimacy and affect the legitimacy of the state activity. Even centralization may alter the perceptions of the states in the context of complex interactions between them.

7. Multinational Companies

Bennett (2002, p. 395) asserts that some prominent corporations have been accused of fueling wars and violence through their business operations in conflict-ridden areas. A number of companies have been sued under laws, such as the Alien Tort Claims Act, a US statute that allows aliens to sue in US courts for torts inflicted outside US borders, including those resulting from human rights abuses.

As poverty and social injustice can be root causes of conflict, greater understanding is needed of the ways in which global economic forces increase the risk of conflict. Ways to diminish those risks also need more attention. Many people believe that the global economy exploits them and that global business and its symbols, such as the World Trade Center, are legitimate targets of violence.

Oetzel et al, (2007, p. 344) claim there are a number of direct, independent actions firms might take in response to violent conflict. Some approaches are reflective of historical tactics and methods found in traditional international relations. Military or security activities and negotiation directly engage a single firm in the conflict as a participant. While firms do not engage in offensive military action, many firms do employ private military services that offer defence against violence or may act as a deterrent. Negotiation may be the most appropriate response for a firm that has directly experienced violence (i. e., employee kidnapping or sabotage). According to Human Rights Watch (2005), other direct options include withholding payments that might support violence, public condemnation of violent acts, and providing services to government peacekeeping missions.

8. Historical Background of the Kurds

The Kurds are the largest nation in the world without its own state. They are an ancient and ethnically distinct people who have developed a common identity over the past 2,000 years. The ethnic composition of the Kurds is the result of mixing with both Indo-European and pre-Iranian tribes. The Muslim conquest of Kurdistan in the 7th century introduced Islam among the Kurds and emphasized their political role. They have lived for thousands of years in an area, referred to on maps for centuries as Kurdistan, and which straddles the borders of Turkey, 'Iran, Iraq, Syria and the former Soviet Union. Though none of the above-mentioned states has welcomed the prospect of an independent state for the Kurds, none has tried harder than Turkey to eliminate Kurdish identity (Haddad. 2001, p. 87).

McDowall (2004, p. 4) recognizes that today there are probably in the order of 24-27 million Kurds living in the Middle East. About half of these, at least 13 million, live in Turkey. They constituted an estimated 19 per cent of the population. But their reproductive rate is almost double that of Turks and it is reasonable to suppose that during the past 20 years they have increased as a proportion of the republic to possibly about 23 per cent. They live also in Iraq and Iran. More than 2 million Kurds live elsewhere: there are just over one million in Syria, mainly in the Jazira and along the Turkish frontier; most crossed the frontier to escape Turkish repression in the 1920s.

Geographically, the land of the Kurds is broadly defined as the area between Mount Ararat and Lake Urmia in the north and east, and the land between the Tigris and Euphrates Rivers – extending south through the Zagros Mountains to Lower Mesopotamia. The Kurdish language belongs to the Indo-Iranian branch of Indo-European languages. Currently it is spoken between Anatolia, Caucasia, Persia and Arabia. Historically, Kurdish people have been called names that refer to various ethnic groups and languages – ‘Kurtioi’, ‘Kurtie’, ‘Korticaykh’, ‘Korduh’, ‘Kordia’, ‘Bakurda’, ‘Korduene’, ‘Kardu’, ‘Karday’ and ‘Karda’. While at first, these names denoted separate clans, they now refer to an ethnic entity that includes all the clans of Kurdistan (Barnes 2005).

Given their geopolitical and sociocultural circumstances, Mesopotamian people have tended to use institutional unity as a defence against central authority. This has helped them to preserve their identity, with all its riches and contradictions, to this very day. The ethnic entities squeezed between the Hittite Empire and the Babylon–Assyrian Empire developed into powerful tribes (Çiçek, 2013). In 3,000 BC, the Sumerians called the ancestors of the Proto-Kurds who had developed a distinct ethnic awareness, ‘Horrit’ or ‘Hurri’ (people from the mountains). These mountain people also represented the parts of society who resisted being subjugated by central authority. The Hurrians maintained good relations with the Hittites and other ethnic groups in the region, and were the first to transmit the Sumerian, Babylonian and Assyrian cultures to the north and east through trade. ‘Gutians’, ‘Kassites’, ‘Mitannis’, ‘Urartians’ and ‘Medes’ (all descendants of the Hurrians) had strong bonds (Uzun, 2014, p. 11).

Instead of forming distinct entities, these clans preferred to live with their neighbors and still do today. After the demise of the Hurrians, the Mitannis formed a stronger confederation between 1500 BC and 1250 BC. However, their perennial conflicts with the Hittites and Assyrians led to their political extinction under the Assyrian Emperor Salamanassar (Dayton 2013). In one of the fortuitous ironies of history, in 612 BC, the Medes, descendants of the Hurrians, defeated the Assyrian Empire, and then protected themselves from imperialist empires through a system of state governors, unifications and coalitions. Organized into semi-federal tribal entities, the Medes survived the Macedonians, the Roman Empire, and Parthian and Sasanian rule until the invasion of Alexander the Great (Yegen, 1999, p. 560).

9. Origins of the Conflict

The origins of this conflict can be traced back to the fragmentation of Kurdish populations into several states at the breakup of the Ottoman Empire. The Kurdish fragmentation into the states of Turkey, Syria, Iraq, and Iran took its course after the Treaties of Sèvres and Lausanne established new boundaries between Middle Eastern states. However, despite the promises of major colonial powers, no separate nation-state emerged for the Kurds. Kemal Atatürk’s vision of a unitary Turkish national state laid the foundation for the so-called “Kurdish question” which remains one of the most divisive political issues within Turkish politics (Denitch, 1996, p. 30).

The rebirth of the Kurdish identity only occurred at the start of the 1950s with the transition to multiparty rule. Migration to the towns, loosening of traditional ties, and increased opportunities for schooling and higher education led to the growth of a new group

of Kurdish intelligentsia (McDowall, 2004, p. 402). Also, the political and economic liberalization and democratization provided a new phase in the cultural and political realm for the Kurdish movement. First, the Kurdish elites started a revival of Kurdish ethnic identity that encompassed both popular forms of expression and intellectual activity that engaged in new publishing activity in a unified Kurdish language. Second, this new movement allied itself with the leftwing movement in Turkish politics. The new Kurdish leaders joined the Turkish Labor Party (TLP) which became the first party to recognize openly that “there are Kurdish people living in eastern Turkey.” The main emphasis, however, was on the economic identification of the Kurdish question and imperialistic exploitation of “eastern Turkey” in alliance with the collaborating native classes. As Hamit Bozarslan indicated, “the demands were more concerned with integration than separation” (Resch, 2017).

10. The Turkish-Kurdish Relations

In the Middle Ages, especially after the Middle East had been Islamized, the Kurds were subjugated in turn by the Safavids, Umayyads and Abbasids, but continued to exist as autonomous or independent entities. In the 10th and 11th centuries, the Kurds were organized into various states, including the ‘Mervani’ confederacy and ‘Seddadi’ dynasty leaving Central Asia, the Turks moved through Mesopotamia, reaching Anatolia in the 11th century, establishing the first relations with Kurdish tribes, which developed into the first ‘Seljuk’ state (Haddad, 2001, p. 101). The Kurds allied themselves with the Turks and they fought side by side in the Battle of Manzikert in 1071, the Battle of Chaldiran in 1514 (when the Ottomans defeated the Persian Safavids and gained control over eastern Anatolia), and the Battle of Merçidabik in 1516 (McDowall, 309). Until the 19th century and the decline of the Ottoman Empire, Turkish-Kurdish relations were based on alliances and partnerships.

The Armistice of Mudros signed in 1918 between the Ottoman Empire and Great Britain (representing the First World War Allies) put an end to the Ottoman Empire. Kurdish cities were occupied by the various powers who dominated the region Turkey, Great Britain, France and Russia. Earlier that year, US President Woodrow Wilson had announced a point program for world peace, and emphasized the need for self-determination of the various nationalities in the Ottoman Empire. Galvanized by his statement, Kurds rallied in many Kurdish cities, and formed organizations to inform the Western states that the Kurdish question was awaiting a solution. However, neither the US nor any of the European states showed any interest (Ferhad & Gurbey, 2000, p. 10).

In 1919, Mustafa Kemal launched a national liberation movement to prevent Turkey being occupied after the breakup of the Ottoman Empire. He strove to rally the Kurds by invoking Turkish–Kurdish fraternity and holding congresses in the Kurdish cities of Erzurum and Sivas. The Kurds were inspired by Kemal’s claim that “The Kurds and Turks are inseparable brothers and this homeland is the joint homeland of these two constituent peoples” (Rubin, 2013, p. 328). They accepted his invitation and fought with him, believing that once Turkey and Kurdistan were protected from foreign occupation, their Kurdish rights would be acknowledged in one common state. During this period, Kemal stated in many speeches that the Kurdish national and social existence would be accepted and developed.

With the help of the Kurds, the national liberation struggle was won: the Turkish Republic was proclaimed in 1923. However, the new state went on to annul all its promises and agreements with the Kurds and instead massacred Kurdish people. The Kurdish opposition was bloodily suppressed and Kurds were unable to assume their rightful position on the world stage. The Treaty of Lausanne in 1923 divided the Kurdish homeland into four parts that were placed under the sovereignty of other powers, a situation that continues today (Çiçek, 2013, p. 162).

This modern tragedy, which began in 1925 with the first Kurdish uprising led by Sheikh Said (and resulted in the former Ottoman province of Mosul being assigned to the British Mandate of Mesopotamia), was to continue and become increasingly serious. Under Kemal’s

successor, İsmet İnönü, then in the Turkish Republic of the 1950s, Kurdish reality was a taboo subject. The Kurds' national project was ravaged before it could flower. It was not bad enough that Kurdistan was separated into four parts: the anti-Kurdish policies implemented in each of the four new states were worse than in the others (Gürbüz 2016). After 1925, the Kurds' national reality can be characterized as a period of genocide 'colonialism' does not adequately describe the policy of annihilation. Threatened with extinction until the 1970s, the Kurdish nation's first priority was not attaining freedom, but rather surviving. Those long decades of military occupation, assimilation and threatened annihilation must be seen as a concerted effort to deprive Kurds of any national identity (Öcalan, 1999).

Dayton (2013, p, 10) argues that the Republic of Turkey wanted to assure quiet in Kurdistan. To that end, Kurdistan was dotted with gallows, and villages, towns and cities were bombed and burnt. In order to destroy Kurdish identity, Kurdish villagers were exiled to cities in the west of Turkey, and Turks were settled in Kurdish cities and towns. The Plan for Eastern Restoration/Rehabilitation and the Law for the Maintenance of Public Order of 1925 and the Resettlement Law of 1934, made this official. The names of Kurdish towns and villages were 'turkified': Kurdistan ceased to exist on a map. The Kurdish language was outlawed, including the three letters that are not part of the Turkish alphabet. These horrific policies conspired to suppress all mention of the Kurds until the 1970s. The Turkish state did its best to insure total silence, and believed that everything had been sorted out.

11. The Post-Cold War Development of the Kurdish Question in Turkey

In the 1980s, Kurdish nationalism first found expression within the military realm and then moved into cultural and political fields. Four factors contributed to this resurgence of the Kurdish movement. First, the military regime initiated some of its most regressive and repressive policies toward the Kurds, including a broadening of language restrictions. Second, the PKK emerged as a well-organized force that used violence and led to an insurrection. Third, the Iran-Iraq War caused huge numbers of refugees to move toward Turkey (Ozcelik, 2006, p. 137). This attracted media attention and made it difficult to ignore the large Kurdish presence in Turkey.

Moreover, structural change within the international system during the post-Cold War era caused the revival of ethnic identities all over the world. Finally, the creation of a quasi-autonomous Kurdish enclave in northern Iraq is seen in Turkey as a model its own Kurds may want to imitate and a potential threat to Turkey's territorial sovereignty (Barkey & Fuller, 1997, p. 66). The PKK was formed in 1978 although its origins go back to a faction within the Turkish Marxist-Leninist terrorist group, *Dev-Genc* (the Turkish Federation of Revolutionary Youth of Turkey). Its first attack took place in 1984 in the towns of Semdinli and Erüh in southeast Turkey, where most of the country's Kurds live. PKK's ideological platform was based largely on separatist nationalism. The leader of PKK, Öcalan, mostly stressed a federalist solution (Turkish-Kurdish, Arab-Kurdish in Iraq, and Persian-Kurdish in Iran) in the Middle East, which necessitated re-structuring in three major states (Barkey & Fuller, 1998, p. 25).

However, in the last resort Kurdish ethno nationalism aimed to create a unified Kurdistan that includes four Middle Eastern countries. Although nationalism is very much a nineteenth century phenomenon, newly independent countries nationhood often seek retroactively to extend their historical narrative (Rubin. 2013, p. 298). The Kurds are trying to follow suit. Historian David McDowall notes that "[i]t is extremely doubtful that the Kurds form an ethnically coherent whole in the sense that they have a common ancestry" (McDowall. 2000, p. 8).

12. Turkish Strategies to Oppress Kurds

The Kurds are one of the most persecuted minorities of our time. Nowhere is their future more threatened than in Turkey where Kurds are one quarter of the population. Since World War I, Kurds in Turkey have been the victims of persistent assaults on their ethnic, cultural, religious identity and economic and political status by successive Turkish governments (Moisi, 2001, p. 347). Months after the declaration of a Turkish republic, Ankara, under the pretext of creating an "indivisible nation," adopted an ideology aimed at eliminating, both physically and culturally, non-Turkish elements within the Republic. These "elements" were primarily Kurdish and Armenian (Mesut, 2012, p. 417).

A 1924 mandate forbade Kurdish schools, organizations and publications. Even the words "Kurd" and "Kurdistan" were outlawed, making any written or spoken acknowledgement of their existence illegal (Ozcelik, 2006). Gürbüz (2016, p. 32) states that in constructing a chauvinist historiography, the new Republican elite developed the Turkish Historical Thesis "*Türk Tarih Tezi*" and the Sun Language Theory "*Güneş Dil Teorisi*", both taught as objective facts in high schools in the 1930s. The Turkish Historical Thesis suggested that all major civilizations have their roots in Central Asia, the land of Turks. Likewise, the Sun Language Theory proposed that Turkish is the source for all major languages in the world. Although these nationalist theories are no longer in use, their legacy has remarkably shaped both Turkish and Kurdish ethnic identities.

According to Human Rights Watch (2014), between 1925 and 1939, 1.5 million Kurds, a third of the population, were deported and massacred. While Kurdish persecution became more selective during World War II, largely restricted to Kurdish intellectuals, the overall policy in Turkey has remained consistent. Nimet (1997) admits that this stranglehold is reflected in Kurdish literature. In this century only about a dozen works have been produced in Kurdish. The authors have usually received prison sentences.

Evidence indicates that Kurdish provinces in Turkey are deliberately and consistently underdeveloped. From 1968 to 1975, 10.7 billion lira were invested in East Anatolia and the Southeast, areas densely populated by Kurds. This represents 2.4 percent of national investment compared to 31.1 percent in Marmara, 20.8 percent in the Aegean region and 16.4 percent in the Mediterranean area. National per capita investment was 266 lira in 1970, but only 148 provinces (Mügge, 2010).

13. The Rise of the PKK and its Armed Struggle

The PKK began with a group of young activists in Ankara led by theoretician Abdullah Öcalan who were first known as the 'Apoists' (from 'Apo', or 'uncle', Öcalan's nickname). In March 1973, the group's structure began to be formalized, and by 1975–1976, its influence had spread across Turkish Kurdistan. Its tremendous success in such a short time indicated how much Kurdish society thirsted for freedom: the notion of freedom resonated with people of the region, especially the youth (Mesut 2012). The PKK was officially founded on 27 November 1978, largely because its cadres believed that all legal ways of organizing a national movement had been exhausted, leaving only armed resistance to combat the colonialist powers. They felt that only an all-encompassing revolution could enable the threatened Kurdish identity to flourish. The PKK declared that legal struggle was impossible in a country that thoroughly denied Kurdish identity: only armed struggle could successfully resist its annihilation. The PKK aimed to create a new Kurdish society through a popular uprising (Gürbüz, 2016, p. 33).

The long-standing conflict between Turkey's central government and the PKK has had a significant impact on the nation's political and economic outlook. The conflict is estimated to have caused the deaths of between 30,000 and 40,000 people since the PKK's leader, Abdullah Öcalan, called for violent resistance in 1984. The Kurdish community in Turkey

constitutes around 19 percent of the population and has been heavily repressed during Turkey's modern history (Resch, p. 5, 2017).

13.1. The Turkish State's Approach to the PKK

The Turkish state responded to the international leftist youth movements of 1968 and the PKK-led Kurdistan independence movement by staging a military coup on 12 September 1980. Shortly before the coup, PKK General Secretary Öcalan had fled through Syria to a Palestinian refugee camp in Lebanon, but most PKK cadres in Turkey were captured and sent to the military prison in Diyarbakir. News of the cadres' torture and persecution and their subsequent struggles, as well as preparations for guerrilla warfare under Öcalan, ensured mass support for the PKK (Öcalan 2004).

The demands of the imprisoned cadres in Diyarbakir led to the PKK's first military operation: on 15 August 1984 guerrilla units infiltrated all the Kurdish provinces in Turkey. Popular support for the PKK grew gradually in northern Kurdistan because of Turkey's denial and annihilation policies against the Kurds. Many people joined the PKK guerrilla, which they considered a legitimate defence force against Turkish repression. At first, the Turkish state did not take these attacks seriously, announcing that the perpetrators would be dealt with quickly. Finally recognizing in 1987 that it was confronted with a struggle that was broadly supported by the Kurds, Turkey declared a state of emergency. All powers were vested in a 'super' regional governor, which meant that the struggle was delegated from the state to the Turkish Armed Forces. With full authority, the governors waged a vicious war, introducing special tactics such as extra-judicial killings and the deployment of paramilitary 'village guards'. Turkey also sought foreign allies for its dirty war, using counter-insurgency methods learnt abroad to fight the Kurds (Uzun, 2014, p. 14).

14. Conclusion

The Kurdish question in Turkey is a highly complex, controversial, and extremely politically sensitive issue. And because of its inter-state nature developments in other neighboring states are also causing additional complications for Turkish decision makers. Moreover, the international community's reaction has been perceived as interference in Turkey's internal affairs. The Kurdish-Turkish conflict can only be resolved if it becomes the mutual aim of the Turkish government and the Kurds. Given the perspectives of the official mainstream Turkish actors, the Kurdish conflict in Turkey is not yet ripe for resolution mainly because the national identity crises which have resulted in the over-domination of a Kemalist nationalist ideology based on mono-cultural understanding of nationhood and the principle of protecting the unity of the existing Turkish state. Kurds' requests and demands are legitimate. As the largest ethnic minority group in Turkey, they want to preserve their language and cultural heritage which seem to be an absolute right. Kurds in Turkey continue to suffer as a pariah minority with little hope for future improvement.

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Samira Menaoui¹
Faculty of Letters, Human and Social Sciences
Badji Mokhtar University, Annaba, Algeria

TEACHERS' PERCEPTIONS ON INTEGRATING EFL CULTURE IN ORAL CLASSROOMS

Abstract

The integration of culture in foreign language learning, mainly oral classes, is not a novel issue as it has been investigated by various researchers. Despite prior studies' endeavours in demonstrating the interlink between language and culture, teachers continue to pay less attention to it. Therefore, through this research work, we first aim at exploring the perspectives of teachers from the English department at Badji Mokhtar University towards the importance of teaching target language culture; in aiding learners at reaching a cultural understanding that can accompany their linguistic knowledge. Second, we investigate teachers' familiarity with target language culture. And finally, we shed light on classroom practices used to address the cultural aspects. The data were collected from eleven oral expression teachers through the use of a questionnaire. The analyzed results firstly revealed that all teachers in the present study regard the incorporation of foreign language culture as paramount. Secondly, the subjects were found to be sufficiently familiar with the suggested cultural aspects. Lastly, they claimed to vary their classroom practices in order to introduce cultural aspects properly.

Keywords: foreign language learning, integration, oral classes, oral expression teachers, target language culture.

1. Introduction

English language has managed to occupy an international status and to be used as a *lingua franca* since people have relied on it for cross-cultural communication with other individuals around the world. With respect to the EFL context, mainly oral classes, we can claim that almost all learners are eager to possess English as a means of communication. For Le (2007, as cited in Tran, 2014), though many EFL learners have achieved a good linguistic competence, they still have difficulties in communication owing to the lack of sociolinguistic competence. Thus, we can deduce that foreign language learning is a socially constructed process as maintained by Volosinov (1973): "*the actual reality of language-speech is not [...] the isolated monologic utterance, and not the psycho-physiological act of its implementation, but the social event of verbal interaction implemented in an utterance or utterances*" (p. 94, as cited in Turkan & Celik, 2007, p. 19).

Additionally, learners usually transfer their mother tongue expressions into the target language in unsuitable ways because they do not have full awareness of the fact that languages differ in their ways of expressing emotions and forming messages (Tran, 2014). In other words, learners do not emphasize cultural/intercultural elements in English language learning.

1.1. Statement of the Problem

Prior research (Lin, Gu., & Lu, 1990, Chen, 2015, as cited in Oanh & Minh, 2018; Brogger, 1992, as cited in Tran, 2014; Wei, 2005, Dai, 2011, as cited in Farooq, Soomro., & Umer, 2018) was in favour of the inseparability between culture and language as we interpret

¹ Email: menaouisamira17@gmail.com

language and the world around us depending on the cultural context that gives us the framework. Hence, foreign language teachers should occupy a major role in serving as a medium to teach the language and the target culture.

Unfortunately, the majority of them usually emphasize linguistic knowledge in classrooms, isolating language structures from their communicative contexts. Therefore, culture is relegated to the sidelines. One possible reason behind devoting less importance to culture is the challenges that FL teachers face when attempting to incorporate culture into their curricula.

One significant struggle is that teachers are unsure exactly what they should be teaching in the first place. Also, sometimes they find themselves unfamiliar with certain cultural aspects. Last but not least, they may also be unsure how, or with what methodology, to teach culture. (Gonen & Saglam, 2012, as cited in Tran, 2014).

1.2. Research Questions

1. Do oral expression teachers hold positive attitudes towards the integration of target language culture?
2. To what extent they are familiar with target language cultural aspects?
3. How do they address the target language culture in oral classrooms?

2. Literature Review

2. 1. Definition of Culture, Cross-Cultural Awareness, and Cultural Competence

Depending on what has been reported in research, we can contend that there is no general agreement on the way one can define culture. For instance, Moran (2001) has defined it as the “*dynamic construction between and among people lying at the crossroads of a number of fields of study and academic disciplines (anthropology, sociology, sociolinguistics, communication theory, intercultural communication,[...] and semiotics*”(pp. 4-5, as cited in Oanh & Minh, 2018, p. 98).

With respect to cross-cultural awareness, Liang (2014, as cited in Oanh & Minh, 2018), claims that it is sensitivity to the common and distinct features between target language culture and native culture, and use of a foreign language according to its culture to adjust one’s own language understanding and consciousness of language output. Hence, foreign language learners should be taught by teachers, mainly in oral expression sessions, how to use the language properly, as in what message they want to transmit, how to transmit it clearly, what kind of communication tools they can employ...etc.

Finally, cross-cultural competence refers to the ability of handling the key problems in cross-cultural communication, as in cultural divergences strangeness, this cultural attitude among groups, and the psychological tension that results...etc. It grants rich dynamics of cross-cultural interactions to individuals and helps them raise their effectiveness in relating across cultural divergences. (Kramsch 1993, as cited in Oanh & Minh, 2018)

2. 2. The Relationship between Language and Culture

Previous studies as: Samovar, Porter & Jain, 1981 (as cited in Muho & Roseni, 2016) have claimed that culture and communication are inseparable due to the various benefits provided by culture: First, it specifies who are talking to each other, the topic they are discussing, and the way the communication proceeds. Second, it determines how people encode messages, what they mean by these messages, and also shows the conditions under which various messages may or may not be sent, noticed, or interpreted. All in all, culture is viewed as the foundation of communication.

Indeed, language and culture are so interlinked that any potential separation between them would lead to losing the significance of either language or culture. On the one hand, face to face interaction and linguistic communication contribute in learning and transmitting culture from one generation to another. On the other hand, it is believed that:

Language is a subpart of culture, which plays an important role. A language is a linguistic habit, a set of practices that imply not only a particular system of words and grammatical rules, but often unforgotten or hidden struggle over the symbolic power of particular system of classification, address and reference forms. (Boudreaux, as cited in Muho & Roseni, 2016, p. 54)

Foreign language teaching requires introducing the culture of the community where the FL is used. As it has been stressed earlier, all foreign language teachers must be interested in the study of culture. If they do not teach language and culture in an integrated way, they are presenting meaningless symbols or symbols to which the students attach the wrong meaning. Furthermore, teaching communication without culture might be adequate to survive, but the lack of cultural awareness and understanding makes communicative competence incomplete (Muho & Roseni, 2016).

2.3. How to Incorporate Culture in Foreign Language Teaching Contexts

Before integrating culture in FL teaching, Turkan & Celik, 2007 hypothesize that teachers need first to be acquainted with the FL culture. Sometimes teachers feel insecure to even approach culture since they either ignore the necessary knowledge of the target language culture or the way to teach it. In fact, such incorporation does not aim at denying one's own culture or considering foreign culture as superior. On the contrary, this awareness acts as a shield against potential negative attitudes learners may face when learning novel norms that differ from their own, and enables them to identify and value the differences between the two cultures for the sake of successfully linking form and meaning in language learning.

Hence, in order to put cultural awareness into practice, in an attempt, to reach an intercultural understanding in the classroom, Turkan & Celik, 2007 claim that foreign language teachers should set clear goals and successful instructional strategies. Seelye (1974, as cited in Turkan & Celik, 2007) suggests numerous goals to be set by teachers while teaching culture. It is important to note here that these goals are not based on research. For him, teachers should firstly make their students feel interested and curious to know about the target language culture. Secondly, they should familiarize students with social factors that impact the way people use the language as in: age, gender, social class, and ethnicity. Thirdly, teachers should raise their students' awareness about the fact that language use changes from one situation to another. Therefore, students should recognize the reason why people of the target language culture choose to behave in a certain way in a particular situation they are in, and eventually, acquire the skills to know what to say, at the suitable time and setting, and to the right people.

Most teachers find themselves worried about what to focus on within the various topics or operations occurring in culture. Correspondingly, teachers should not regard the inclusion of culture as a straightforward act, but should put selection, development and/or adaptation of cultural materials or topics into account to ensure many premises. To Brooks (1975, as cited in Turkan & Celik, 2007), such materials should be derived from symbolism, values, authority, ceremony, humour, beauty, and spirit, and should reflect several aspects. Oanh and Minh (2018) classified them into six aspects namely:

The geographical knowledge (purpose and geographical environment, living conditions, etc.), personal lifestyle (lifestyle, ideas, values, etc.), the people and society (the purpose and the country's political, religious, racial, etc.), historical knowledge (countries such as Britain, the United States history), all kinds of system (system of government, education system, the system of social welfare, economic, military and political organizations, news media, etc.) as well as the cultural art, music, literature, and other achievements (p. 100)

3. Research Methodology

The current research collects data about the investigated phenomenon via the use of a questionnaire. The latter is given to eleven teachers who volunteered to take part in our study during the second semester of the academic year 2018/2019. The subjects belong to the English department of Badji Mokhtar- Annaba University. They either teach oral expression in the present or have taught it in the past. It should be noted that we have chosen this module in particular because its context grants more opportunities for communication and the potential incorporation of culture. With respect to the procedure of answering the questionnaire, some teachers were handed the questionnaire sheet during their teaching sessions; after providing answers, they returned it back to the researcher who was waiting for them until they finish their sessions, whereas others were sent the questionnaire via email and then sent it back filled.

4. Results and Discussion

Through teachers' questionnaire (**Appendix I**), we have managed to gather and then analyze data related to the teaching experience, teachers' familiarity with the target language culture, their perspectives towards the importance of integrating target language culture in oral classes, and the classroom practices that they use. The questionnaire includes four sections which constitute nine questions of different types: yes/no questions, close-ended, open- ended questions, and scales.

4.1. Section One: Teaching Experience

Q1 helped us to find out the qualification of our eleven participants, and the results are demonstrated in figure (1):

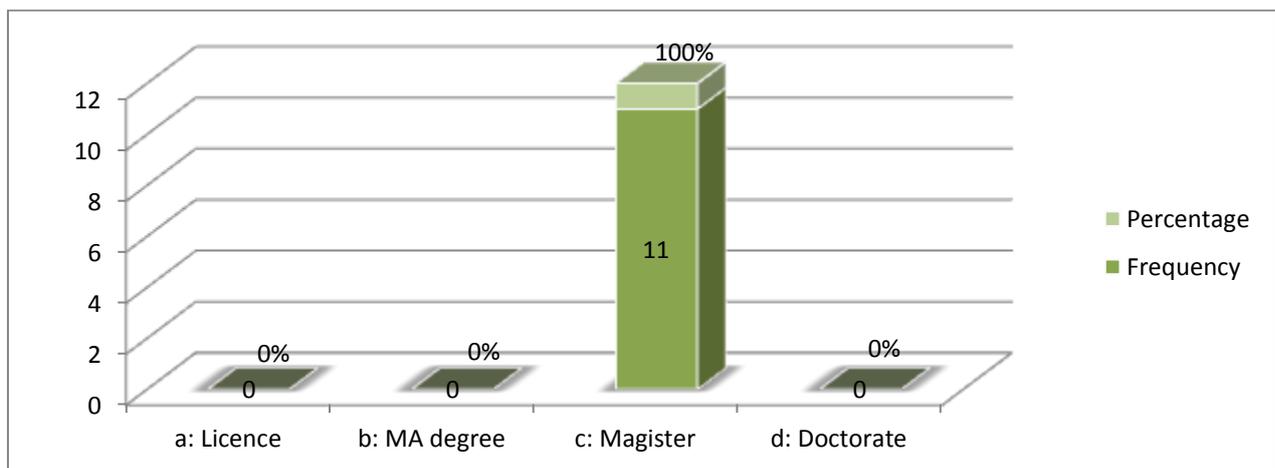


Figure 1:
Teachers' Qualification

As shown in the figure above, all participants (100%) hold a Magister degree.

The following figure shows results obtained from **Q2** that is related to the number of teaching years

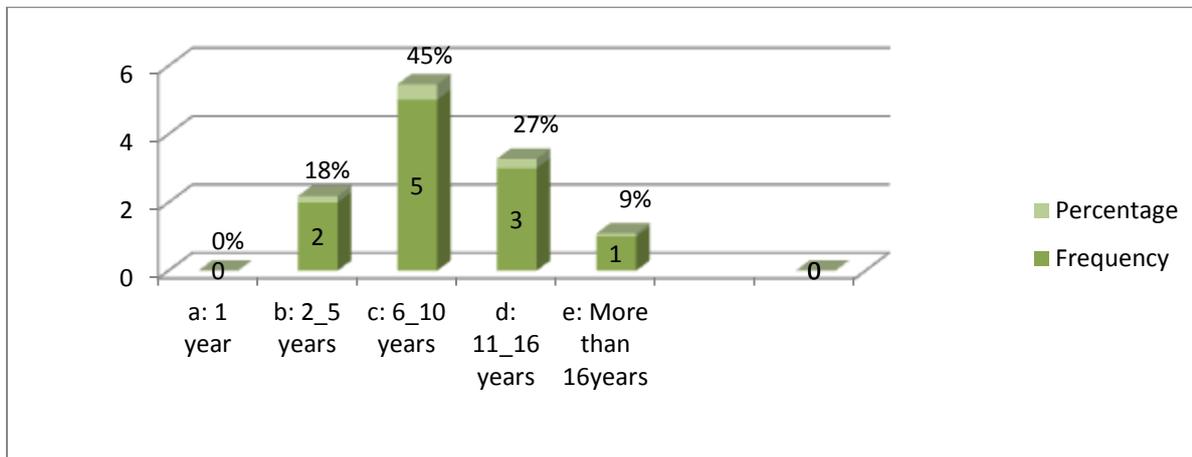


Figure 2:
Years of Teaching at the University

As noticed in the previous figure, 45% of teachers under study have spent (6_10 years) in teaching, while 27% is attributed to those who have been teaching for about (11_16 years), the shortest period (2_5 years) is assigned to 18% of the subjects, and finally, just one teacher has been teaching for more than 16 years. After calculating the mean and standard deviation of our subjects' teaching years, we have found out that they equal (2, 2) and (1, 92) successively.

The last question (**Q3**) in this section reveals the number of years teachers have been teaching oral expression as illustrated in the following figure:

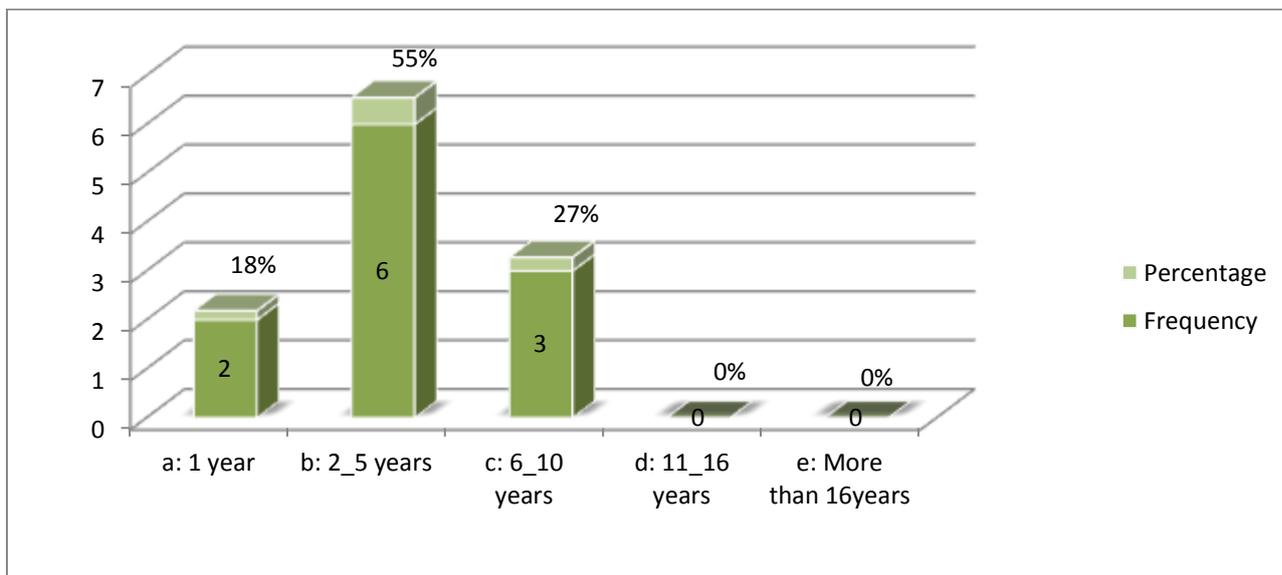


Figure 3:
Years of Teaching Oral Expression

The results show that the majority of teachers (55%) have a moderate experience with the module of oral expression (2_5 years), whereas 27% is attributed to those who have a slightly more experience (6_10 years), and 18% is given to those with little experience (1 year). It is worth mentioning here that the mean and standard deviation of our subjects' Oral Expression teaching years equal (2,2) and (2,4) successively.

4.2. Section Two: Familiarity with the Target Language Culture

Q4 is open-ended and gives us an idea about whether our subjects acknowledge or at least hint to “LANGUAGE” in their identification of “CULTURE”. Their responses to this question are stated verbatim as follows:

- *Culture is all what defines a community from religion to language to history...etc.*
- *Culture refers to all the attributes and the components of an individual's life: way of life, language; customs and traditions, literature, history...etc*
- Culture is more like a way of life to me. It is everything that is specific to a group of people—a set of shared beliefs, attitudes, customs, and lifestyle.
- Culture is the set of all values, beliefs and practices that certain populations and geographical settings have and live by. It is part of the larger expressed civilization of for example, Eastern or Western entities.
- Culture is a set of beliefs, values, customs, lifestyles, and habits which characterize a certain society. It passes from one generation to another.
- *Culture is the specific characteristics that are linked to a specific group of people. Language shows crucial characteristics of any culture.*
- Culture can be defined as the set of shared values, practices, customs, beliefs that characterize a specific social group.
- Culture means a way to discover the world.
- Culture is the identity of any society. It defines the traditions and customs of the society.
- *It is a set of conventions, arts, customs, language in a society or nation.*
- It is the sum of the material, spiritual, historical and intellectual characteristics and therefore “heritage” of a social group.

Depending on our respondents’ definitions of culture, we can notice that only four have referred to ‘language’; and it is worth mentioning here that these definitions are shown in italics. On the one hand, these few subjects believe in the impact of culture on language, as a result, they preferred not to exclude language from their identifications. Such impact is demonstrated in words as: “*Culture is all what defines a community from [...] to language [...]*”. Indeed, one can not deny such influence because if a concept belongs to our culture, it is automatically part of our language, and likewise, when it is absent. On the other hand, one of the participants acknowledges the fact that language reflects culture as: “[...] *Language shows crucial characteristics of any culture*”. To sum up, culture shapes language, and language reflects or holds characteristics of culture.

Q5 attempts to find out the extent to which our subjects are familiar with the suggested target language cultural aspects. It is presented in the form of a scale that has been adapted from Farooq, Soomro, & Umer (2018). Our findings are illustrated in the following table and figure:

Table 1:

The Extent of Familiarity with Target Language Culture

	TL Cultural Aspects	Not Familiar	Sufficiently Familiar	Very Familiar
1	Youth life	0%	73%	27%
2	History, geography	18%	73%	9%
3	Government	27%	73%	0%
4	Ethnic and social groups	0%	91%	9%
5	Customs and festivals	0%	82%	18%
6	Education	9%	55%	36%
7	Professional life	18%	45%	36%
8	Law and order	45%	45%	9%
9	Literature	0%	36%	64%
10	Values and beliefs	0%	82%	18%
11	Music and art	9%	55%	36%
12	Non-verbal communication	64%	36%	0%
Mean		16%	62%	22%

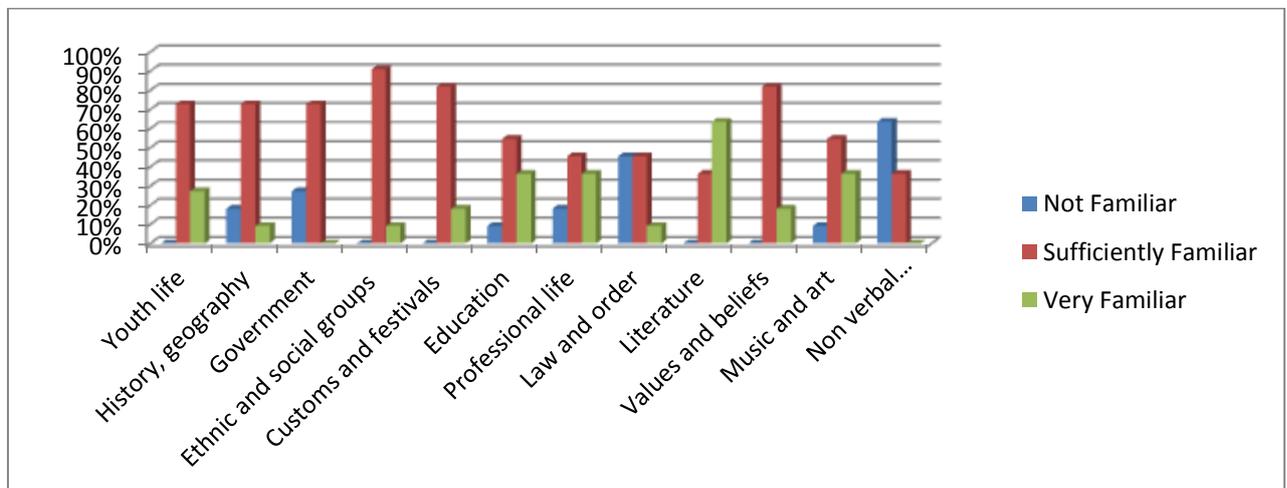


Figure 4:

The Extent of Familiarity with Target Language Culture

Our findings show that the *very familiar* target language cultural aspect is “literature” as it occupied the highest percentage (64%). This can be related to the fact that almost all of our subjects appointed to teach oral expression are specialized in ‘literature’. However, the sufficiently familiar TL cultural aspect is “Ethnic and social groups” since it was selected by 91% of teachers under study. Finally, the aspect that is not familiar at all is “non-verbal communication” because more than half of our participants (64%) chose it. It is important to note here that teachers should develop knowledge of foreign language non-verbal communication because all sorts of body language, gestures, and facial expressions are as important as verbal communication. The importance lies in the notion of relativity. i. e. the same gesture can send different messages in different cultures, so if a teacher or student ignores this fact, he would take a gesture that means something in his native language (e. g. Arabic), and wrongly apply it on a foreign language (e. g. English) leading to communication

breakdown or miscommunication on the part of his interlocutor. All in all, we can say that our subjects claim to be sufficiently familiar with TL culture because we have noticed the highest mean (62%).

4.3. Section Three: Teachers' Perspectives towards the Importance of Integrating Target Language Culture in Oral Classes

Q6 is also presented in the form of a scale and has been adapted from Farooq, Soomro, & Umer (2018). The results that reflect our respondents' opinions are demonstrated in the following table:

Table 2:

The Importance of Integrating Target Language Culture in Oral Classes
Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), Strongly Agree (SA)

N	Statement	SD	D	N	A	SA
1	It is important to teach foreign language and foreign culture in an integrated way.	0%	0%	9%	18%	73%
2	Foreign language teaching enhances students' understanding of their own cultural identity.	0%	0%	0%	73%	27%
3	It is important to promote students' sensitivity to different cultures.	0%	0%	9%	45%	45%
4	It is important to develop positive attitude & tolerance towards L2 culture.	0%	0%	9%	55%	36%
5	Teaching culture motivates students.	0%	0%	9%	55%	36%
6	L2 Culture teaching does not improve intercultural competence; it is waste of time.	36%	55%	9%	0%	0%
7	Students' language skills may improve by integrating language and culture.	0%	0%	9%	73%	18%
8	Students' own culture is at risk while teaching them a foreign culture.	64%	9%	27%	0%	0%
9	Understanding target culture may help students in creating critical thinking regarding target and local cultures.	0%	9%	0%	55%	36%
10	Introducing culture in oral classrooms may hinder the language learning process.	45%	36%	18%	0%	0%
Means		15%	11%	10%	37%	27%

According to these findings, we can deduce that our informants consider the integration of target language culture in EFL oral classes as important since the option "Agree" has the highest mean (37%). What reinforces their positive attitudes is statement "8": we notice that the majority of teachers in the present study (64%) have "strongly disagreed" on any potential risk that can be caused by teaching foreign language culture. In addition to that, statement "6" can also serve as an evidence because more than half of the subjects (55%) have "disagreed" on considering TL culture teaching as 'waste of time'. Moreover, a higher rate (73%) "agrees" with statement "2" and "7" that revolve around the importance of incorporating TL culture in improving the understanding of one's mother tongue culture and even other target

language skills. Last but not least, the majority of our participants (73%) “strongly agree” on statement “1” which revolves around the significance of ‘teaching foreign language and foreign culture in an integrated way’.

4. 4. Section Four: Classroom Practices

Q7 helps us to check whether teachers in the current study integrate TL culture in their oral classes or not. The results are exemplified in the following table:

Table 3:

The Integration of EFL Culture in Oral Classes

		Frequency	Percentage
a	Yes	11	100%
b	No	0	0%

In accordance with table (3), we can conclude that all teachers in the current study incorporate culture of the foreign language that they are teaching, mainly English.

Q8 provides justification to the previous answer. It should be noted that the various justifications of our respondents are mentioned verbatim below:

- Personally, I think students cannot learn language without having a sufficient cultural background. The latter is the basis of all disciplines i. e. linguistics and namely literature and civilization.
- I, in fact try whenever possible, to stress for my students the differences between the way my students perceive issues and social phenomena on the one hand and the way societies of the target languages do perceive them. I try to draw my students’ attention to the fact that cultural artefacts and ingredients of a society play a decisive role in making them perceive life issues.
- Language is part of culture. To enhance one’s learning of a language, one must consider the importance of the culture that language comes from.
- It widens the students’ knowledge and helps them learn the language in a better way.
- The integration of target culture in language teaching is paramount because it enhances the students’ competence, skills, and understanding.
- Teaching FL would necessarily mean integrating cultural aspects of the target language.
- It is better for the students who are studying a foreign language to know as much as possible about other aspects of the culture of those people who speak this language.
- Without cultural aspect, I think no motivation can attract learners.
- Sometimes I integrate the target culture if the topic is talking about something related to culture like traditions, festivals to understand the topic better and to have better participation from the students.
- Learning FL culture is part of the FL process.
- Well, it depends on the nature of the topic. If the tackled topic contains some cultural aspects, then it will be worthwhile to refer to target culture to enrich the details.

To sum up, our participants incorporate TL culture due to different reasons that all represent benefits of TL culture, namely: enlarging students’ knowledge, capturing their attention and making them feel excited or motivated, improving their competence skills, mainly raising their awareness and understanding on intercultural competence.

Q9 shows how teachers usually address cultural aspects in oral expression sessions. Table (4) below clarifies the type of activities followed:

Table 4:

How Teachers Address Cultural Aspects in Oral Expression Sessions

Items	Type of activities	Frequency
a+b+c+d+e+f	Cultural differences between L1/L2+role play+culture loaded vocabulary+ discussions+ songs/poems+ mimicry of audio recordings	2
a +b +c+f	Cultural differences between L1/L2+role play+culture loaded vocabulary+ mimicry of audio recordings	1
a+b+d+e+f	Cultural differences between L1/L2+role play + discussions+ songs/poems+ mimicry of audio recordings	1
a+ c +d	Cultural differences between L1/L2+culture loaded vocabulary+ discussions	1
a +c +d +e+ f	Cultural differences between L1/L2+culture loaded vocabulary+ discussions+ songs/poems+ mimicry of audio recordings	2
a +c +d +f	Cultural differences between L1/L2+culture loaded vocabulary+ discussions+ mimicry of audio recordings	1
b +e	Role play+ songs/poems	1
d+e+f	Discussions+ songs/poems+ mimicry of audio recordings	1
e	Songs/poems	1

From these findings, we can observe that almost all teachers prefer to diversify classroom practices or activities that aim at addressing TL cultural aspects. Such diversity may be done intentionally to respond to the various needs, styles, and preferences of heterogeneous learners. Paying a deeper observation to the table also enables us to extract the most recurrent or used activities by our subjects: the three items “a”, “e”, “f” are all repeated six times, and they stand for “cultural points which are different in L1/L2”, “songs/poems”, “mimicry of audio recordings” successively.

5. Suggestions

This section offers our informants an opportunity to mention other suggestions on how to integrate foreign language culture in foreign language teaching. These suggestions are stated in teachers’ words as follows:

- There are many documentaries, encyclopedias, different literature, and media that break ground of our previous knowledge on target languages taught in classes. Some focus may be put on curious, bizarre, or unique aspects of certain cultures help in opening the minds of students to different human cultures not solely the target-language related one. Creating debates away from “judgementalism” would also be a great objective to set and work on accordingly.
- Teaching the target language’s most important proverbs and idioms is helpful.
- I try to teach them idiomatic expressions, but I think that literature can also help.
- I think using drama, movies...etc can help learners to be aware of what is happening in the world.

These answers can serve as recommendations or guidelines for teachers who are willing to incorporate culture of the foreign language they are teaching. However, they should first test each method with their students to see if it is successful or fruitful in making students acquire new cultural aspects. Otherwise, they should keep changing the methods until they produce learners with a better communicative competence.

6. Conclusion

The overall aim of the present study was to seek for teachers' perceptions on the integration of EFL culture in oral expression sessions. As for data collection tools, we have distributed a questionnaire to eleven teachers from the English department at Badji Mokhtar University- Annaba. Through data analysis, we have managed to find answers to the following research questions: 1. Do oral expression teachers hold positive attitudes towards the integration of target language culture? 2. To what extent they are familiar with target language cultural aspects? 3. How do they address the target language culture in oral classrooms?

With respect to the findings, all teachers under study have claimed to incorporate EFL culture because they consider it as significant in boosting students' linguistic competence, increasing their motivation and engagement, widening knowledge, raising awareness about divergences between L1 and FL cultures... etc. Also, the majority of our subjects were found to be sufficiently familiar with FL cultural aspects. Moreover, they were found to vary their classroom practices in order to address cultural aspects such as the use of proverbs, idioms, drama, movies, songs, role play, discussions or other activities that stress differences between cultures... etc.

To conclude, future researchers are recommended to tackle the topic by combining perspectives of both teachers and students. In addition to questionnaires, researchers can make use of other data gathering instruments as interviews, or classroom observations that report more authentic findings about teachers' practices, their familiarity with FL culture, students' reactions... etc.

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AppendixI: Teachers' Questionnaire

Dear teacher,

You are kindly requested to answer the following questions for the purpose of getting enough information about the integration of EFL culture in Oral Classes.

Please, put a tick (✓) in the appropriate box, or give a full answer whenever necessary.

I would like to thank you in advance for your contribution.

Samira Menaoui
BadjiMokhtar- Annaba University
English department
Academic year: 2018/2019

Section One: Teaching Experience

Q1) Qualification:

- a) Licence
- b) M. A degree
- c) Magister
- d) Doctorate

Q2) How long have you been teaching English at the university?

- a) 1 year
- b) 2 _5 years
- c) 6 _10 years
- d) 11 _16 years
- e) More than 16 year

Q3) How long have you been teaching the module of oral expression?

- a) 1 year
- b) 2 _5 years
- c) 6 _10 years
- d) 11 _16 years
- e) More than 16 year

Section two: Familiarity with the target language culture

Q4) How would you define "CULTURE"?

Q5) Please indicate to what extent you are familiar with the following target language cultural aspects?

	TL Cultural Aspects	Not Familiar	Sufficiently Familiar	Very Familiar
1	Youth life			
2	History, geography			
3	Government			
4	Ethnic and social groups			
5	Customs and festivals			
6	Education			
7	Professional life			
8	Law and order			
9	Literature			
10	Values and beliefs			
11	Music and art			
12	Non-verbal communication			

Section three: Teachers’ perspectives towards the importance of integrating target language culture in Oral Classes

P. S. The acronyms demonstrated in the table below stand for the following: *SD_Strongly Disagree, D_Disagree, N_Neutral, A_Agree, SA_Strongly Agree*

Q6) Please indicate to what extent you agree with the following statements?

N	Statement	SD	D	N	A	SA
1	It is important to teach foreign language and foreign culture in an integrated way.					
2	Foreign language teaching enhances students' understanding of their own cultural identity.					
3	It is important to promote students’ sensitivity to different cultures.					
4	It is important to develop positive attitude & tolerance towards L2 culture.					
5	Teaching culture motivates students.					
6	L2 Culture teaching does not improve intercultural competence; it is waste of time.					
7	Students’ language skills may improve by integrating language and culture.					
8	Students’ own culture is at risk while teaching them a foreign culture.					
9	Understanding target culture may help students in creating critical thinking regarding target and local cultures.					
10	Introducing culture in oral classrooms may hinder the language learning process.					

Section four: Classroom practices

Q7) Do you personally integrate target language culture in language teaching?

a) Yes

b) NO

Q8) Whatever be your choice, please justify it?

.....

...

Q9) If your answer to the previous question is “yes”, how do you usually address cultural aspects in oral classrooms?

a) I focus on specific aspects of cultural points which are different in Arabic and English-speaking countries

- b) I ask my students to participate in role play activities in which people from different cultures meet
- c) I focus my students' attention on culture-loaded vocabulary
- d) I involve students in discussion while comparing different elements of target culture with the local culture
- e) I teach my students English songs or poems to let them experience the different cultures.
- f) I use audio recordings and ask my students to mime according to what they hear

Suggestions

If you have any suggestions concerning “how teachers can integrate target language culture in language learning”, please feel free to write them down:

.....

Rachid Mehdi, Ph. D.¹
University of Bejaia, Algeria

THE IMPORTANCE OF RELIGIOUS KNOWLEDGE FOR THE DEVELOPMENT OF THE PROFESSIONAL LANGUAGE COMPETENCE IN TOURISM

Abstract

Religion has played a useful role in developing English language. The purpose of this paper is to examine the close intertwining of religious heritage and tourism industry, by demonstrating the stakes of using religious background in developing the professional language competence in tourism. Some examples are given to illustrate the indispensable usage of theological knowledge as tool to motivate teachers and learners as well to travel away from home to new places.

Keywords: English language; History; Religion; Tourism employee; Tourism industry.

1. Introduction

Much has been said about English for tourism purposes. When you search for information on the specific language used in tourism (that is, the tourism discourse), you will find a large educational tourism literature available on the Web. In fact, if you google this phrase “English for tourism purposes”, for example, limitless links are proposed to you. In this literature, you will notice that all promotional guides specify the common English phrases that travellers need to know. The English vocabulary to acquire covers generally the same domains: airport, hotel, restaurant, transport, and sightseeing.

Here are some examples:

- At the airport: key words are customs, flight, check-in desk, shuttle bus, passenger, etc.
- At the hotel: key words are accommodation, room, twin and double room, half board, safe, call, comfortable, available, free, what is the price, etc.
- At the restaurant: key words are food, plate, meal, menu, etc.
- Transportation: key words are modes of transportation, train, plane, boat, tram, bus, bicycle, car, motorcycle, etc.
- Sightseeing Vocabulary: key words are zoo, bridge, castle, museum, amusement park, ruins, architecture, exhibition, artefact, cinema, etc.²

But another field, though much more important, seems to have been relatively neglected: the role of religious knowledge in the development of the professional language competence in tourism. Hence, the present paper attempts to study English for tourism purposes from a different perspective, a different angle by examining the close relationship between tourism and religion in the modern world, and underline the importance of exploiting or using through English language this religious heritage as tool in the professional context of the tourism industry.

Tourists are always concerned to discover some religious sites that function as tourism sight or attractions, such as mosques, temples, churches, cemeteries, etc. The mosques in Europe and Middle East are witnesses of the former grandiose Islamic civilization. The temples in Asia also show the impact of Buddhism and Hinduism on the region. In Europe, however, the civilization which most left its mark was Christian. Because of the predominance of Christianity as culture and religion over the old continent, so often called, most religious

¹ Email : rachid_mehdi@yahoo.fr

Notes

² For the English vocabulary and phrases in tourism industry see, for example, Robin Walker and Keith Harding. *Oxford English for Careers: Tourism 1: Student's Book*. Oxford: Oxford University Press, 2006; Ken McIntyre. *English for Tourism: Students' Workbook*. Centre for Language Studies, Dili Institute of Technology, 2013.

monuments are Christian. Accordingly, we will focus only on the Christian religion and examine its impact on tourism attraction.

Before discussing our topic (how can an educator exploit this Christian heritage to promote tourism through English language?) we think that it is pertinent to give some instances to illustrate the influence of religion, historically speaking, on tourism.

2. Religious Sites and Tourism

In the twenty-first century, churches, cathedrals, mosques, temples, and other religious sites are among the most popular leisure pursuits for visitors. A large amount of tourists claimed that they would visit religious monuments during their stay abroad. Many of these visitors declared being much more interested in architecture and the arts than in religious services. It is so, because these religious monuments were considered as places of cultural heritage, history, identity and memory.

As religious sites are key ingredients of tourism, many countries over the world exploit this domain in a real industry, by promoting in brochures, guidebooks, tourist offices. To publicise tourism in Turkey, for example, the Turkish government emphasises the abundance of religious sanctuaries in the country: “There is a myriad of important Islamic, Christian and Jewish sites scattered around Turkey, making the country an attractive for faith tourism” (Stausberg, 2011, p. 41). Indeed, many countries, particularly in Western Europe, invest large sum of money in the renovation of religious buildings in order to attract oversea visitors to their countries. Michael Stausberg gives us a good example:

One of the most spectacular instances of this development has been the reconstruction of Berlin Cathedral (destroyed by air raids during World War II). The government of the former German Democratic Republic did not have reputation for being sympathetic to religion...The Cathedral was restored in 1975 and was soon became an important tourist attraction. (51)

3. Religion in Curriculum for Tourism Purposes

Modern scholars come to recognize the role of religion to reach a better understanding of the world. Indeed, in every scientific field: literature, philosophy, psychology, linguistics ... the experts insist on the necessity to acquire maximum of religious knowledge to be able to grasp and answer many pertinent questions. Similarly, Teachers and lecturers of English language for tourism purposes need to include religious knowledge (background) in their programme. They are required to develop in their teaching an approach which could motivate their students, and should take into consideration the fact that these students will become professional guides, who will accompany groups and give them information about history, art, architecture. To exploit the religious heritage in educational tourism, the target should be history and religious terminology.

3.1. History

As far as history is concerned, some landmark events and periods are indispensable to be taught. We think especially of two periods which are crucial to promote cultural tourism: Middle Ages and Early Modern Period.

a) The Middle Ages stretches from the decline of the Roman Empire in fifth century into the Renaissance of the fifteenth century. It is called the Age of Faith, because most knowledge in that period consisted of God and the Church and personal salvation, and the European continent was governed by the Catholic Church, which used the Latin language Bible, St. Jerome's Latin Vulgate.

b) The Early Modern Period was present between 1450 and 1750. This period witnessed two major eras: the Reformation and the Renaissance. The former refers to the sixteenth-century Christian movement that came to be called Protestantism, which challenged the authority of the medieval Catholic Church, because regarded absolutely corrupt. The leader of Reformation was the German Augustinian monk Martin Luther (1483–1546). The Renaissance was that period following the Middle Ages during which Europeans began to look to the ideals of the ancient Greeks and Romans.

Why studying medieval period and early modern period?

The Middle Ages is an important background in educational tourism, because most of the prestigious religious monuments were built in that period. Canterbury Cathedral, for example, built in sixth century, is one of the oldest and most famous Christian structures in England. And its connection with literature, thanks to Chaucer's *The Canterbury Tales*, attracts many visitors from around the world. Westminster Abbey is another example we can mention. This London church is one of the world's great churches, where kings and queens have been crowned since William the Conqueror in 1066, and "[p]art of the south transept is well known as Poets' Corner and includes the tombs of Geoffrey Chaucer, Ben Jonson [...] John Dryden, Robert Browning, and many others" ("Westminster Abbey," 2019). Westminster Abbey now draws thousands of visitors every year.

The Renaissance as a theme is of great importance in tourism because this "was the beginning of new styles of painting, sculpture and architecture," and "[t]he Roman Catholic Church [...] funded the building of cathedrals and churches, and commissioned statues and paintings for their interiors" (Easton, 2016, p. 476). Accordingly, outstanding artists, like Leonardo da Vinci, Giovanni Bellini, Tintoretto, Michelangelo and others produced masterpieces, which have motivated tourists to cross seas and oceans to come and visit them.

The Protestant Reformation has also effected art. While Catholic art subscribed in the High Renaissance art, like the glorious fresco paintings, the Protestant art was much plainer and more unvarnished. The artists like Emanuel de White (1615-1692) were interested in depicting some famous biblical scenes, which have fascinated many generation till now. But it is worth noting that many Protestant leaders, notably John Calvin (1509-1564) and Huldrych Zwingly (1484-1531), were against this religious art: they hated the elaborated and sophisticate presentations of Jesus, Virgin Mary, and the Saints. Hence, they commanded to destroy statues, paintings and stained glasses, as those believed to promote idolatry. This iconoclasm was reflected in painting and sculpture of the early modern century as well.

3.2. Religious Terminology

Another import area to explore is religious terminology. This deals with the technical or theological terms that an educator needs to include in his programme when teaching English for tourism purposes. Here are some examples: cathedral, relics, clergy, church, priest, pope, bishop, archbishop, priest, monk, nun, icon, cross, altar, Last Supper, Madonna, Apostle, etc.

Let us now give a specific example to illustrate how this terminology can contribute to tourism promotion: Notre-Dame Cathedral Paris is one of the most important monuments of France. It is the most visited free-entry visited monument of Paris. Tourists are rushing from remote countries to visit this Cathedral. The latter's Gothic architecture fascinates travellers all over the world. But what intrigues tourists most is, above all, the images that adorn the external building. According to some scholars in the field of art history, these various images, called icons, were sculptured for edification purposes: indeed, it was commonplace in the medieval Catholic tradition to utilize these icons in cathedrals, churches and monasteries as tool to instruct people. It is noteworthy that most of the medieval population was illiterate. Images were therefore thought to be the ideal instrument to educate them of their religion. They were to be sculptured to visualize the abstract biblical teachings. The icon of "The portal of the judgment" at the centre of the façade of Notre-Dame Cathedral Paris is a good example: it represents the final judgment as narrated in the Gospel Matthew.¹ The icon shows Christ in glory with the Virgin Mary and St John on either side of him.

Interestingly, a well-informed tourist, when he is before this cathedral, can easily guess that this edifice belongs to Catholic not to Protestant tradition. The reason is twofold: (a) the cathedral was built in the twelfth century, that is to say, in the late of the Middle Ages. And as stated above, Catholicism was the only Christian religion in Europe (Western Europe) in the medieval era. (b) The sculptured imagery (icons) on the façade of the building indicates that it

¹ "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matthew 25:31).

was Catholic Church, because Protestants were against these icons. The leaders of English Reformation, John Wycliffe (1331-1384) and William Tyndale (1494-1536), for examples, condemned them openly. The reason for this hostility was the prohibition of The Old Testament, particularly the second of the Ten Commandments, of such icons.¹ So revering images, especially of Virgin Mary and Saints, was considered as an act of idolatry, blasphemy:

Reformers' attacks on the cult of the Virgin were part of a wider campaign against the invocation of saints, a practice that, according to Martin Luther, offended God and undermined true Christian piety. Belief in saintly intercession lost its *raison d'être* when Luther argued that man was saved only by God's grace received through faith (Heal, 2007, p. 53).

For this reason, a large number of icons and stained glasses were destroyed in the reign of the Protestant King Edward VI. And when Puritans took power in England in the mid-seventeenth century (1640-1660), the Parliament, controlled by Oliver Cromwell (1599-1658), ordered to destroy all sort of images (statues, drawing stained glasses, even crosses) in the churches. This is well illustrated in Canterbury Cathedral: 13 statues (Jesus and Apostle and saints) were removed from the gate.

It is worth noting how a simple term, namely icon, could be useful in cultural tourism: it informs us about Scriptures, history (Middle Ages, Renaissance, and Reformation), adversity in the Christendom (disagreement between the Catholics and Protestants). The religious terminology is then an important tool for education. Each theological term bears profound and several meanings. Using them for tourism purposes is without doubt quite fruitful. Not only this specific English language will contribute to the education of professional guides, but also to persuade, attract and seduce people for cultural tourism. Indeed, religious knowledge is actually a richness that could be exploited in tourism industry. Besides the fact that people travel for enjoyment, they also leave their home for cultural purposes. By introducing religious vocabulary and phrases to tourism curriculum, the educator is able to meet the learners' needs. For instance, the words "Madonna", "Last Supper" and "Evangelist", which are the central themes of Christian literature, are worth teaching, because great artists in Europe have always presented them in their art: Leonardo da Vinci's The Last Supper, Raphael Sanzio da Urbino's The Sister Madonna and Donatello di Betto Bardi's St John the Evangelist are prime examples of the art of the Renaissance Italy, which tourist travel thousands miles to visit museums housing them. Explaining the biblical meanings of these recognizable works to those who are interested in cultural tourism is obviously indispensable.

Another example which stresses the importance of religious terminology in English for Tourism Purposes is the word "Puritan". According to the well-known expert on Puritanism, Francis Bremer, "puritans were those who sought to reform themselves and their society by purifying their churches of the remnants of Roman Catholic teachings and practice then found in post-Reformation England during the mid-sixteenth century" (Bremer, 2009, p. 2). These zealous Protestants who considered themselves "the children of light walking in the wilderness" (Coffey & Paul, 2008, p. 51), to paraphrase the Puritan theologian Thomas Goodwin (1600-1680), denounced the luxurious medieval life of the Roman Catholic Church. Indeed, they advocated a simple and plain life which recalled the austere life led by Christ and his Apostles. This humble spirit is reflected at every level of their life. Their literature is famous for its simple style: to be more accessible to literate and illiterate people, Puritan writers avoided sophisticated, pompous, rhetorical words. Also, their architecture reflected their modest state of mind. The Harvard University, for example, may demonstrate this point of view. This university is well known all over the world. Tourists flock there not only

¹ "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exodus 20:4).

because it is one of the prestigious universities in the world, but it is also the oldest learning institution in US, founded in 1636. Interestingly, the building was no tall as it is now. In fact, its architecture stayed low. Harvard Yard remained a low-roofed structures until the 19th century.

Historians speculate that Peyntree House, the College's first home in 1638, was just 2½ stories high. Inside there was just one set of stairs. Outside was a steep roof more suited to thatch than to shingle (Ireland, 2014).

If the building was so low, this was not a lack of means, but a choice: the builders were Puritans who hated the "arrogant" tradition of the medieval Roman Church. So this low building reflects the Puritan's need to remain humble. Accordingly, it is essential to know the real meaning of the word "Puritan" to be able to fully enjoy going for tour to see this historical university.

4. Conclusion

To conclude, we can claim that at first sight religion and tourism are two separate things. While the former is spiritual, inviting individuals to devote themselves to God; the latter is temporal, aiming at entertaining people. But in reality, tourism is deeply linked with religion, as observed above. And English language, used by people all over the world, constitutes a bridge between these two different worlds. If an educator wants to develop an efficient approach to promote tourism (particularly cultural tourism), he has to seriously examine, in our view, the linguistic potential provided by religion and its connection with tourism. Doing so, he could likely find out the appropriate English in educational tourism.

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Olfa Gandouz, Ph. D. ¹
University of Gabes, Tunisia

**“TIME MAGAZINE IS NOT FOR BLOCKHEADS:” THE AMERICAN ADAM’S
VACILLATION BETWEEN CULTURAL HOMOGENEITY AND HETEROGENEITY IN
EDWARD ALBEE’S *THE ZOO STORY***

Abstract

The present paper studies the way media shapes public opinion and aims at creating certain cultural homogeneity in Edward Albee’s *Zoo Story* (1958). The play is based on a dialogue between two ideologically different characters who do not display the same attitude concerning contemporary culture. Unlike Peter who adheres to cultural conformity, Jerry has a non-conformist attitude as he seeks for subverting contemporary cultural norms. Media is one of the important means that contribute to shape the behavior of Peter and his family. In this context, he reveals that his family has two televisions in the same house and Jerry is implicitly and ironically considering the family as a victim of consumerism. In fact, Jerry’s family is a fine example of the moral and spiritual loss of some American citizens who are easily manipulated and who blindly obey contemporary culture without displaying any critical attitude. In this way, Albee stresses the role of media in serving the capitalist system and in turning the human being into a caged animal. While Albee represents a pessimistic view about the role of cultural conformity in entombing the American Adam and in affecting his faculty of thinking, he offers a glimpse of hope at the final scene. Through the characterization of Jerry, the modern playwright calls for rethinking the role of media and for giving larger space to cultural diversity instead of having a structured way of thinking.

Keywords: Church; Contemporay Culture; Heterogeneity; Homogeneity; Interior Monologues; Media.

1. Introduction

Before starting with the role of media in establishing cultural homogeneity in Edward Albee’s *The Zoo Story*, it is pertinent to deal with the historical context of the play and to study the role of media in shaping public opinion during the nineteen fifties. This period witnessed the dominance of audio-visual media because of the development of color television. The sharp increase shows that television is starting to capture the attention of a massive number of American citizens and it is becoming influential as it contributes to impose certain sameness at the level of some American families’ ways of life. TV shows used to celebrate the image of the ideal and traditional family which is composed of a couple that respects the traditional roles assigned to men and women. The stereotype of the nuclear and perfect family was further sustained by “various comedy TV serials [which] fostered the idea that the American life style made people happy, [but] the real world did not reflect these idealistic family portraits” (Bailey, 1981, P 34). The gap between the myth of the ideal family and the reality of family disharmony proves the role of TV programs in shaping public opinion and giving an illusory and bright image about the American family. This idea will be developed in the analytical part by examining the solitude of Jerry and the role of media in reconstructing Jerry’s passive family whose members live apart. Stylistic, dramatic and thematic elements will be deployed to decipher the role of media in shaping public opinion.

¹ Email: olfagandouz@yahoo.fr

2. American Media and the Ideology of McCarthyism

The role of media in shaping public opinion can be exemplified through the personality of Senator Joseph McCarthy who “directed his attack against the press itself, calling it a major instrument of the communist conspiracy” (Bayley, 2008, p 8). Television is another effective means of manipulation as it targets a larger portion of citizens belonging to different social classes and to different generations. The relationship between television and manipulation is further examined by Foucault who insists that “the arrangement of power is accomplished and facilitated through surveillance, panoptic technologies, government surveillance, closed circuit television and so on” (Murdocca 2014, 20). Television is a means of surveillance as it exercises certain power over the way of thinking and it affects the behavioral aspect of the Y generation. Foucault hints at the way media affects the behavior of the individual when he insists on the role of discipline at domesticating the behavior. Indeed, “discipline is a mechanism of power which regulates the behavior of individuals in the social body. This is done by regulating the organization of space, of time and people’s activity and behavior” (Murdocca 2014, 21). In this respect, McCarthy resorted to media as a powerful means of taming the behavior of the audience and at stimulating a red scare hysteria. He used the press as a channel of directing public opinion against the ideology of communism and he worked on creating a capitalist alliance and on establishing a sense of cultural conformity. In fact, “though nationally televised congressional hearings and press conferences, Senator Joseph McCarthy used the media’s soapbox to peddle his extreme and often unsubstantiated brand of anti-communism” (Hoynes, 2013, p 231). The soapbox succeeded at increasing the red scare hysteria and at tarnishing the reputation of communists. The McCarthy hearings were also reported in some famous newspapers like the *New York Times* which “carried the running transcript of the hearings-7, 424 pages- throughout the hearings” (Bayley, 2008, p 210). The huge page number shows the role of print media in shaping public opinion and in contributing to political propagandas.

McCarthy was criticized by some journalists who aimed at reorienting public opinion and at accentuating the ambivalent stance of McCarthyism. In this respect, in his program *See It Not Broadcasts* in 1954, the famous journalist Edward Murrow exposed some of McCarthy’s contradictory public statements. “In the first minutes of the program, Murrow quoted McCarthy as saying: ‘The American people realize this cannot be made a fight between America’s two great political parties,’ then quoted the Republican senator later calling the Democrats Treasonous: ‘The hard fact is that those who wear the label democrat wear it with the stain of historical betrayal’” (Streissguth, 2006, p. 44). Murrow is clearly criticizing McCarthy’s hypocritical behavior and his use of special words to manipulate public opinion and to spread certain phobia against communists. The contradictory behavior is revealed when McCarthy declares his neutral position, his call for a peaceful relationship between the two political parties and his description of the Democrats as disloyal because of their communist orientation. McCarthy used media as a tool to shape public opinion against communism, but media was also used as a means against McCarthy in the sense that some journalists used TV platforms to raise doubt against the spirit of McCarthyism and to invite some citizens to change their opinions regarding the red scare hysteria. In the same way, Jerry will reject cultural conformity and will criticize Peter’s adherence to cultural heterogeneity.

3. Americanization in *the Zoo Story*

Peter’s passive acceptance of the American values and culture of the nineteen fifties and Jerry’s attack on contemporary culture and on the role of media in heightening the importance of Americanization are made conspicuous from the very beginning of the play. The relationship between media and culture is studied by the French philosopher Jean Baudrillard who argues that “culture is one which tries to let everything be produced, be read, become real, visible and marked with the sign of effectiveness, let everything be said, gathered,

indexed and registered” (1977, p. 21). In other words, TV generates the culture of mass consumption by producing programs which are meant to redirect the attention of the audience into silly issues. In this context, Peter is victimized by the culture of Americanization which is formed by media; Peter is introduced as a prestigious man who “wears tweeds, smokes a pipe, carries horn-rimmed glasses. Although he is moving into middle age, his dress and his manner would suggest a man younger” (Albee, 1958, p. 11). The lack of verbs of actions shows that Peter is not a productive man, but he is rather a member of the consumer society. On the other hand, his remarkable younger age indicates that he is not life-weary and that he accepts things as they are without thinking twice. We notice through the first encounter with Peter that he can be considered as a victim of “the post-war American culture [which] was infused with Americanization involving compartmentalization of soul, conformity to capitalism, patriarchy and dehumanization of American society, and heteronormativity under the command of an anti-communist media” (Firoz & Nabi, 2016, p. 240). Peter seems to be influenced by this anti-communist media which aims at the “compartmentalization of soul” by aborting creativity. Peter gives the impression of being educated, but his knowledge is ironically reduced to what he reads in magazines and passively receives through visual and written media. When Jerry warns him of heavy smoking: “You’ll probably get cancer of the mouth, and then you’ll have to wear one of those things Freud wore after they took one side of his jaw away. What do they call those things?” (Albee, 1958, p. 13), he answers: “Prosthesis.... I read about it somewhere; *Time magazine*, I think” (Albee, 1958, p. 13). His answer suggests his limited knowledge and his heavy reliance on media as a tool of scientific education. The scientific term “Prosthesis” which stands for an artificial component of the body may connote the superficial knowledge of Peter. This superficial media education is created on purpose and it is meant to divert the public attention away from serious issues and to restrict the freedom of thought.

4. *New York Times* and Public Opinion

Jerry pokes fun at Peter when he implicitly asks him: “*Time Magazine* isn’t for blockheads” (Albee, 1958, p. 13). Jerry is indirectly criticizing the *Time Magazine* for capturing the attention of readers by inventing attractive blockheads which have political ends. In this respect, McCarthy’s temporary success at heightening the hysteria against communism is manifested when “media featured stream of alarming reports on Red influence.... There were endless headlines in *the New York Times* like, Soviet Agents Plotting to Ruin Unity, Defenses of America (1952)” (Thomas, 2003, p. 246). The common point between the two *New York* headlines resides in containing a biased attitude and in encompassing some pejorative words against communism. The use of a lexical register related to war (“plotting,” “ruin,” and “defenses”) shows the role of media in making the audience aware of the existence of an enemy and of urging them to react by using force. It is clear that Jerry is conscious of the political agenda which relies on media as an efficient tool of reshaping the minds of some citizens. Peter provides an example for the naïve acceptance of what he receives through the different means of media. Unlike Jerry who has a critical stance regarding the blockheads of the *Time Magazine*, Peter affirms: “*Time Magazine* isn’t for blockheads.... No, I suppose not” (Albee, 1958, p. 13). This presupposition suggests his lack of doubt about the trustfulness of the magazine and his belief in the objectivity of media. He seems to believe in the role of media in establishing a democratic society by diffusing objective news, exposing different opinions and representing the voice of the different other. This view is not shared by Jerry who sheds light on the way media is manipulated by the elite to reach personal ends.

5. TV Programmes and Peter's Dysfunctional Family

Not only is Jerry referring to the subjective blockheads of the *Time Magazine*, but he is also attacking the role of TV in instilling in children the principle of passivity and in structuring the human mind from the phase of childhood. Television used to be influential during the second half of the twentieth century when “only 9 percent of all households had a television set, within five years, almost two thirds of all American households owned a television set” (Berry & Goldman, 2008, p. 163). It used to be a new invention that captured the attention of the audience and restructured the image of the traditional family tree. In fact, “the TV shows of the time depicted white middle class nuclear families in which the father was an organization man, the wife looked after the family and home, and the traditional roles were maintained” (Shams and Pourgiv, 2013, p. 2). In his insistence about the role of TV in determining social relations and in diffusing information in a smooth way, Jerry addresses Peter: “You’ll read about it in the papers tomorrow, if you don’t see it on your TV tonight. You have TV, haven’t you? ... [You] have two, one for the children” (Albee, 1958, p. 15). The presence of two TVs indicates that the older and the younger generation are victimized by the biased media; the common point between the two generations is their dehumanization and their misuse of the faculty of thinking. In fact, TV addiction has led to the antisocial behavior of Peter and his family. His daughters are isolated from the outside world and they enjoy taking care of domestic animals: “[Birds] my daughters keep them in a cage in their bedroom” (Albee, 1958, p. 18). Animal imagery is significant as caged birds can be interpreted as Peter’s imprisoned daughters whose behavior is domesticated and whose knowledge is limited to what they receive via TV channels. The lack of family communication and seclusion are incurred by the addiction on technological gadgets. Howdy Doody show is an example of the programmes dedicated to children and which “reflected Americans’ fascination with technology. Part of the fantasy of Doodyville were crazy machines such as electromindomizer, which read minds, and one Honkadoodle which translated Nother goose’s hanks into English” (“Howdy Doody Show,” 2014). The machine which is specialized at reading minds is a fine example of controlling the human being and of limiting free thinking. On the other hand, the machine of translating foreign words into English shows the universality of the English language and alludes to the role of globalization in creating a homogeneous culture. This homogeneity is facilitated by the presence of technological machines which contribute to shape the minds of children by creating passive future adults. It is the case of Peter’s daughters who are prevented from being socially involved, from being independent or from sharing personal opinions.

Jerry responds sarcastically to the way silly TV programmes shape the mind of the daughters: “you could set them loose in the house and the cats could eat them and die” (Albee, 1958, p18). The cats can be considered as the external power and in this way Jerry is implicitly saying that Peter’s daughters suffer from social disintegration as they are not endowed with the means of debate, criticism, communication and social activism. TV addiction has made them out of touch with reality and with social life. This passivity is part of the political agenda which aims at creating easily manipulated citizens who receive without reacting and who have a world of their own. In this respect, media instilled in Peter’s daughters the principle of female submission and TV shows have taught them that “an ideal” woman is a woman who is preoccupied with domestic activities. For example, “in 1954, artist Saul Steinberg did a series of cartoons promoting Jell O. In his distinctive style, Steinberg drew a cutaway of a woman’s brain, illustrating household tasks and unending work” (Young, 2004, p. 48). We notice that this cartoon is dedicated to young girls to remind them of the social roles they are supposed to perform. Like Jell. O whose mental roadmap is characterized by the presence of household activities, Peter’s daughters accept to be caged as TV shows have shaped their minds and convinced them that female creatures have to accept their destiny

of being confined in the house. It is clear that media is gendered in the sense that it contributes to shape the opinion of young girls and to persuade them about their secondary position.

6. Media and Ethnic Groups in *the Zoo Story*

Not only is the role of media in shaping public opinion manifested through the manipulation of the daughters' minds, but it can also be studied through the treatment of members of ethnic minorities in the play. Albee believes that media is biased against ethnic groups as it aims at creating one way of thinking and at rejecting difference which can ignite criticism. The exclusion of the other is projected through Jerry's consideration of his Puerto Rican neighbors as alien creatures. He confesses: "there's a Puerto Rican family.... I don't know how many [members]. These people entertain a lot. And in the other from room, there's somebody living there, but I don't know who it is. I've never seen who it's. Never. Never ever" (Albee, 1958, p. 22). The use of visual imagery "I've never seen" reveals the invisibility of the Puerto Rican family because of their cultural difference. Jerry's language "I don't know" or "there's somebody" shows the walls of disintegration and the treatment of the ethnic other as a strange creature. The estrangement of members of ethnic minorities is reinforced by the biased use of media. In fact, "hundreds and thousands of Puerto Rican laborers who came to the United States under the Bracero program (1948-68) and operation boost strop (1950 s), respectively faced political, economic, racial and linguistic discrimination as well as negative media representations" (Guryman, 2018, p 91). These negative connotations contribute to give a negative impression about the Puerto Rican group. It is clear that media plays an important role in diffusing ethnic stereotypes, in rejecting cultural differences and in imposing the American style of life.

Not only is the Puerto Rican group minimized, but Jerry also mentions the Japanese characters who are merely presented through their sartorial appearance. He describes them using the following terms: "he has a Japanese Kimono, which is also pretty rare.... All he does is pluck his eyebrows, wear his kimino and go to the John" (Albee 1958,p 22). It is noticeable that Jerry describes his Japanese neighbor in a superficial way without getting deep into cultural richness. This superficiality is the outcome of the American political agenda which seeks for consolidating the dominance of the mainstream culture and of excluding local cultures. In this context, what is specific about the 1950's is that Japanese American media used to give high attention to the values of mainstream culture at the expense of the national Japanese identity. For example, "Japanese American magazines from the 1950's like *Scene*, *Nisei Veue* and *East Wind* implored their readers to Americanize themselves by performing cultural citizenship and engaging in consumer culture to dress and fix their hair in contemporary styles, participate in traditional sororities and women's clubs, and throw parties with American food products" (Lopez, 2016, p119). The common thread between the magazines mentioned above is their insistence on strengthening cultural homogeneity and on imposing the American cultural style. The relationship between media and cultural homogeneity can be further exemplified through the creation of some magazines which aim at creating diplomatic relations with the Russian communist counterpart and at giving an alluring image about the American culture. Accordingly, some magazines like *America* "[were] designed to win the hearts and minds of Soviets with vivid pictures of American life and culture, [*America*] was first published in 1945, as an outgrowth of USA. After Stalin died in 1953, President Eisenhower decided to try again to 'lower the barriers which now impede the interchange of information and ideas between peoples'" ("Amerika," 2004). Eisenhower's view about opening the barriers can be discussed because lowering the boundaries is meant to serve the American mainstream culture and to reject any type of cultural exchange. This rejection of the culturally different other is made manifest through the reaction of Peter regarding Jerry's neighborhood: "It doesn't sound like a very nice place where you live" (Albee, 1958, p 24). Peter describes the neighborhood using dark terms because it is crowned

with the existence of citizens having different roots. This reaction proves the role of media in shaping Peter's mind and in making him exclude any culture which is not American.

7. The Effects of the Consumerist Culture

Unlike Peter, Jerry has a critical stance as he does not accept things as they are and he is opposed to manipulation. In this respect, Peter is irritated because of Jerry's questions: "You don't really carry a conversation; you just ask questions. And I'm normally reticent" (Albee, 1958, 19). The absence of conversation shows the social gap between Peter who belongs to the upper middle class and Jerry who is the spokesman of the working class. Peter seems to be indifferent about the suffering of the lower classes as he is influenced by the consumerist culture which is based on the remarkable lack of human bonds. Accordingly, Peter feels puzzled when Jerry asks him about the effects of social stratification: "Your question about the classes bewildered me.... I don't express myself too well.... I am in publishing not writing.... We get all kinds in publishing" (Albee, 1958, p 37). This answer is not convincing and it betokens Peter's naïve response and the lack of reflection. His argument that he is in charge of publication instead of writing shows his lack of creativity and that he works in a mechanical way. Unlike Peter who is influenced by the communist culture, Jerry is detached as he has a sarcastic view about the deplorable conditions in modern America. Accordingly, there is a lack of communication between the two ideologically different characters and Jerry admits that he decides to visit the zoo to find a companion and to observe the relationship between animals and people: "I went to the zoo to find out more about the way people exist with animals, and the way animals exist with each other, and with people too. It wasn't a fair test, what with everyone separated by bars from everyone else, the animals for the most part from each other, and always the people from the animals. But, if it's a zoo, that's the way it is" (Albee, 1958, p 40). The presence of the bars suggests the distance between human beings and shows Jerry's lamenting voice over the absence of any energetic dialogue. Besides, the remarkable repetition and interplay of nouns like "animals" and "people" evokes the absence of rationality and the transformation of modern man into a passive object of systematic media control. It is the case of fake intellectuals (like Peter) who are ensnared in the machine of media industry.

8. The Cultural Clash between Peter and Jerry

Peter threatens to call the police if Jerry does not quit the bench "You won't find a policeman around here; they're all over on the west side of the park chasing fairies down from trees or out of the bushes. That's all they do. That's their function. So scream your head off; it won't do you any good" (Albee, 1958, p 43). The fact of chasing fairies suggests the existence of imaginary enemies and the limited power of the police which is supposed to be the symbol of authority and protection. Jerry is explicitly attacking the government for creating imaginary enemies to further manipulate public opinion, to make citizens engrossed in trivial issues and to control them. In this context, Jerry depicts Peter as an animal because he functions as a puppet to the capitalist system and he is easily manipulated by media (especially magazines). He addresses him: "You've lost your bench, but you've defended your honor. And Peter, I'll tell you something now; you're not really a vegetable; it's all right, you're an animal" (Albee, 1958, 49). The common point between Peter and animals lies in the absence of thinking, the passive reception of information, consuming without producing and running in a rat race without reaching a happy ending. When Peter responds violently and threatens to call the police, Jerry pokes fun at him: "You look ridiculous: a grown man screaming for the police on a bright Sunday afternoon in the park without nobody harming you. If a policeman did fill his quota and come sledging over this way he'd probably take you in as a nut" (Albee, 1958, p 43). Jerry's sarcastic tone shows his attack on the government's inability to protect its citizens as it is embarked on serving the elite. Accordingly, Jerry opts for death as an escape from the meaningless life he is leading and he provokes Peter to kill him.

9. Evaluation of Jerry's Tragic End

The last scene incorporates instants of violence, especially when Jerry “screams and it must be the sound of an infuriated and fatally wounded animal. With the knife in him, he stumbles back to the bench that Peter has vacated” (Albee, 1958, p 47). The brutal way of killing Jerry can reflect the impact of TV violence on Peter who is supposed to be an intellectual. The representative of intellectuals is reduced into a passive spectator who swallows the values seen on screen without having any critical eye. In fact, “the small screen, allowed a degree of criminality to come forward as a norm in place of compromise”(Rickels, 2016, p 25). Put differently, Peter seems to be influenced by some TV programmes that contribute to legitimize violence which becomes the norm in a corrupt society whose members do not develop any sense of consciousness. On the other hand, Jerry is deeply conscious of the evil practices incited by media, the unscrupulous aspect of the modern American Adam and his entrapment by the tentacles of corruption. His quest for cultural homogeneity is handicapped by the gigantic propaganda machine which drives him to have a special death wish. What is tragicomic about Jerry is that he wants to be covered in media after being killed and to be considered as the epitome of cultural heterogeneity. He wants his end to be a moment of awakening and a new beginning for his peers who blindly subdue to the system which succeeds at manipulating public opinion.

In his last moment of confession, he addresses Peter: “now you know what you'll see in your TV, and the face I told you about... You remember the face I told you about ... My face, the face you see right now” (Albee, 1958, p 48). The desire to be covered in Tv reflects the wish to capture the attention of a larger portion of spectators and to deliver his message about the necessity of respecting the downtrodden voices and of achieving cultural diversity. Jerry is clearly trying to use TV in a constructive way and to reshape public opinion in a positive way by making the audience sympathize with his tragic end. The dialogue between Jerry and the audience occurs only at his farewell moment when Albee concludes that “people can have some of the things they want, but they can't have everything” (Albee, 1958,p 42). Peter has succeeded at accumulating wealth, but he is still passive as he has not reached intellectual maturity; Jerry has not succeeded at collecting lucre, but develops certain maturity as he is aware that media contributes to make humanities in peril and he insists on the recreation of a meaningful life based on the adamant belief in personal values. The audience sympathize with his victimization by a ferocious murder, but they appreciate his challenge of public opinion, his call for being active, for being skeptical, for reviving the roots of democracy and for respecting minority groups. His death is significant as it marks his strident voice; despite the fact that Jerry can be criticized for having a theoretical project and for calling for an ideal transformation, but his merit lies in envisaging a glaring future and in affecting the young generation. His heroic death is meant to be a lesson for the future generation who are supposed to add meaning to their life by refusing to be passive receivers of the (mis)information displayed in the audible, visual and written means of media. Albee succeeds at showing that “in the USA, at least, television viewing integrated viewers into capitalistic society, by reinforcing its norms and marginalizing deliberative analysis” (During, 2006). In this way, Albee is seeking for relocating a democratic society where media functions as a watchdog and not as a subjective tool of manipulation.

10. Conclusion: The Implementation of Cultural Diversity

The play functions as a critical piece against the intellectual oppression reinforced by media. It has turned citizens into machines, prevented them from having a personal opinion and from having access to cultural richness. The paper has studied the way media serves dictators, nurtures the voracity of the elite and makes common people and some intellectuals (like Peter) mere caged animals in a modern American zoo. Indeed, it is not a coincidence that the events of the play have taken place in a zoo. The goal lies in highlighting the bestial side of

the alienated American Adam in a barren land which witnessed a regressive change. Accordingly, Jerry has dramatically insisted on displaying his tragic end on TV in order to raise his exceptional voice of subversion. Through the voice of Jerry, the modern playwright debunks the myth of the objectivity of media when he implicitly asks for not treating the human being as an animal and for respecting individuality. Hence, Jerry uses TV differently and tries to remind the audience about the necessity of resisting the crippling propaganda machine and its legacy.

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Fatma Sabri¹
Nawal Benmostfa, Ph. D. ²
University of Abou Bakr Belgaid, Tlemcen, Algeria

CRITICAL PEDAGOGY AND ASSESSMENT OF EDUCATIONAL INCLUSION

Abstract

The desire to create a system where students with special needs receive their education in the general education classroom with non-disabled students is the kind of a critical pedagogy within the educational paradigm. Inclusion does not refer to a physical space it rather refers to a condition or state of being; 'the concept of inclusion implies a sense of belonging and acceptance.' Supported education for inclusion emphasizes that successful inclusion hinges on provision of appropriate supports in the general educational classroom as a basis for establishing a successful learning environment for students. Inclusion is the responsibility of every teacher and every school leader to learn the strategies necessary to make inclusive education possible.

Keywords: critical pedagogy, inclusion, special needs

1. Introduction

Equal opportunities for all types of learners even those with special needs is not a favour but a mindset in which disabled learners feel such a kind of belonging. Likewise, constructing a classroom where disabled students have the same chances to be together with non-disabled ones is a challenge. Overcoming such a challenge is a stepping stone for the creation of an inclusive classroom based on a critical pedagogy. Thus the exclusion and marginalisation of students with learning difficulties/disabilities (henceforth LD) are to be thought of in order to give value of an inclusive classroom. For the sake of giving credits to assessment of educational inclusion, following a critical pedagogy has to be a critical issue.

2. Inclusive Education

Inclusion as an educational reform is the implementation of new paradigms of research on special needs with a certain emphasis on the relation between society and policy. In this regard, Richards & Schmidt (2013) give a very precise and concise definition for inclusion which entails; "*in education, placing all students together for teaching rather than removing some students for separate teaching, e. g. second language students or students with learning disabilities.*" (p. 276). The curricular concept of inclusion implies such a shift from regular education to some changes in regular schools and in special provision. Structuring the curriculum for pupils with learning difficulties demands developing schools as cultures based on theoretical framework in which overview of learning is regarded as a social process (Evans, 1997). As such, learning is about the structuring of knowledge and schooling is about fostering structuring of implications for children with learning difficulties. Moving to the practical implications on the educational context as an organizational approach is to be hinged on resources issues (time and skills), organization issues (stages of provision, modifications to special schools, support systems, and co-operation across schools), and external issues (public opinion, and funding) as well as policy development, to reach pathways of progress (Pijl, Meijer, & Hegarty, 1997).

¹ Email: fatma.sabri.belkheir@gmail.com

² Email: nawelmdz@yahoo.fr

The inclusive perspectives on teaching and learning centralize two competing paradigms; the reform of special education or the transformation of mainstream schools. To this end, special responses are to be made in mainstream schools via putting the school as problem-solving organization for the sake of reforming mainstream schools. (Dyson & Millward, 1997). In the same regard, according to Liasidou (2015), in order to achieve sustainable inclusive education reforms, it is necessary to question the educational policy-making and the inclusive classrooms via theorizing the educational change within the context of inclusion based on socio-cultural and whole-school considerations. Similarly, for Meijer & Stevens (1997), restructuring special education provision necessitates a review of the situation, analysis of the problem, and validity of the problem so as to move from problem to perspective in which the teacher plays a key role with regard to conditions and perspectives.

In addition to the teacher as a fundamental factor affecting the educational framework of inclusion, Pijl & Meijer (1997) mention two other major impactful factors which are; school factors, and external factors. Vis-à-vis this concern, Kearney (2011) further explains more aspects which are the cause of unpacking the construct of inclusion, among them; low teacher expectations, teacher attitudes and beliefs, teacher education and professional development, the school principal, school culture, bullying, and at last but not least teacher aides or paraprofessionals. On the other hand, Porter (1997) highlights some critical elements for inclusive schools namely; context, leadership factors (philosophy, funding, and district leadership), and proposes a new approach to special education relying on administrative leadership (practices and strategies, district-based team, regional service sharing), and also proposes a new role for the special educator, as well as strategies for teacher support (staff development for classroom teachers, problem-solving teams, inclusive curriculum and instructional strategies, and multi level instruction).

3. Understanding Integration

According to Söder (1997) integration as a research perspective is ‘*evaluative*’ and ‘*normative*’ in its nature which is bounded by the importance of asking the right question. Accordingly, it is of paramount importance regarding inclusion to question the notion of community whether to be considered as ‘*social relations*’ or ‘*attitudes*’. Therefore, the question of ‘*What is community?*’ is the key to decide on integration in the school context, or school integration within a societal context. On the other hand, integration for Glæsel (1997) is a question of attitude and planning in which teaching in classes with pupils with special needs is affected by the teacher training and the parents’ view of integration.

Beyond schooling, integration is seen as a policy perspective as well. Clarifying goals and definitions in order to respond to the problem are regarded as resources for teachers for an educational organization. In support of planning for integration in schooling, new knowledge and skills are needed, competing integration discourses, decentralization, flexibility and decision-making power, as well as co-operation. Taking into consideration the role of special education for the implementation of integration in order to make the school more comprehensive is the essence of changing schools for the sake of improving integration. Prevailing public opinion, the role of the media, teacher opinion are some external factors affecting integration (Stangvik, 1997).

Inclusion of pupils with learning disabilities in general education settings upon service delivery models for pupils with LD is pictured in neglecting segregated schools, and establishing self-contained classes in regular schools or full inclusion in general education classrooms. In respect of achieving inclusive schools, fundamental school reform, and preserving a continuum of services in the regular school, as well as expanding the role of the special education teacher are lessons to be learned from full inclusion models. Correspondingly, full inclusion as the only option, full inclusion as school improvement, full inclusion with pull-out for anyone, and full inclusion as one option on a continuum of services are the basis of full inclusion models (Zigmond & Baker, 1997).

4. Learning Disabilities

It is necessary when talking about inclusive education to deal with the different learning disabilities that have an effect on learners' behaviours and achievements. According to Wilson (2003), learning disabilities are divided into two concerns: the sensory, physical, and neurological concerns and the social/emotional, speech/language, and cognitive concerns. The first includes vision problems, hearing problems and orthopaedic/neurological impairments and the second contains speech/language disabilities and cognitive delays.

Going deeper, Farrell (2006) when talking about autism and communication difficulties highlights the following: communication and interaction difficulties, difficulties with speech, difficulties with grammar, difficulties with meaning, difficulties with the use of language, and difficulties with comprehension.

Similarly, in favour of establishing educational need for special education in order to make special education eligibility decisions Salvia, Ysseldyke & Witmer (2012) categorize the LD to official student disabilities (like autism and mental retardation), specific learning disability (as emotional disturbance, traumatic brain injury speech or language impairment, visual impairment, deafness and hearing impairment, and orthopaedic impairments) as well as other health impairments (such as deaf-blindness as a kind of multiple disabilities and developmental delay).

5. Critical Pedagogy

What is inclusion? *"For many schools, 'inclusion' still means taking on a few disabled pupils and supporting those with a diagnosis of dyslexia."* (Corbett, 2002, p. 9). Viewing through an inclusive lens for the sake of supporting inclusive education necessitates looking for a connective pedagogy where disabled learners can live within walls but without boundaries. In this vain, critical pedagogy is established and suggested. Richards & Schmidt (2013) define critical pedagogy as;

an approach to teaching that seeks to examine critically the conditions under which language is used and the social and cultural purposes of its use, rather than transmitting the dominant view of linguistic, cultural and other kinds of information. Both the process of teaching and learning and its study are viewed as inherently evaluative or ideological in character. (p. 146)

Hence, a critical pedagogy is pedagogy for inclusion based on setting a mainstream context and measuring quality for the purpose of celebrating differences. Inclusive education is not just inclusive schooling and not a 'dump and hope' model (Corbett, 2002).

6. Assessment

Moving deeper within the issue of educational inclusion and critical pedagogy necessitates a certain space of discussion about assessment in relation to this matter because as it is mentioned by Mitchell (2005); *"underpinned by the philosophy that all students belong and can learn in regular schools and classrooms, inclusive education is one of the most dominant and controversial issues confronting educational policy-makers and professionals around the world today."* (p. xiv). Whether regular education or inclusive education, yet assessment still plays a great role as a sine-qua non pillar of education; *"if inclusive education is to gain validity as an indicator of good quality learning, ways need to be found which can measure its success."* (Corbett, 2002, p. 21).

Assessment is based upon legal and ethical considerations which are highlighted by Salvia, Ysseldyke, & Witmer (2012) when talking about 'Section 504 of the Rehabilitation, Act of 1973, Major Assessment Provisions of the Individuals with Disabilities Education Improvement Act, The No Child Left Behind Act of 2001, and 2004 Reauthorization of

‘IDEA’ as for the laws whereas for ethical considerations; they demonstrate ‘Beneficence, Recognition of the Boundaries of Professional Competence, Respect for the Dignity of Persons, Adherence to Professional Standards on Assessment, and Test Security.’

Furthermore, Salvia, Ysseldyke, & Witmer (2012) argue on four uses of teacher-made tests of achievement namely; to ascertain skill development, to monitor instruction, and to document instructional problems and make summative judgments. According to them; content specificity, testing frequency, and testing formats are the dimensions of academic assessment. Thus, preparing tests is to be based upon certain considerations among them; selecting specific areas of the curriculum, writing relevant questions, organizing and sequencing items, developing formats for presentation and response modes, writing directions for administration, developing systematic procedures for scoring responses and establishing criteria to interpret student performance. In order to detect the potential sources of difficulty in the use of teacher-made tests, there are four core achievement areas of assessment that are; reading, mathematics, spelling, and written language. Seeking progress, Heartland Area Education Agency and the Iowa Problem-Solving Model are two main projects promoted aiming at preparing for and managing progress monitoring as well as preparing for and managing mandated tests for the sake of achieving effective managing classroom assessment on the basis of interpreting data via decision-making rules (ibid).

Moreover, putting assessment concerns uppermost leads to asking very important questions like ‘how to evaluate a test?’ and ‘how do we review a test?’ answering these questions involve taking into consideration test purposes, test content and assessment procedures, scores, norms, reliability, validity, making a summative evaluation. Regarding assessment of academic achievement, among so many others, Salvia, Ysseldyke, & Witmer (2012) call attention to some specific tests of academic achievement namely; stanford achievement test series ‘sesat, sat, and task’, terranova ‘third edition’, peabody individual achievement test–revised–normative update, wide range achievement test–4, wechsler individual achievement test–second edition, and diagnostic achievement battery–third edition. Getting the most out of an achievement test, Salvia, Ysseldyke, & Witmer (2012) assert that it is crucial to use some formal measures:

- Using diagnostic reading measures
- Using diagnostic mathematics measures
- Using measures of oral and written language
- Using measures of intelligence
- Using measures of perceptual and perceptual–motor skills
- Using measures of social and emotional behaviour
- Using measures of adaptive behaviour
- Using measures of infants, toddlers, and preschoolers
- Using technology-enhanced measures

Using assessment results to make educational decisions is regarded as a very critical issue as well as the issue of communicating assessment information especially via written records (collection of pupil information, maintenance of pupil information, dissemination of pupil information) which serves to decide on effective school teams among a number of types of school teams whether school wide assistance teams, problem-solving teams, child study teams, multidisciplinary teams, or individual education plan teams (ibid).

Preserving and compiling information on children demands observation as an assessment tool in inclusive developmentally appropriate settings with certain observation techniques within different activity areas. Observation helps to achieve different types of assessment; diagnostic assessment, performance assessment, continuous assessment, arena assessment, curriculum-based assessment, and play-based assessment. Using checklist and portfolios is beneficial to realize better results of observation as well as keeping children’s different

records; anecdotal record, running record, event recording, duration recording, interval recording, and latency recording (Miller, 1996). Conducting systematic observations appeals for preparation, data gathering, and data summarization for the sake of evaluating observed performances of different sampling behaviour regarding contexts, times, and behaviours. Assessing behaviour through observation is bounded by some general considerations either live or aided-observation, obtrusive versus unobtrusive observation and contrived versus naturalistic observation (Salvia, Ysseldyke, & Witmer, 2012).

According to Wilson (2003, p. 175), Selecting assessment tools and procedures for special educational needs in the early years which is a critical period can be confined via considering some critical questions;

1. Are the materials and procedures reliable and valid?
2. Are the materials and procedures child friendly?
3. How much training is required to administer the assessment?
4. What adaptations, if any, are provided to meet the needs of children with physical, sensory, or other impairments?
5. What role do parents have in administering this assessment?
6. What was the cultural orientation of the normative sample (if norm referenced)? Were efforts made to provide norms on a separate sample or to include minority cultural groups in the sample? Are non-English forms available?

7. Conclusion

In a nutshell, inclusive education is one of the most controversial issues facing policymakers and education professionals around the world. It is based on the philosophy that all students can learn in ordinary schools and classrooms. It is clear that there is a global trend that aims at integrating the disabled into ordinary school and in public life. Those interested in integration policy emphasize the right of people with disabilities to live, learn and work, and to enjoy leisure time in an environment with the least restrictions whenever possible to increase their freedom.

Out of personal dignity, the environment should provide the necessary support to achieve maximum personal growth, communication with others, self-expression and personal relationships at school and beyond. It is hoped that developing countries will benefit from the mistakes of developed countries when they establish separate institutions and schools for children with serious disabilities. The avoidance of the establishment of expensive, separate schools for those with serious disabilities leads to unnecessary spending. Those who follow this approach have often had the side effects of alienating disabled students and isolating them from society rather than preparing them for a life of full integration.

Critical pedagogy is a remedy for the illness of excluding learners with LD and is needed now more than ever since the process of inclusion is of paramount importance in all fields of education. Teaching and learning under the umbrella of inclusion based on a critical pedagogy is regarded as one of the most crucial movement within the actual educational reforms and the teaching/learning of English as a foreign language (EFL) is not an exception. In contrast, this issue is still lacking practical research on the spot and especially the assessment of it as well as the assessment based on its procedures. Attempts to highlight the gloomy picture about this research area need to be cultivated, raised, nurtured, and cherished in order to reach valid results which can be applied in the real current situation.

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Hamza Ladjroud¹Faculty of Letters and Languages
Mouloud Mammeri University of Tizi-Ouzou, Algeria**CAPTURED BY RELIGIOUS TEXTS: THE JEW AS A CHILD IN *THE MERCHANT OF VENICE* AND *THE JEW OF MALTA*****Abstract**

This paper endeavors to revisit William Shakespeare's *The Merchant of Venice* and Christopher Marlowe's *The Jew of Malta* in order to cast more light upon the portrayal of the Jewish characters in both plays. The study intends to re-examine the image of the Jew as a devil-incarnate, capable of all evil deeds such as usury, murder, and treachery. These stereotypes are looked at from a religious perspective, which most probably affords some explanations to whether those images should forever be considered invalid stereotypes, or they are mere manifestations of the commandments of a religious text that a Jew feels most obligated to obey. It's therefore our intention to analyze the Jewish characters' discourse in relation to the biblical theme of the Jew as a child of God. In so doing, we are likely to reconstruct the image of the Jew from a religious textual background, whose imagination is quixotically captured in the scriptures of the *Old Testament* and *Rabbinic Literature*. The article offers an analysis of mainly Shylock's and Barabbas' rhetoric in accord with theories of captivity as developed and implemented by Garry Ebersole in his authoritative book *Captured by Texts: Puritain to Post-modern images of Indian Captivity* in an attempt to unearth the ideological roots of Shylock's as well as Barabbas' religious discourse of separatism and overweening opinion of the Devine Preference of Jews over anything non-Jew. Moreover, this type of analysis invites us to approach the bearings of this form of captivity in the light of Freud's theory of Jewishness and Totemism, which eventually supports our hypothesis that Shylock and Barabbas were acting and reacting to circumstances on ideological basis; and that their discourse is less likely to have been the result of the aforementioned stereotypes, which were promulgated during the Elizabethan era.

Keywords: Captivity, Ideology, Jews, Judaism, Marlowe, Shakespeare, Totemism.

1. Introduction

The thirteenth-century Turkish satirist, Mullah Nasruddin Hodja, is reported to have had a Jewish neighbour named Aslan. The latter was keenly aware of the financial difficulties that Nasruddin was grappling with. One day, he reached to his neighbor offering to buy the dilapidated house where Nasruddin was dwelling, and hence attend to a neighbor in distress. The afflicted neighbor rejoiced at hearing such an offer, albeit for a pitiful price, he agreed to sell the house on one condition: he would keep ownership of a nail still sticking out in the living room and do whatever he wants with it. Despite the triviality of Nasruddin's request, Aslan could not help but agree to include his neighbor's condition as a clause in the house purchase contract. One month later, the wretched man appeared again at Aslan's new house to worship the abandoned nail. Though the time was rather inconvenient, Aslan had no right to object as long as Nasruddin had not violated the clause in the contract. Moreover, Aslan believed that the Mullah's sentimental memories of his father would soon phase themselves out and he might break himself of such disconcerting behavior. To everyone's surprise the Mullah's religious zeal grew even more enthusiastic that he devoted all his time to worshipping the nail. With such an albatross around Aslan's neck, the pathetic neighbor had

¹ Email : ladjroud.hamza@gmail.com

no actual authority over whatever is affixed to the nail. However, the straw that broke the camel's back was when the Mullah started leaving his clothes on the nail and even his goat had a share of it. In the end, Aslan decided to bring his case to the assembly of village elders. After long discussions, the village leaders' verdict was in favor of Nasruddin since he had an article in the contract, which endowed him with the right to do whatever he wanted with the nail. Hopeless as he was, the Jewish neighbor decided to sell the house back to the Mullah at a fraction of the sale price.

This folkloric masterpiece has been retold for many generations in the past, and will live affectionately in the hearts and minds of many more generations to come. The credit for its survival in the collective memory of many people should go to the antagonist Jew in the story, who is essentially depicted as mischievous, untrustworthy and selfish countrymen. The second reason perhaps lies in the ability of the Oriental/Western protagonist to deftly decipher the cunning plots of the Jew and turn them against him in an attempt not only to save his house and family, but to appease the collective memory of one's race or ethnic group that no matter how smart Jews can be, there will always be a way to outsmart them. Thus, the moral duty of the narrative succeeds in reproducing the stereotypical Jew, yet it comes to naught when the Jew is depicted behaving in like manner without giving a plausible account for his wrongdoings: there is actually nothing Jew about evil; it is a neutral human trait that can be attributed to whoever commits it, regardless of their race, ethnicity or religious affiliation. The conundrum occurs when the reader is presented with a set of portrayals about the Jewish characters in the plays, without providing any account for why would these characters choose usury over many other profitable professions; or act revengefully instead of showing mercy toward their countrymen. This paper aims to provide an explanation to some of these Jewish wrongdoings from a religious perspective by trying to excavate the biblical texts informing the actions and reactions of the main Jewish characters in both plays.

Shakespeare's Shylock, for instance, though depicted as cunningly smart, was captured within the same narrative tradition that informed Nasruddin's tale. The play's third scene elaborates in great detail the repercussions of the potential encounter of Jewish villainy with Christian naivety. First, Shylock seems to be acutely conscious of the necessities of the deal he is going to strike with Antonio, which is quite similar to the way Aslan perceived of the deal with the Mullah. Both Jewish characters are portrayed to be quite cautious and well aware of the insincerity of their Christian/Muslim dealers. On mere religious bases, Shylock was portrayed to be overcautious when striking a deal with the Christians so much so that he declined a dinner invitation just because he cannot find a religious motive to accept it. Shylock, moreover, insinuated that Antonio's ships at sea cannot guarantee that he can get his money back due to the fact that "ships are but boards" and "sailors but men," and that there might be various inconveniences, which can prevent him from getting his money, such as "water-thieves" and "land-thieves". Second, Shylock was meant to appear capable of reasoning with the other Christian characters by quoting their as well as his religious texts. Eventually, the pound-of-flesh deal marked the culmination of the long reasoning process that took place between Antonio and Bassanio, from one hand, and Shylock on the other.

The desired consequences of this encounter were dictated by a swift process that Shakespeare employed in his play: after an attempt to convince the reader of Antonio's piety and his reproach to usury; it was undemanding for Shakespeare to build up on that to create the distinctive features of the antagonist. The Jewish Villain and the Naïve Christian dichotomy that the author devised partly contributed in capturing the imagination of the reading public; and therefore, deprived them from understanding the causes underlying Shylock's actions and reactions: when Shylock was busy striking a deal with Antonio and Bassanio, Shakespeare was basically trying to contain the Jewish villainy within an empathetic plot to the end of the play. Indeed, Aslan, Shylock and Barabbas are portrayed to be cautious characters with great reasoning abilities and elocution, then all these abilities are

dismantled by a brisk trick that would render all their rationalities null and void in the presence of the Other's wisdom. In fact, it was the clause that Aslan agreed to include in the contract that made him lose his property. In like manner, it was Shylock's insistence on the pound-of-flesh deal that made his life and wealth at risk. This process of categorization and containment, though created Shakespeare's pitiful antagonist, left so many questions unanswered, especially related to the ideological motives that underlie Shylock's behavior toward the Christian as well as the Jewish characters.

In fact, neither William Shakespeare's work *The Merchant of Venice*, nor Christopher Marlowe's classic *The Jew of Malta* could well depart from this quasi-apologetic literary tradition, which condemns a person on the basis of their religious affiliation. Shylock, the most infamous character in the play, though hated and scorned for being unable to lend money without profit to any Christian character in the play, a little is said about why three out of the four Jewish characters in the play have adopted usury as a profession. Barabbas, the most hated character in Marlowe's play, floods the whole narrative with biblical scriptures taken straight from the *Torah*, yet literary critics, such as Arthur Humphreys, Derek Cohen and Lisa Lampert, barely establish strong links between those texts and his profession as a merchant, or his relationship with his daughter, which is not different from Shylock's relationship with Jessica. Moreover, despite Shakespeare's several allusions to the *Hebrew Bible*, the narrative fails to account for why taking revenge was more favorable in Shylock's eyes than getting back his money twice as much, and that losing all his wealth is far better than converting to Christianity. All these questions would be best approached if one could coherently connect the dots between the biblical tradition of Judaism and the main Jewish characters in *The Merchant of Venice* and *The Jew of Malta*.

2. The Jew as a Sign: Stereotypical Jew

Jewish Studies scholarship on the origins of anti-Semitism distinguish between two schools of thought: the *Substantialist* and *Functionalist* models of interpretation. The first school postulates that anti-Semitism is the natural result of "the distinctive nature of the Jews or the Jewish religion" (in Hayes, 1999, p. 261). The functionalists, however, push forward the view that anti-Semitism is spurred by political and social conflicts. When contemplated for the first time, the two models seem to be disparate, yet a closer look at their bearings would prove otherwise. In effect, both models of interpretation hold Jews accountable for all the mishaps and calamities that happened to them throughout history.

Peter Schäfer, examines both tendencies in an illuminating book to eventually forge a new model capable of combining the bearings of both schools of thought into a less biased and less accusative approach. The holistic nature of Schäfer's approach is believed to be quite adequate to inform the main task of this section. In addition, his model of interpretation differentiates patently between anti-Judaism and anti-Semitism, as well as tracks the historical development of both terms. His model of interpretation is essentially hinged on Gavin I. Langmuir's perception of hostility against the Jews from a psychological and sociological standpoint. Langmuir's theory conceptualizes the long history of hostility against the Jews in three main assertions: Realistic Hostility, Xenophobia, and Chimeria.

The first assertion, he labelled *Realistic Hostility*, occurs when an outgroup, Jews in this case, emerges as a potential rival and competitor over scarcity of resources, namely; money, political power, military structure or social status. This form of hostility was exercised by the Greeks, Romans and Persians against the Jews for many years. During that time, the Jews were merely loathed and despised for a "real Jewish characteristic" and "their insistence on maintaining their Judaic identity as separate people" (in Schäfer, 1998, p. 201). Jewish resistance to a complete social assimilation and their yearning for separatism caused hatred against them inside their respective societies. The Greek grammarian and anti-Semitic leader, Apion, once inquired about the Jewish attitude to live separately from the societies where they expect to be treated equally: "If the Jews wish to become Alexandrian citizens, why don't

they worship the Alexandrian gods?” (ibid. p. 204). Perceived from a social perspective, Apion’s statement reveals the Jewish uncompromising attitude toward their god, and the invincible shaping power Judaism exercises over them. However, these feelings could have never amounted to menace, for the Greco-Roman-Persian societies had developed their own identities apart from anything Jewish. Therefore, Jews existed without exercising any remarkable influence on their social life, and thus became an easy target for hatred and ridicule.

When the existence of Jews becomes threatening to their societies, hostile assertions shift from *Realistic Hostility* to *Xenophobia*. The conundrum arises as the despicable conduct of a fraction of an outgroup is attributed to the whole group and all its members. The imputation that all Jews are usurers, Christ-Killers, or well-poisoners stands true only with reference to the Jews who committed these practices in their societies, but it cannot be overgeneralized to include whoever descends from a Jewish ancestral line. This form of hostility is conspicuously expressed on different occasions in Shakespeare’s as well as Marlowe’s play. However, no character perhaps best expresses the Jews wretched design better than Shylock when he addresses Antonio:

Signior Antonio, many a time and oft
In the Rialto you have rated me
About my moneys and my usances;
Still have I borne it with a patient shrug,
For suff’rance is the badge of all our tribe;
You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine,
And all for use of that which is mine own... (Shakespeare, 2011, lines 100-105).

Though every Christian character in the play entertains the commonsensical belief that Shylock could not have any hand in the wrongdoings that his “tribe” is allegedly accused to have committed, the fact that the Christian society is being threatened by the Jewish practice of usury, spawned fierce xenophobic reactions against all Jews of all times.

Given that, it would be unwise to overlook Antonio’s abominable deeds toward Shylock, especially that the latter had nothing to do with the historical development of Christendom and its overdue conflicts with Judaism, nor did he force his “countrymen” to borrow money with interest. As a matter of fact, Antonio is a mere representative of a culture whose fears and sense of danger from Jewish existence grew day by day. Captured by folklore tales and religious texts stigmatizing and condemning Jews, the whole society became alert to a potential threat that might wipe out all Christians. Though a great part of the Christian obsession with the Jewish potential threat can be diagnosed as a form of ideological captivity, we conjecture that Jews, following Shylock’s example, have played a crucial part in the construction of this discourse through their tendency to separatism and resistance to assimilation as previously expressed in Shylock’s phrase “all our tribe”.

The moment ideology becomes a leading agent in ethnic conflicts, anachronism turns out to be one of its effective means. Misplacing people, things or signifying objects related to them occurs via an unreliable process, oftentimes intentionally biased, supported by ill-understood threats, the literary process results in a plot hardly ever consistent with the historical milieu producing it. Historical evidence arguably substantiates the claim that all Jews were expelled from England in 1291, by Edward I., and they had never been able to return until the year 1656 (Philipson, 1911, p. 22). Having taken into account the year on which Marlowe penned his play, which is believed to have been accomplished sometime during or after 1588, it follows that the play was written during the time when there were absolutely no Jews, or scarcely a few of them to be considered as representatives of Judaism or Jewry. One may argue that Marlowe was actually referring to the Jew of Malta not England. In this case, the anachronism becomes even crystal clear, for Jews were forcibly expelled from Spain since

1492 and never came back until 1728. As a result, the history of expulsion in Europe would nullify any chances of finding accurate representative facts about Jews neither in Marlowe's play nor Shakespeare's reproduction.

The second form of anachronism can be accounted for as a mere result of lacking knowledge about Judaism and Jewish life from the inside. The best authority that could be referred to in this matter, and who tackled anachronism from a religious perspective, is the work of Rabbi Philipson. He believes that all the literary tricks that Marlowe and Shakespeare devised in order to force their Jewish antagonists to act in a particular way were overall, except a few, un-Jewish: "There are a few instances wherein the dramatist[s] strike a true note in Jewish life and Jewish character, a very few, [...]" (ibid. p. 23). Thus, neither Barabbas nor Shylock, according to Philipson, were responding to occurrences in accord with the teachings of Judaism. We can clearly observe this when Barabbas is encountered with the plight of losing all his wealth and possessions to Ferneze. He resolutely involves his daughter Abigail, in a well-contrived plot of entering the Christian covenant as a go-between, and who ends up poisoning all the nuns. Such design, appears to Philipson, simply as non-Jewish for the fact that family in Jewish life is held dear and pure to be recklessly tarnished with such counsel as the play attempts to convey.

This analysis brings us back to Langmuir's third assertion, *Chimeria*, which is based on propositions that have never been observed or tested empirically. It aligns in many ways with the cannibalistic conspiracies that were formed against the Jews. A salient example of ritual cannibalism states that Jews observed the custom of sacrificing a Christian boy in their synagogues and shared his heart at Passover. Despite the absence of any historical evidence that could back up a claim of this kind, we can safely have a basic understanding of how far human imagination can go when faced with an eminent threat. "It is precisely the feeling of being threatened by the Jews," Schäfer concludes "which informs many, if not most of, anti-Jewish statements into antiquity" (1998, p. 202). Hence, the amalgamation of fear with literary creation greatly qualifies this research to a psychoanalytic interpretation.

The second un-Jewish characteristic that might have been frequently reproduced by the dramatists of Elizabethan era is the Jew as a usurer. So, instead of following the same thread of rebuttal when defending Barabbas' actions, Philipson's view of the Jew as a usurer rather generates an apologetic discourse. He does not seem to be able to refute the historical authenticity of the fact that Jews have truly adopted this form of money-lending as a profession. Nor could he abnegate the responsibility of demonstrating that usury was un-Jewish, not due to anachronism, but rather because it flagrantly violates the teachings of the *Torah*. Yet, he apologetically approaches the matter by claiming that Jews are not to be blamed for taking up this job, because all historical facts prove that they were forced to it; as it was the only type of occupation they were allowed to practice. Moreover, Philipson attempts to water down the gravity of violating the basic Jewish laws as clearly stated in the first five books, *Pentateuch*, of the twenty-four books of the *Tanakh*, by poorly justifying the transgression since it was a common practice, even among Christians, during those "lawless, troubled times" (Philipson, 1911, p. 27)

With this we come full circle, whether Barabbas' plot with his daughter to poison the whole covenant in revenge was un-Jewish, or whether the excessive practice of usury by Jews was not allowed by the *Torah*, we believe, as this paper would demonstrate and prove later, that whatever seemed to be un-Jewish to Philipson, is likely to have a solid background in the teachings of Judaism. Moreover, no matter how a Jew's view of the world and the Other seems to be devoid of any religious interpretation or independent from any Judaic teachings, theories on captivity of texts may have a lot to reveal in this regard.

3. The Jew as a Captive: Ideological Captivity

It would have been much easier to fathom the effect of religion on the antagonists had Shakespeare and Marlowe not misled the reader to thinking that Shylock and Barabbas led a secular (non-religious) life. Shakespeare refers to this less conspicuously, because his portrayal of Shylock forces the reader to feel that the antagonist acts on hatred-and-revenge basis, and that his actions hardly have anything to do with being a devout Jew. Perhaps, the way Shylock's daughter presents herself to the Christian characters in the play, as different from her father, can best demonstrate that the latter was not invoking religion when he had to respond to his Christian enemies: "But though I am a daughter to his blood, I am not to his manners" (Shakespeare, 2011, 2. 3. 15-20). The fact that Jessica departed from her father's manners disproves, at least in the mind of the misled reader, the significance and relevance of Judaism in Shylock's family, especially when it comes to his daughter's education and upbringing. However, Marlowe's prologue is unequivocal in this regard, for the narrator of the prologue tries hard at the beginning of the play to convince the reader that Barabbas is a secular character, more precisely a Machiavellian *par excellence*: "I count Religion but a childish Toy, And hold there is no sinne but Ignorance." (Marlowe, 1910, line 15).

The history of Jewish captivity as documented in the *Hebrew Bible* and *Rabbinic literature* hardly leaves a shred of doubt about how influential religion can be in shaping, molding and informing Shylock's and Barabbas' actions and reactions. Unfortunately, the disillusionment occurs when the reader fails to assemble all the religious texts and allusions in the plays, and render them incapable of transmitting a unified message. Instead, he quotes them in a scattered manner, which ill-affords connecting the various textual contexts in one unified meaningful whole.

The links between Judaism and the actions of Jews are so tight to be easily separated, and this fact remains forever true. A recent survey, conducted in 2015 by the Anti-Defamation League on twelve European Countries, investigating the top five reasons why people harbor anti-Semitic feelings. The rubrics under consideration in the survey align so much with the stereotypes that the Jews had to endure and resist during the Elizabethan era, namely; their admiration of whatever is Jew, excelling in the world of trade and business, as well as the incessant attempts to dramatize the history of their nation to appear as victims of the Other's cruelty;

- Jews are more loyal to Israel than the country where they live.
- Jews have too much power in the business world.
- Jews still talk too much about what happened to them in the Holocaust.
- Jews don't care about what happened to anyone but their own kind.
- Jews think they are better than other people (Paikin, 2019, 7:39)

These results are unsurprisingly prejudicial stereotypes, yet the persistence of the conception of Jews as the chosen nation who endured persecution throughout history to finally become a leading power in the world of business is deeply embedded in a constant agent, which keeps the equation ever valid even if all its reactants had been subject to change and alteration. The only agent that could possibly possess this quality is religion (i. e. Judaism) in its textual form. It is furthermore self-evident to question the role religion plays in the life of Jews, especially when we learn about the names given to the rescue operations masterminded by the national intelligence agency of Israel, the Mossad, in the twentieth century, to covertly evacuate Ethiopian Jews from Sudan: Operation Moses, known also as Modern Exodus (1948) and Operation Solomon (1991). Both of these operations were named after two great biblical characters. Consequently, this section will take the burden of bridging the gap between the religious texts uttered by the antagonists and the long historical background of Jews as captives.

The theo-historical dimension, which largely informs the claims of this section, perceives the Jew as someone who identifies oneself with the cultural community whose traditional religion is Judaism and who traces their ancestry to the ancient Hebrew people of Israel, all the way back to Abraham (circa 3772 BCE). However, this remains true until July 5th, 1950, when Israel's unicameral national legislature, Knesset, passed the Law of Return. Since then, a Jew has been perceived as someone with either a Jewish mother or has converted to Judaism. In this research, the two definitions should not be a luxury, for they bear quite illuminating facts about the way Barabbas and Shylock perceive themselves in contrast with the world of the Gentiles they happened to live in. When Barabbas commissioned Abigail as a go-between in the Christian covenant, he prayed to God earnestly to protect his daughter. This was his prayer:

Oh thou that with a fiery pillar led'st
The sonnes of *Israel* through the dismall shades,
Light Abrahams off-spring; and direct the hand
Of Abigall this night; or let the day
Turne to eternal darkenesse after this... (Marlowe, 1910, line 650).

This solemnly invoked prayer, performed in a monologue mode, reveals a sophisticated network of relations that Barabbas seems to be perfectly aware of. He is also acutely attentive to the contextual application of such invocations. Firstly, he identifies himself as well as his daughter with their Hebrew origins as the off-springs of Abraham. In so doing, recalling history, for Barabbas, is not an end on itself; it is however, a means to a greater and holier purpose. He was merely fulfilling God's commandment to the children of Israel to remember the history of their forefathers: "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee" (KJV, Deuteronomy 32:7). Encapsulating the collective memory in a religious text endows historical occurrences with an invincible power to persist all forms of distortion or destruction. It can even render its advocates remarkably resistant to change and, as Malek Bennabi puts it, might turn the Jew to a stable thing that age shall not wither, for it can never change (2013, p. 71). Secondly, Barabbas' allusion to *Israel*, otherwise known as Jacob, is not an impulsive reaction of pride and haughtiness to the wrong-doings of his Christian countrymen against him. Indeed, it is a history of redemption and freedom from the potential yoke of the Edomites (the descendants of his brother Esau). The invocation of Jacob's name before Abraham's concurs our hypothesis that Shylock and Barabbas are not responding to events out of innocently internalized cultural elements devoid of any ideological commitments. Their discourses are crammed with a condensed form of ideological elements based on a plethora of scriptural anthologies, of which the *Old Testament* is just one source.

Barabbas, for instance, doesn't even seem to hold all Jews on an equal footing. In spite of his belief that all Jews descend from Abraham, he invokes the memory of the third Hebrew progenitor with whom God made a covenant. By identifying himself as well as his daughter Abigail with *Israel*, he is definitely trying to perpetuate the biblical preference of the Children of *Israel* over all the descendants of Abraham, especially the off-springs of his only brother Esau. The textual tradition conveyed by Barabbas via his careful selection of the name *Israel*, instead of Jacob, uncovers his knowledge of how the Children of *Israel* have been chosen, over all Abraham's off-springs, to receive the blessings of God as well as how *Israel*'s theomachy with the angel of God endowed him and his descendants with godly supremacy over all the subsequent nations:

So God give thee of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine. Let peoples serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee.

Cursed be every one that curseth thee, and blessed be every one that blesseth thee. (KJV, Genesis 27: 28-29)

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said: 'Let me go, for the day breaketh. ' And he said: 'I will not let thee go, except thou bless me. 'And he said unto him: 'What is thy name?' And he said: 'Jacob. 'And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed. ' (KJV, Genesis 32:25-29)

As a case in point, Shylock's often-quoted moving speech poses a new conundrum. When Shylock tries to reason with Salarino, he gives the reader the impression that he, as a representative of Jews, truly believes that Jews and Christians are identical in all aspects: "If you prick us, do we not bleed? [...] And if you wrong us, shall we not revenge? If we are like you in the rest, we resemble you in that" (Shakespeare, 2011, line 35). However, reading this sympathetic speech against all other utterances reveals that Shylock's play upon words is beyond extraordinary. In addition to Shylock's elocution, the prevailing misunderstanding syndrome that is plaguing the minds of the Christian characters in the play contributed greatly in intensifying the sympathy of Shylock's speech as well as unconsciously luring the listener to believing that Shylock doesn't consider himself as different from his Christian countrymen. It is true that a Jew resembles exactly any other human ever existed, yet according to Shylock, this resemblance can never amount to the purity of Jewish blood. For him, a Christian is not but a pound of flesh and his blood is unworthy of spilling, even for feeding his revenge. Shylock knows very well that what makes a Jew is his blood, and what distinguishes an Edomite from an Israelite is again blood. Thus, when he decided to bewitch the Christian mind with a sympathetic discourse, he built a mental image in which pricking is the common accident that can occur to anyone, and the result of that accident is shared by all humans. However, whether a Jew's blood is identical to the Christian's or not, this is actually what Shylock's nimble mind could cunningly conceal.

Understanding the *Hebrew Bible*, at least the texts informing Shylock's and Barabbas' worldview provides one of the defining contexts for comprehending the processes by which a religious text could turn into an ideological force as well as equip us with the necessary tools to explain the ideological practices of these two ideologues. In order to do so, we need first to acknowledge that despite the questionable authenticity of the biblical text, its impact on Jews and Jewry should not pass unnoticed. Moreover, we need to understand that the *Old Testament* is not only a set of laws and commandments; it is also an anthology comprising history, poetry, philosophy of the highest order (Durant, 1954, p. 339). Indeed, it is a collection of texts replete with the memory, culture and spirit of a people/race, whose discourse can safely be analyzed by employing the conceptual fruits of theories on captivity, identity and ideology.

The worst thing that can be done with any text is uprooting it from its original context. Quoting a religious text cannot always be authentically right, as it may convey different meanings from the original situational context that inspired the verse being quoted. The best who can sum up this hermeneutical mode are Foucault's words: "Commentary must say for the first time what had nonetheless already been said ... it allows us to say something other than the text itself, but on condition that it is this text itself which is said, and in a sense completed" (in Levinson, 2016, p. 83). Once the verse is quoted, it slips from the hands of its author and can therefore be used or misused in a variety of contexts (ibid. p. 83). I believe that Shakespeare and Marlowe fell into the trap of misusing the biblical texts they have put in the mouths of their antagonists. A plausible reason for that is probably due to the lack of any real

Jewish life during those times. Therefore, both playwrights were merely reproducing stereotypes imported to them by means of tendentious narratives.

The discourse of both narratives migrates from one situational context to another, depending on which biblical text the Jewish characters are quoting. The variety of the discourse being produced is also determined by the intensity of the encounter between the self and the other. The ideological boundaries created by the Jews demarcate the borders that preserve their tendency to separatism, and thus reinforce their belief in the special divine providence to the “Children of God”. There is no exaggeration in using the previous phrase to refer to the Children of *Israel*, for the book of Exodus explicitly dubs them so: “And thou shalt say unto Pharaoh: Thus saith the LORD: Israel is My son, My first-born. And I have said unto thee: Let My son go, that he may serve Me; and thou hast refused to let him go” (4: 22-23). In contrast to this nomenclature, we find Barabbas, for the first time in the play, signifying Christians in a manner that showcases his knowledge of the deep meanings embedded in the verse from the book of Exodus: “[...] these swine-eating Christians, unchosen nation, never circumcised” (Marlowe, 1910, line 770). This is, to borrow Marry Louis Pratt’s term, indicative of what happens in the vicinities of a “Contact Zone”, where the two disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination” (in Levinson, 2016, p. 76).

Another key characteristic of captivity narratives is their emphasis on the victimization of the self and the inhumanity of the Other. In this case, the victim relies upon a miscellaneous archive of literature to prove one’s case, as he attempts to build an identity on the basis of that cultural struggle. He also tries to create a supportive community, which plays a powerful role in preserving the spirit of separatism. To be a Jew, for Shakespeare, you ought to be a money-lender, following the example of Shylock. This portrayal could have been considered as a stereotype, had we been unable to establish any links between the practice of usury and the teachings of the biblical literature. It’s arguably true that the *Torah* denounces money-lending with interest, but it asserts the importance of Jews being money-lenders instead of borrowers: “Thou shalt lend unto many nations, but thou shalt not borrow” (KJV, Genesis 32:25-29). This text doesn’t only victimize the Jew, whose identity is perceived as superior to all other nations, it also aligns with the historical fact that the Jews were denied all types of jobs. So, money-lending, for them, functions as an instrument to rebel against the inhumane cultural milieu they occupy. Meanwhile, it is a chance for them to abide by the rules revealed to them by their heavenly Father. The status of the Jew, as the only Child of God, disqualifies him from any potential risks of feeling inferior to a non-Jew. This is essentially true when we consider the biblical text that urges Jews to offer a helping hand to another Jew in need to prevent him from seeking help from the Gentiles:

If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thy heart, saying: 'The seventh year, the year of release, is at hand'; and thine eye be evil against thy needy brother, and thou give him nought; and he cry unto the LORD against thee, and it be sin in thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the LORD thy God will bless thee in all thy work, and in all that thou puttest thy hand unto. For the poor shall never cease out of the land; therefore I command thee, saying: 'Thou shalt surely open thy hand unto thy poor and needy brother, in thy land' (KJV, Deuteronomy 15:7-11).

Within these biblical scriptures lies a number of commandments, whose purpose and wide-ranging goal, transcends the simplistic intentions of securing a living and sustaining an opulent material life. The aim is to build a well-heelled network of social relationships between the members of the Jewish community/nation so that the need for a non-Jew/Gentile would not necessarily arise. Furthermore, the metamorphosis of these social relations occurs when God becomes an active agent in the social structure of the relations between his people. This agency entrenches the social structure as it ensures the abundance and continuity of the material rewards by means of divine interference.

To conclude, it would be worthwhile to note that the portrayal of the Jew as a materialist is deep-rooted in the hermeneutic mode employed to comprehend the commandments of the biblical text. The mode of interpretation, utilized by the Jew, may prove to be erroneous and unfounded, nevertheless it still mirrors several ideological and cultural aspects that rest at the core of the Jew's practices. According to Durant, for instance, the first version of Judaism had not developed any idea of the hereafter. Thus, Jews considered worldly rewards as a sign of God's satisfaction with his children. We can trace back the origin of this belief to Abraham, who received a promise from God to endow his nation with prosperity as long as the sun shines and the moon wanes. Barabbas was acting accordingly when he was conversing with a merchant and another Jew:

Thus trowles our fortune in by land and Sea,
And thus are wee on euery side inrich'd:
These are the Blessings promis'd to the Jewes,
And herein was old Abrams happinesse:
What more may Heaven doe for earthly man
Then thus to power out plenty in their laps,
Ripping the bowels of the earth for them,
Making the Sea their seruent, and the winds
To driue their substance with successful blasts? (Marlowe, 1910, line 145).

For Barabbas, the God of the *Torah* bestowed upon the people of Abraham worldly prosperity, and that such design should be preserved for as long as the Jews existed. Living in poverty and dire circumstances are likely to be interpreted, from a Jewish perspective, as a violation of God's plan for his people.

4. The Jew as a Child: A Psychoanalytic Reading

In this paper, the attempt is ventured not to discredit Shakespeare's and Marlowe's perception of Jews more than to look at some of the speech uttered by the Jewish antagonists from a religious perspective. Even though both playwrights were reflecting a segregating culture by reproducing stereotypes about Jews, there is a chance to approach their utterances with scientific scrutiny and decipher the ideological roots underlying them. The previous section established close connections between the biblical text (*Torah*) and the Jew's world-view of the Other. However, the current section will try to probe into the Jew's perception of himself based on the *Old Testament*. In this vein, we will be mostly interested in the Jew as a "Child". Thus, the theoretical framework most convenient for this type of investigation should take into account the bi-polar nature of the theme in question: religion and psychology. Therefore, we shall remain indebted to Sigmund Freud who sought to solve unexplained problems of racial psychology by implementing psychoanalysis in his illuminating books *Totem and Taboo*, and *Moses and Monotheism*. His findings will essentially inform the working hypothesis of this research.

There are two main reasons that rest at the heart of our treatment of the Jew as a child. First, the persistence of the nomenclature "children", with the continuous shift of the object of the prepositional phrase from Abraham and Israel to God. To put it simply, throughout history, Jews signified and differentiated their tribe from all other tribes and races by means

of three phrases: Children of Abraham, Children of Israel, and Children of God. If we were to borrow Freud's term, the shift would repeatedly affect the Totem not its subjects. Second, the representation of the Jew as a father, whose children are briskly involved in the main plot of the plays, invites us to examine the relationship between the father and child and its psychological repercussions on the Child/God dichotomy.

In an article examining all the *Old Testament* texts in which God is referred to as the father of the nation of Israel, Goran Medved's findings can be summarized in two significant ideas: God's relationship with the nation of Israel is always that of fatherly procreation, caretaking and unconditional love. Even at times of punishment, God disciplines his people in the same way a man disciplines his sons (KJV, Deuteronomy 8:5). However, the reaction of God's sons to that love was quite opposite to what was expected from them. They have dealt treacherously with their father like a woman departs from her husband (KJV, Jeremiah 3:20). According to Medved's analysis, we may conjecture that his findings emphasize the rebellious manners of the child, in spite of the affectionate ways of the Totem (God) toward its worshippers.

Now, let us first have a good understanding of totemism as a system of thoughts and practices replacing religion in many cultural races like Australia, America, and Africa. Then, we are essentially required to grasp the organizational function that totemic beliefs and customs acquired over history. Only then, we can provide a solid ground to perceive the Child/God dichotomy in a broad crystal-clear totemic model. "A totem" as Freud quotes J. G. Frazer's definition, "is a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class and altogether special relationship [...]" (1919, p. 88). According to Frazer, the totem has four main characteristics that should be clearly stated here: it is rarely an inanimate or artificial object; it has always to do with a class of animals or plants, and never with objects, the thing that may well characterize fetishism; a totem is revered and worshipped for its protective powers toward the members of the clan or tribe believing in it; lastly, the link between the totem and the members of the tribe is virtually that of origin. In other words, the tribe's members, whether consciously or unconsciously, hold the belief that they have originated from that animal or plant.

As far as this research is concerned, the origins of the Jewish totemic epoch were all recorded in the book of Genesis (32: 22-32). It is the time when Jacob was journeying back to Canaan and he was interrupted by the angel of God, whom he had to wrestle with until daybreak. The brawl ended with Jacob emerging victorious as well as acquiring a new name that would signify the extraordinary powers he possessed: "*Israel*". The name in Hebrew is made up of two parts, "*Yisra*" and "*el*", meaning "the one who prevails/fights with God." In spite of Shylock's invocation of Abraham, as we have explained in the previous section, which was mentioned after Jacob's name, we are not inclined to trace back the historical beginnings of Jewish totemic epoch to Abraham, for the simple reason that the latter is a mere indicator of the inception of Jewishness and does not provide any special characteristics that can be aligned with the psychoanalytic investigation of primitive totemic cultures. The children of *Israel*, however, were longing for a totem guardian capable of protecting them from all evil. The various contrasting interpretations put forward in *Rabbinic Literature* to account for why Jacob was surnamed *Israel*, reveal the concealed intentions of deliberate psychological workings attempting to transform the historical character Jacob into a mythological figure capable of fulfilling the two main articles of the totemic religion outlined by S. Reinach in his seminal book *Code du Totémisme*: "the totem animal protects and warns the members of the tribe," and "The members of a totem tribe often believe that they are connected with the totem by the bond of common origin" (in Freud, 1919, p. 87). The application of this catechism to the rabbinic interpretive mode, regarding Jacob's new acquired nomenclature, may stand as a plausible evidence that the Judaic Totem was a

deliberate creation of a common origin and that the mythological narrative mode that constructed the totem is the same mode capturing Shylock's and Barabbas' imagination.

Based on the fact that the angel who wrestled with Jacob concealed his name and identity from Jacob, different interpretations emerged as to what the name *Israel* means. Some rabbis conjectured that Jacob defeated a guardian angel, who was sent to destroy Jacob and protect his brother Esau. This interpretation is quite biased as it aims at belittling the status of Jacob in comparison to his brother, as well as insinuating that Jacob's fight with the angel was not right and that he was a transgressor. It is clearly obvious that this prejudicial interpretation satisfies the psychological urges of Esau's descendants. Another interpretation postulates that the theomachy was between Jacob and God himself, not an angel. This is clearly an overexaggerated statement, whose function in the biblical dialogue most probably serves power/hegemony relationships. It is a metaphoric affirmation of Abraham's prophecy that Esau's descendants are destined to serve the Children of Israel through Esau's birthright, which he sold to his brother, and also by means of the blessings that Jacob received from Abraham before his death. Accordingly, the nomenclature "Israel" acquired several significations; to name a few, "the one who rules with God", "the one who has power over God", "the one who prevails over God", and "the one who can struggle with God." Therefore, it becomes less surprising to find that Shylock and Barabbas assume the name of their Totem and in their discourse, they incessantly affiliate themselves as well as their family members and Jewish countrymen with him "Israel" instead of Abraham or Esau. Our assumption of this perception of the self in contrast with the Other is supported by Freud's definition of the "tribal totem", which is according to him "the object of veneration of a group of men and women who take their name from the totem and consider themselves consanguineous offspring of a common ancestor, and who are firmly associated with each other through common obligations towards each other as well as by the belief of their totem" (ibid. p. 88).

The second part of this discussion deals with the transformation of totemism from a religious system of thought and practices into a social organizational machinery. To this presentation of totemism, Freudian analysis reveals that the latter is expressed through a number of commandments and restrictions to be followed and never to be violated: "taboo". The members of a particular clan or tribe are bound by close relationships of brotherhood and sisterhood; and thus, if harm inflicts one member of a tribe, the other members must sacrifice their lives in order to terminate the adversity. In case of murder, the tribe of the slain person must ask for expiation for the blood that has been shed. Indeed, "the ties of the totem," as Freud concluded, "are stronger than our ideas of family ties, with which they do not altogether coincide, since the transfer of the totem takes place as a rule through maternal inheritance, paternal inheritance possibly not counting at all in the beginning" (ibid. p. 89-90). In light of these Freudian findings, we can easily account for Shylock's great interest in money-lending (usury), and Barabbas' passion for trade. Their tendencies are meant to abide by the commandments of the totemic religion and lend a helping hand to whomever belongs to that totemic clan. Furthermore, this analysis is capable of explaining Shylock's practice of usury, even though the biblical text forbids it. This demonstrates that Shylock's lifestyle, actions and reaction to circumstances are subject to a totemic religion, based on religious commandments as long as they meet the individual's needs and protects the well-being of the totemic society. Once the biblical text fails to address the tribe's concerns and its members become vulnerable, totemic society declares those religious regulations/orders null and void. As a result, totemic culture takes over religion and its societal regulations become the standard.

The history of Jews is a long history of captivity. In Freudian terms, the story of Jews is a story of castration. The rebellious reaction of the Jew against potential threats that may wipe out its race should never be described as abominable. Jewish history is replete with stories of frustrating childhood. Albert Elberg-Schwartz has suggested that throughout history "Jewish bodies" have been inadequately portrayed. Jewish males were pictured as weak feminine men with small penises, overwhelmingly interested in feminine issues. Moreover, they were

represented as grotesque, hairy, smelly women and too much obsessed with flesh and bodily rituals, such as circumcision (Eliza Slavet, 2008, p. 102). In the beginning, there was the insecure Jew, who was trapped in the middle of xenophobic civilizations: Greeks, Romans and Persians. The encounter between Jews and these civilizations spawned what Freud labelled “the neuroses of childhood.” In this case, the Jew as a child develops feelings of intimidation and fear from a particular threat. This fear of castration spawns a psychic reaction to the threat by displacing the object of fear and replacing it with a totemic figure (the savior/protector). The central complex of neurosis is “Oedipus Complex”, in which the child represses the object of desire “the mother” as a result of the powerful domination of “the father”. This psychological mechanism creates ambivalent reactions from Shylock toward the other Gentile characters in the novel, and the best example of that is Shylock’s sympathetic speech. Ambivalent discourse is one of the main steps in the process of displacing the threats of the powerful father (Gentiles) into a mighty fatherly God, whose main purpose is to take care of his only children. We shall be able to complete our explanation that the Jew, having suffered from castration attempts as a child, he managed to create a stronger father that could render his life in peace and free from any eminent threats to his existence. Since the choice fell historically on Jacob, it could not have lasted forever, for a Jew knows very well that any human made of flesh and blood cannot achieve immortality. This definitely leaves the Jew a captive to insecurity. Therefore, the Jewish child substituted the primal father (*Israel*) with a totem father (in heaven). In so doing, the psychological apparatus projected its neurotic fears on a totemic father, whose existence is independent of any human intervention.

5. Conclusion

Statements addressing a particular race or ethnic group in a derogatory fashion can safely be categorized as stereotypes. However, this is partly true only if the statement is successfully diagnosed as anachronism-free. In the absence of historical accuracy, the so-called stereotypes invite us to investigate their credibility by means of a wide range of literary theories and scientific methods. This research was fortunate enough to have been able to implement the invaluable findings of captivity studies and Freud’s theory on Totemism and Jewishness.

This research was developed with this hypothesis in mind: could it be possible that what literary scholars labelled “stereotypes about the Jews” in their treatment of Shakespeare’s and Marlowe’s plays, has actually nothing to do with stereotyping and that the discourse generated by the antagonists is quite revealing of a sophisticated network of ideological relations? With this in mind, we set off our investigation by assuming that both playwrights were merely reproducing stereotypes imported to England, especially that historical research argues that there could have been no Jewish communities living in England or Italy back then.

Having dissected the body of signs that are commonly attributed to the Jew in the two plays, we were able to state several reasons for why a Jew seems to be a notoriously appropriate target for stereotyping. This set of reasons is mostly based on the relationship of Jewry with the community members with whom they share a geographical space. It also depends on the Jewish mindset and readiness to be acculturated or assimilated in the community. Such undertakings are more easily imagined than done, due to the Jew’s invincible belief in the peculiarity of his race. Another reason that made acculturation impossible is the fact that Jewish beliefs are not individual experiences; instead, they are the spiritual and historical heritage of the Jewish collective memory, which is deeply embedded in a relatively long religious narrative, known as the *Torah*.

In a nutshell, the analysis of the antagonists’ discourse brought about the following findings: (1) All the plays’ Jewish characters, notably Shylock and Barabbas, were dealing with events from a conscious or unconscious deep knowledge of the biblical texts’ commandments. (2) All the aberrant behaviors committed by the antagonists could well be explained from a biblical perspective, should we be able to establish plausible links between the behavior in the real world and the religious teachings in the biblical text. (3) In totemic

terms, the Jew's perception of the world was subject to father/child relations. His repressed feelings of segregation and insecurity urged his psychological apparatus to create an image of a mighty father, who is capable of defending his people from all evil. The problem, however, emerged with the immortality of *Israel*, whom the Jews are quite certain of his death sooner or later. Eventually, the psychological complex of living in vulnerability pushed them to invent a conceptual God, whose existence is entirely independent of all human life. This God becomes the final version of the Jewish Totem and that will forever accompany their defining phrase "the children of God".

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A COMPARATIVE ANALYSIS OF THE SHADOWY FACETS OF *CRY, THE BELOVED COUNTRY* AND *BELOVED*: RECONCILIATION, BIBLICAL ALLUSION, AND NATION HEALING

Abstract

The aim of this article is to analyse and compare the main themes of Alan Paton's *Cry, the Beloved Country*, which belongs to African literature, and Toni Morrison's *Beloved*, which fits in the African-American literature. We have followed a merely comparative analysis to detect the resemblances between the two masterpieces. In their acclaimed novels, Paton and Morrison engage in a revision and a rewriting of the history of their countries, taking it upon themselves to fill historical gaps concerning the Black South Africans and the African-American slaves. They also transmit their dreams and foretell a better future. To achieve their objectives, they employ a similar narrative technique, which includes the use of elements of Reconciliation, Biblical allusion, and Nation Healing. The latter elements are predetermined and interconnected in a way that leaves more room for joy rather than tragedy.

Keywords: African-American literature, African literature, Biblical allusion, comparative analysis, history, nation healing, reconciliation.

1. Introduction

"The greatest novel (*Cry The Beloved Country*) to emerge out of the tragedy of South Africa, and one of the best novels in our times" (*The New York Times*, 1998).

"...She's (Morrison) taken a myth, or she takes what seems to be a myth, and turns it into something else...she 's got the most believing story of everybody..." (Baldwin, 1953).

The above quotations are just samples of numerous comments about two acclaimed literary works which have appeared in the second half of the twentieth century, *Cry the Beloved Country* (1948) by Alan Paton and *Beloved* (1987) by Toni Morrison. Written by two different authors, from two distinct races, who have lived in two different societies, the novels raise themes related to the black people issues such as: black victimisation, the emotional and social effects of racial sexual oppression, slavery and the difficulties the Africans face in trying to achieve a sense of identity in a society dominated by white cultural values. Moreover, philosophical and symbolic dimensions represent the basics upon which the body of these novels have been constructed.

Indeed, it was six years ago that I was engrossed reading and studying Paton's *Cry, the Beloved Country* and Toni Morrison's *Beloved* for the first time. The deep meanings, the moralities, the wave from tragic to joyful tones in flexible and smooth ways are all factors that inspire in the readers a kind of thirst to scrutinise the body of each novel in an attempt to satisfy their enthusiasm. In addition to the previous stimuli, our source of interest and motivation to treat the current topic originates from three major reasons. First, the two novels are international master-pieces written in English and form essential subjects within the syllabus of the Anglo-Saxon Civilization and Literature option. Second, the omnipresence of the three themes under investigation in each novel impels the readers to probe into the ways they are integrated in the patterns of the novels and their significance in each context.

Furthermore, reconciliation and nation healing are topics which are not frequently introduced in African and African-American literature in which the focus is generally on darkness, with no room for whiteness.

It is a commonplace these recent years to find comparative studies that examine two or more literary works. Such a task requires a set of literary skills that constitute the basis for the analyst to accomplish his comparison. In this light, we mention: a mastery of the topic, a deep understanding of the works being compared, a critical eye of every prominent or slight detail, and a good command of the theories and the principles of comparative literature. In relation to the novels in hand, a mass of literary critics have taken part in the analysis and the evaluation of both novels: *Cry, the Beloved Country* and *Beloved*. These studies have varied in terms of the aims, the elements under investigation, the theories and the methods of analysis, and the final judgments and conclusions drawn about the works. Simon and Schuster (1995) and Perles (2009) have studied in depth how Paton has chosen his characters' names and derived them from the Bible. In addition, they have explained the way the novel plan creates a new atmosphere. Furthermore, Perles has added the notion of tone and its impact on the work as a whole. He has affirmed that the tone is changing throughout the novel basing on the different themes and situations from telling the story of Kumalo using a bitter tone to a proud and strong one in speaking about the African nation. Charles Scribner (1995) in his article *About the Novel: Cry the Beloved Country*, has focused on analysing the themes that reflect the history of South Africa. In Harold Bloom's *Guides: Comprehensive Research on Cry, the Beloved Country* (2004), he has provided his points of view on the work as a whole with quotations from the novel. He has also inserted critical views of other critics. Sheridan (qtd. in Bloom 2004) sees Alan's novel as a moral geography. He asserts that the geographical elements in the novel bring symbols and meanings that Alan wants to express to show the deep feelings such as the valleys that represent the maternal comfort; hills imply paternal threat and protection. Edmund Fuller (2004), another novelist, a critic, and a social historian takes into account the tragic events that cloud the weather of the novel from the disintegration of the tribe's members to the execution of the antagonist's son at the end of the novel which restarts a new life with the healing of the nation.

On the other hand, *Beloved*, Toni Morrison's novel is a fertile production which has been the focus of much attention. Mary Robinson and Kris Fulkerson (2001) explore the novel's themes and characters with critical commentaries that deepen the understanding of the novel. Catherine Rainwinter (1991) and Deborah A. McDowell (1992) in their reviews in "*Contemporary Literary Criticism*" have discussed the use of narrative techniques and strategies such as using flashbacks and memories which are employed in *Beloved* and how they give a new vision to the novel. Others, embracing (Dixon, 1994; Mbiti 1975; McHale 1987; Osagie, 1994) consider the novel as philosophical in nature because of the deep meanings and feelings which are woven into the material of the novel. In a book entitled *Comparative Critical and Theoretical Essays* (2006) which propounds a comparative study between two great authors, James Baldwin and Toni Morrison, Baldwin gives his point of view about Toni Morrison and her novel *Beloved* in an interview (1987) reported by Quincy Troupe saying that: "...She's (Morrison) taken a myth, or she takes what seems to be a myth, and turns it into something else". In addition to the prior quotation where Baldwin asserts that Morrison has used the African heritage to weave a story to be exposed to the readers, he adds that *Beloved* mirrors the reality in the United States describing what the blacks have undergone during the 19th century.

As far as we are concerned, this paper attempts at shedding light and examining three central themes. First, the theme of reconciliation that appears in the two novels between the black, terrible impacts of colonialism and slavery on the one hand and the white, outstanding deeds of some white wise people on the other hand. Second, we will encompass the theme of

biblical allusion. Religion is a prominent aspect of the life of the characters either in the first or the second novel. Finally, we shall be delving into the theme nation healing. We will argue that the two novels highlight the notion of shared human values to reconstruct what has been destroyed.

2. About the Books

2.1 *Cry, the Beloved Country*

The book *Cry, the Beloved Country* is a book about agitation and turmoil of both whites and blacks over whites' segregation policy which is known as apartheid. It belongs to the post colonial novels, and it depicts how reciprocal understanding between whites and blacks sustains mutual feelings of safety and bring reform and hope to *Ndotsheni* as a village and South Africa as a country. Mazrui (1993) aptly argues that the central theme of Paton's novel is "...the deterioration of black men's character in the slums of whites men's cities" (Ch. 19). The other sub-themes, however, imply the theme of decay, the rebuilding through compassion or love, the deadliness of fear, the horrible consequences of discrimination, the relationship between the land and the people, the role of chance or accident in life, and the place of spiritual values.

The language of the book is derived from the Bible; in addition, several characters and episodes are reminiscent of stories from the *New Testament* and the teachings of Christ. Furthermore, Paton's strong attachment to the Anglican church is clearly reflected in this novel through a variety of biblical allusions. As Roy Sargeant (2003) asserts: "... Alan Paton as the reformer and the author of *Cry, the Beloved Country* gives the people of South Africa a new modern Bible, where he, like Christ, teaches to "love your brother as yourself" in order to help whites and blacks overcome the fear and misunderstanding of each other". Likewise, the use of Biblical rhythms is to universalise the characters, that is, to make the characters known to the reader as human beings, not South Africans (Gikandi 2003, p. 14).

Paton's famous masterpiece *Cry, the Beloved Country* takes the shape and the form of his ideas. His simple style which is invented for this book involves very simple vocabulary and makes use of Biblical patterns as well as of *Zulu* and other *Bantu* languages' speech and thoughts to reflect the South African setting of the novel. This style includes comments from the omniscient narrator besides symbols so natural that we seldom think of them as symbols such as light and darkness (Rooney, 1961). Short clauses connected by but, or, and, repetition with frequent parallel structures that convey the same thing in slightly different words. He reflects the reality of South Africa, racial prejudice, Christian compassion, and the possibility of renewal for a nearly destroyed but much loved land (Harnett, 1965). This novel focuses on one case of native crime (Absalom Kumalo killing Arthur Jarvis) and its effects on the individuals who have known both those men (Jarvis and Kumalo) (Paton, 1987). Paton makes frequent use of literary and linguistic devices such as microcosm, intercalary chapters, and dashes instead of quotation marks for dialogue to indicate the start of speech acts in order to portray the devastating conditions in South Africa (Gannett, 1948). The dialogue in *Cry, the Beloved Country* is very realistic, typographically distinct, and mirrors the linguistic and the sociological realities of the various ethnic groups in the novel. Additionally, there is an amalgam of factual localities such as *Ixopo* and *Johannesburg* and fictional settings like *Parkwold* where the character Jarvis has lived (ibid).

In relation to mood and tone, Joseph (1996) affirms that the mood takes the form of an elegy dedicated to South Africa which reels under injustice and apartheid. Pain and human suffering are expressed in a simple and lucid language, so as to make the readers empathise with the suffering of the natives and read just their outlook towards life for a more humane one. Joseph adds that the tone changes depending on the subject at hand. When the book is telling the

story of Kumalo (the protagonist), it often takes on a bitter tone. On the contrary, when it discusses something about Africa in general, the tone of the writing is proud and strong.

2.2. *Beloved*

Beloved, Morrison's fifth novel is both a historical and gothic fiction where fact and fable are mingled. It is drawn from the real story of Margaret Garner, a slave woman who has killed her daughter to spare her the horrors of slavery. The novel is included within modernist novels, and it examines some of the most appalling atrocities of American slavery in uniquely compelling ways. Focusing primarily on the experience of an Afro-American woman named Sethe, *Beloved* also presents the life of a mother and indeed being under a system of total oppression. There is an emphasis on the intensity of maternal, romantic love. Yet, the major theme the body of the novel is built on is that a person must confront the past in order to heal the wounds it has caused. On the other hand, the minor theme can be the necessity of a person claiming freedom (CliffsNotes, 2001).

The language of the novel comprises many Biblical words, particularly in the second epigraph which comes from the New Testament in a letter from St. Paul to the Romans. There are also elements of supernatural and ghost story which have appeared from the onsite where the title *Beloved* refers to the reincarnation of a dead daughter. Morrison in her presenting of the story combines between the afro-American folklore with the African vodun as well as the beliefs of the communicating between the living and dead persons (Holloway, 1992).

In relation to the style, *Beloved* is a novel of fragments, flashbacks, and fractured narration. There is no linearity which permits the succession of events from the beginning to the end. It employs techniques of modernist innovations, chiefly the stream-of-consciousness approach. Despite the fact that she has been influenced by many other writers, Morrison is exclusive in her style. It is intricate in view of the fact that the story combines between the afro-American folklore with the African vodun as well as the beliefs of the communicating between the living and the dead persons. There is also the use of literary devices such as dreams and visions, symbolism and metaphors, spirituality, and above all, the power of memory as "...remembrance is activation of in the face of stasis, a restoration of fluidity, translucence, and movement" (Holloway, 1992, p. 68). Morrison employs the technique of shifting points of view where no one major character whose point of view is followed throughout the novel, as a substitute, there is a frequent shift from one character to another, which allows the readers to see the stories of the past from different perspectives (Enns, 1995, pp. 263-79). Besides, magical realism is recurrent where fantastic events are presented as if they were real, notably when Morrison has presented the ghosts in the novel (Ibid).

The novel is toned in an objective correlativism. As Ferguson (1991) avows, the use of biblical allusions and much ambiguous symbolism in *Beloved* creates an atmosphere riddled with force and drama. Eusibio L. Rodriguez (1991, p. 296) states that *Beloved* is musical, making rhythms clash, turning beats into off beats and cross beats, introducing blue notes of loneliness and injustice and despair, generating, at the end, meanings that hit her listeners in the heart, that region below the intellect where knowledge deepens into understanding. The music of the novel is tragic in general, yet this does not imply that the mood is absolutely tragic since there are emotions of hope and joy presented and included in the novel.

3. The Comparative Analysis

3.1. *Reconciliation*

It is one of the themes which is not habitually discussed in African and African- American novels. What is widespread in such novels is the malicious effects of colonialism including slavery, segregation, and injustice. In our context, Paton and Morrison have employed the aspects of reconciliation either in encoded or decoded messages in an attempt to divulge the fact that there are white abolitionists who struggle to obviate slavery and racism between blacks and whites. In each novel, the writers create characters that rebel against and break the nasty rules of the society to establish new notions, beliefs, and practices towards that ignored category of black people. Paton, as a Christian devout, brings into play his characters in a way that reflects the nature of human beings, that is evil or good, either for blacks or whites believing that noble qualities are not restricted to a given race rather than the other. Right from the outset, Paton's novel sheds light on situations of injustice and racism. Kumalo the pastor of Ndotsheni lives with his population in poor and unfertile lands, while in the other part of the valley, James Jarvis and his family live in a fertile, fruitful land basing on the belief that the good and the best property for the best race which is the white race. However, this custom is broken by some white people who defeat and overcome this tradition as it is shown in numerous examples. In book one, we read about white priests setting and eating with blacks in a harmonious atmosphere, as the quotation shows "...many priests, both white and black and then sat down after grace and ate together" (Sen. 21). There are even ordinary white individuals who give a helping hand to blacks such as when white car drivers have taken black people, including Kumalo and Msimangu, to Alexandra when the blacks have decided to boycott the buses. In the previous examples, Paton refers to the white South Africans who have rejected racism and supported the blacks, in his try to reflect a historical fact through the use of the theme of reconciliation. As the events in book (I) progress, the scenes reveal the emergence of white angels who maintain Kumalo to an imaginable point, starting from the person of the reformatory who has helped the two priests to look for Absalom. Then, Father Vincent provides psychological assistance to Kumalo and finds a lawyer to take the case of his accused son. The lawyer, in his turn, breaks the customs by giving the title Mister to Kumalo and shaking hands with him. Furthermore, the lawyer decides to take the case of Absalom for God. In all the preceding examples, Paton reflects the aspects of reconciliation when some whites accept and admit the black race as human beings with respected, independent identity. In such a way, the writer employs frequent features of reconciliation between whites and blacks, in the form of direct actions to support the protagonist and inspire in him some kind of hope to push him forward.

Book (II) opens with a general description of James Jarvis' fertile land and the good conditions in which the whites are living. The book also discloses one of the great fighters against the apartheid system, Arthur Jarvis, James' son. Paton introduces Arthur to the readers through his father who has discovered many articles and manuscripts written by Arthur himself about equality between races and the major role of Europeans in destroying and scattering the South African tribes. He also expresses deep faith when he refers to the commandments of Christianity and considers its teachings the remedy to all the moral issues. In addition to the articles, there are books of Abraham Lincoln, "Here were hundreds of books, all about Abraham Lincoln"(Sen. 125), the man who symbolises coexistence between the poor blacks and the rich whites, who signifies peace and evenhandedness. Jarvis' articles and Lincoln's books are brought in to illustrate the increasing awareness and consciousness that grow among white South Africans. Moreover, they serve at reinforcing feelings of agreement by retaining the principles of one of the pioneers of abolitionism, Abraham Lincoln. In this light, Arthur Jarvis represents Paton himself, his principles, his beliefs, and his religious conviction. Arthur has devoted himself to improve the situation in South Africa

when he states: "Therefore, I shall devote myself, my time, my energy, my talents, to service of South Africa ..." (Sen. 151), but he emphasises on a collaborative work between all the members of the society whatever their origins, colours, and religions are. Arthur's devotion denotes Paton's devotion when he has tried to understand the causes behind the black young people's crimes and suggest solutions such as the new reform by which he has gained a great success. Arthur's ideas have influenced his parents starting with the funeral where the parents have settled in a church next to blacks and shacked hands with them. The sad events that progress all through the novel create a new atmosphere of forgiveness and respect between the two major characters, the black priest Kumalo who is the father of the murderer and James Jarvis, the father of the white, murdered victim. Such a relation between Kumalo and Jarvis is built to spread forgiveness as a major human value out in the context of the novel as well as to a wide range of readers all over the world. It is an accent on disregarding the past and looking for the present and the future. In such a way, Paton gives hints for a lightening future to both races. The author continues in establishing features of reconciliation when a white man working in the court "...breaks the custom, and he and Msimangu help the old and broken man, one on each side of him" (Sen. 174) after hearing the sentence on his Absalom. Afterward, book (II) witnesses one of the great events which bears an important meaning. After reading the articles of his killed son, Mr. Jarvis decides to go out of his unconsciousness and to resume the struggle to realise the objectives his son has worked for. He offers one thousand pounds to Arthur Jarvis Club which fights against segregation and racism. It is the experience of losing his son and recognising his objectives that increase Mr. Jarvis' own humanity (Bloom, 2004, p. 36). Paton has made use of Jarvis' family to represent all the factors that help to establish agreement between blacks and whites, including: faith, forgiveness, courteousness, and equality. Like book one, book two involves many features of reconciliation, but they are exhibited using symbolism rather than real events as it is in book one.

Book (III) provides a nice picture of reconciliation between Mr. Jarvis and the inhabitants of Ndotsheni. While Mr. Jarvis is riding his horse near Kumalo's church, a strong storm comes. So, he asks the permission of Kumalo to shelter he and his things in the church's porch. It is the context where the fathers of the victim and of the accused are together, overcoming any kind of conflict or disagreement. The roof of the porch refers to South Africa, the country which involves both blacks and whites and gathers them under its sky in a homogeneous manner. Next, the grandson of Mr. Jarvis appears to add another aspect of reconciliation when saying "And that, said Kumalo earnestly to the demonstrator, is a small angel from God" (Sen. 217). It is astonishing for a black, colonised person to view the white, coloniser as an angel from God rather than as an enemy. The title angel is to show the great contribution of this child in the progressive movement in the valley. Paton sets up the idea that it is not through anger, or self-assertion, but through mercy, reconciliation, and recognition of the needs of others. Then, Kumalo and the people of the church send a letter of condolence and a wreath to Mr. Jarvis after the death of his wife whose last wish is to build a new church at Ndotsheni, "It was one of her last wishes that a new church should be built at Ndotsheni ..." (Sen. 223). At the end of the novel, Mr. Jarvis comes again into view as a bighearted person who endeavours to evolve the valley, and then he sympathises with Kumalo, the father of his son's killer, before the execution of the murderer. At the end, Paton reinforces facets of agreement, rebirth, and reconstruction to initiate recovery after years of collapse. Hence, book three turns the days of ideal dreams into days of real practices to create homogeneity between the social classes in South Africa. Here, there is no place for symbolism but for a wide range of actions.

Similar to Paton, Morrison has divided her novel into three books, in which the aspects of reconciliation are present. In book (I), the protagonist Sethe meets her friend Paul D after

years of separation, and they begin to relate to each other the incidents they have lived during this period. Sethe tells Paul D that after her escape from the Garners' home, she has got together with a white girl called Amy Denver who has nursed her to bear her baby. To give life to a black new born is to admit his right to live as a human being, and it is a noble behaviour that transgresses all the barriers of racism and segregation. Later, Sethe continues by showing how much "She was a timely present for Mrs. Garner who had lost Baby Suggs to her husband's high principles" (Sen. 7). Mr. Garner has released Baby Suggs, Sethe's mother-in-law, because he refuses any form of slavery. Additionally, he has given names to his six black men since he sees them as real men rather than niggers. Hence, Morrison has created scenes that illustrate situations of "...the rebirth of black identity..." (Piotrowska, 2005, p. 1) and acceptance of the other to establish a sense of reconciliation. Morrison brings into play Mr. Garner, the white abolitionist, the man of principles, and the rebel against the unfair laws of the American society during the 19th century to transmit her personal convictions. In such a way, Morrison and Paton have introduced similar ideas by means of well-selected characters. After the death of Mr. Garner, everything has changed and the slaves have undergone harsh, unfair treatment from Mr. Garner's brother and nephews. Morrison shows aspects of white supremacy which "...originates primarily in the degradation of black bodies in order to have control over them, which is best done through persuasion that their black bodies are ugly" (West 2001, p. 122). The protagonist Sethe has suffered a lot, and she "...told Mrs. Garner on em. She [Mrs. Garner] had that lump and couldn't speak but her eyes rolled out tears"(Sen. 12). They are hot tears that come from an anguished heart of a white lady to express her sympathy with her slave whom she considers a daughter of her. Morrison has come back to the evil forces, the white racists who undervalue the black race in opposition to the minority of abolitionists who struggle to change the clumsy system of slavery. Afterwards, she returns to exemplify the notion of reconciliation with other white characters like the Bodwins' family who has offered a house for Baby Suggs and many other things to the new fugitive slaves including Sethe. The house is used to signify protection, peace, and tranquility, and helping the new fugitive slaves is to pick them up from the darkness of slavery to the lightness of freedom. Thus, Morrison is similar to Paton in that they have used many instances of reconciliation in the first book of their novels, where white characters are engaged in supporting the protagonists Sethe and Kumalo. Using the facets of reconciliation, both writers have rewritten the histories of the oppressed blacks in South Africa and United States as an alternative to the official historical records (Vega-Gonzalez 2004, p. 141).

Morrison has employed features of reconciliation in the second book of her novel, where Sethe, the protagonist, remembers the preachers and the newspaperman who have come to pray for her and to assist her. She also remembers the difference between the schoolteacher and Mr. Garner in treating the slaves, "Talking soft and watching hard. He [schoolteacher] beat Paul A. Not hard, and not long, but it was the first time anyone had, because Mr. Garner disallowed it" (Sen. 140), and how much she has loved Mrs. Garner, exactly like a mother of hers. However, Morrison's use of the theme of reconciliation in book two is not recurrent and symbolism does not emerge as it is the case with Paton. Lastly, unlike Paton who has provided various explicit examples of reconciliation in book three, Morrison has shown only one case, when the white Mr. Bodwin himself has driven a cart down Bluestone to take the black Denver to work in his house. The author sustains facets of identity, meaning, and self-worth to the oppressed blacks. While in book two and three Morrison highlights the wrestling between the white racists and the abolitionists, where each entity tries to impose itself, Paton gives emphasis to the power of abolitionists.

3.2. Biblical Allusion

Biblical Allusion is the most prominent theme in both novels: *Cry, The Beloved Country* and *Beloved*. Both writers have created a sense of reverence for their works through their use of Biblical names, extracts, expressions, symbols, and practices. As a starting point, Alan Paton has interwoven the theme of biblical allusion within his novel to reflect his beliefs as a Christian devout. Most of the characters' names are drawn from the Bible, including: the protagonist Stephen Kumalo, his son Absalom, and his grandson Peter, John the brother of Kumalo, and James the father of the murdered Arthur Jarvis. Paton gives the name Stephen to the protagonist and attributes the role of saving and guiding the people of Ndotsheni to him. Stephen Kumalo is given the function of a priest to underline the value of religion in a good leadership and to direct him and his community to the right path. Likewise, God has chosen Stephen to preach the Christian faith and to help restore a complaint towards a group of Jews, who have neglected to give a daily distribution of food to their widows. The writer shows also an antagonist from the same family. Absalom, the protagonist's son, is the anti-protagonist who has rebelled against his father's principles and teachings and caused a great angst to his family. Accused as a thief and a killer, Absalom's fate is execution. In the Bible, Absalom is the son of King David who has rebelled against his father and has been killed by Joab. When king David has heard the news, he has uttered the famous cry: "My son Absalom, my son, my son Absalom! Would God I had died for thee." (Samuel, 1974, pp. 9-33). The choice of Kumalo's son to be his antagonist adds more bitterness to the events and requires more challenge from the protagonist. Furthermore, Paton has used the character James Arthur to lead the people of Ndotsheni towards progress in the same way James in the Bible has led the early church in Jerusalem.

In addition to the characters' names, the writer engages the agents in book one of his novels in a continuous process of highlighting the religious aspects, either in their sayings or behaviours. "My dear brother in Christ..." (Sen. 10), "I shall go and pray in the church" (12), "Tixo, watch over me, he says to himself" (Sen. 18), "Msimangu preaches in Ezenzeleni" (Sens. 80-81-82). In the two last examples, Paton sheds light on two features of religion, that of the indigenous Africans, and that of the Europeans. In the former example, Kumalo implores the South African God *Tixo* to help him when he has felt lost in Johannesburg. Although he is a priest, believing in Christianity, Kumalo is also a native South African whose African traditions run in his veins and arise whenever he is in awful situations. In the latter example, three pages are devoted to envelop the context of preaching, where many priests of various races are praying together under the leadership of the black priest, Msimangu. The author, therefore, underlines the role of Christianity in sustaining relations of brotherhood, in eradicating differences, and in mitigating people's torment. For Paton, the church is the home of the friends of Christ, a supernatural family united in the worship of God in a shrine where temporal distinctions of race or class or sex are transcended (Bloom 2004, p. 47). Paton has introduced some quotations from the Bible (pp. 81-82) to evoke conviction and to support the faithful atmosphere. As it is noticed, Paton's style in this book is based on authentic activities that indicate biblical allusions. Furthermore, they are the black characters that are devoted to act whenever there is a religious event, which implies the high value of spiritual practices among the native South Africans.

Book (II) contains a set of biblical references which are less in number than book one. The major reference is in Arthur's article which discloses the core principles of Christianity that calls for brotherhood, equality in gifts, treatment, and rights. Later, Paton speaks of feelings of regret that crop up when Absalom prays to solicit God's forgiveness after the evil deeds he has committed, saying that: "I prayed for forgiveness" (Sen. 143). The idea of admitting one's mistakes stretches to influence the priest Msimangu who confesses that he is a weak and sinful man, and it is God's mercy which empowers and pardons him. These two last

examples are encoded messages through which the writer transmits an important principle that any Christian should believe in, that is, “Forgiveness is the crown of Christian ethics” (Asein, 1974, pp. 53-63). The other aspect of biblical allusion is when a clergyman in the Annual Synod of the Diocese of Johannesburg delivers a speech that tackles the black strikers’ problems in the sentence: “The days seem over when Synods confined themselves to religion and one of the clergymen made a speech about the matter” (Sen. 163). In this sight, the author brings to the surface the role of the clergy’s members in aiding people either in religious or social matters whenever they encounter troubles. To sum up, book two of Paton’s *Cry, the Beloved Country* has less biblical allusions than book one which emerge throughout the characters’ speech acts.

Paton begins book three with the scene of Kumalo’s comeback to Ndotsheni and then his praying asking God’s forgiveness and wishing a better future for the population of the valley and all South Africa. Here too, there are two pages that are dedicated to describe Kumalo when preaching to his community, which reflects the writer’s effort to stress the importance of religious practices and to create a solemn atmosphere of faith. In a conversation between Kumalo and a friend of him, the friend states that: “I have never thought that a Christian would be free of suffering, umfundisi”(Sen. 193). This is an affirmation about the heart of Christianity, that is, human beings are created to face obstacles and to bear pain. It is at the same time a try to encourage the disappointed Kumalo who soon after recognises that Lord’s greatness makes dreams come true: “...the power of God could bring about such a miracle...”(Sen. 199). He becomes strongly convinced that good men’s works are the necessary vehicles for the miracles God is called upon to perform (Bloom, 2004, p. 42). These men are God’s slaves whom Kumalo calls angels. This is shown in his conversation with the agricultural demonstrator about Mr. Jarvis’ grandchild, “...he was an angel from God”(Sen. 216). The latter quotation employs symbolism when referring to the child as an angel, a word that signifies innocence, goodness, and purity. Besides, it implies that God has answered Kumalo’s pray by sending this child to foster life in the valley of Ndotsheni. Paton ends by Kumalo’s imploration to God to aid his son in the day of his execution though he knows that his son is a sinful person. The writer emphasises the fact that God’s mercy removes all evil deeds and his forgiveness transcends all sins. A few number of biblical references, but deep meanings and messages conveyed through direct or symbolic ways are the characteristics of book three.

Like Paton, most of the characters’ names in Morrison’s *Beloved* are derived from the Bible. Still, Sethe, the name of the protagonist, comes from the Christian and the Egyptian doctrines, which creates a kind of hybridity. Sethe is a major God in ancient Egypt with powers of both a human being and an animal or a bird. In Christian societies, Sethe is unique as a name for a female slave for the reason that it is derived from the names of Bible males. All the preceding explains Morrison’s choice of the name Sethe that adds to the masculinity of her character through her ability to overcome the tragedies and the challenges she encounters. In this light, Kumalo, Paton’s protagonist, and Sethe, Morrison’s heroine shares the quality of spiritual power that originates from divine sources and which helps them to transcend life obstacles. Another way in which Morrison is similar to Paton is in the selection of the anti-progonist. First, the name of the antagonist is drawn from the Bible. It refers to a love relationship between a king named Solomon and a girl, yet in the novel it denotes a mortal, immoral love between a mother and her daughter. Second, Morrison has preferred to appoint *Beloved*, the protagonist’s daughter, as an anti-protagonist that rebels against her mother like Absalom has done with his father Kumalo. In such a way, the protagonist Sethe undergoes more complex experiences necessary to the progress of the novel’s events like Kumalo whose antagonist is his own, unique son. The other major character in *Beloved* is Baby Suggs Holy, Sethe’s mother-in-law, who closely resembles James Jarvis in *Cry, the Beloved Country*. Baby is a

symbol for Jesus because she has organised a feast of blueberry pies and has fed about 90 persons by means of the blueberry pies. Likewise, Jesus has fed a huge crowd from two fish and five loaves of bread. Moreover, Baby has washed and taken care of Sethe's feet like Jesus who has washed the feet of his disciples. Baby in the novel is the woman who has lost some of her sons by murder, and later she plays the role of a guide of the black community to improve themselves. Correspondingly, James, whose name originates from the Bible referring to Jesus' brother, has lost his son by assassination, and he has played the central function in leading the black community of Ndotsheni into progress. Yet, Baby Suggs appears as a spiritual guide while James Jarvis emerges as a secular leader.

In both novels, Paton and Morrison display a large number of biblical allusions. Starting by the epigraph which comes from the New Testament, book one of *Beloved* includes the largest majority of Biblical references that wave between speech acts and explicit actions, like: "Be thankful, why don't you?" (Sen. 3), "...God bless her" (Sen. 5), "When Denver looked in, she saw her mother on her knees in prayer, which was not unusual" (Sen. 12), "She helped Sethe to a rocker and lowered her feet into a bucket of salt salt water and juniper" (Sen. 67), "...from the Bible Lady Jones used as a textbook..." (Sen. 74). The previous extracts and many others illustrate the fact that religion is a social frame for the black community as it is in Paton's novel. In one of the scenes, Morrison shows Paul D as a loyal friend who sacrifices his life to save Sethe from dangers. He is the sustainer of the protagonist Sethe to relieve her wretchedness. Similarly, Paton has appointed Msimangu as a faithful friend to the protagonist Kumalo and a reliever of his melancholy. In another context, Baby takes Sethe and her baby to the African Methodist Episcopal church (AME) to baptise the new born baby. The author tries to attribute purity and faith to her characters and to portray the African-American church as a source of consolation and personal affirmation within the community (Mardberg 1998, p. 122). In this light, Morrison and Paton resemble to each other in bringing to light the major role of African religious beliefs and denominations in maintaining the social system of blacks. Whilst Paton accentuates the Christian church to unify the black and white South Africans, Morrison puts stress on the African-American church to bring the lost blacks back to the community. The uncalled, unrobed, and anointed Baby Suggs preaches her community with the presence of children and calls attention to blacks' self-esteem as human beings who can receive God's love and satisfaction. She calls for "[A] spiritual resistance were people ask not for God's forgiveness but for God's recognition" (Connor, 1999, p. 72). The presence of children is to bring all the individuals back to the unification of the community and to transfer the Christian heritage from the ancestors to the descendants. Baby, who represents Jesus Christ to her community, is "The storyteller, the preserver of the past and the strength for the future" (Mardberg 1998, p. 122). In relation to this, Morrison has exemplified the transmission of Baby's teachings to Sethe who has kept the religious traditions of her mother-in-law and immersed in deep praying to atone for her sin like Peter the disciple of Christ who has shown his regret after committing a sin by walking on water. The following quotation "When the four horsemen came—schoolteacher, one nephew, one slave catcher and a sheriff—the house on Bluestone Road was quiet they thought they were too late" (106) is a Biblical allusion to the four horsemen who are the major part of the scenes of the last judgment. The coming of the schoolteacher and his men refers to difficult moments where Sethe and her children will be taken and then sentenced to a particular punishment. Through this description, the writer evokes emotions of fright and terror similar to those of the last judgment.

Unlike Paton, Morrison employs many elements of symbolism in the first book. For instance, the extract "Us three" (Sen. 54) refers to the three inseparable women: Sethe, Denver, and Beloved who make up black female trinity of sorts and possess certain strength among them. This latter stand for the Biblical trinity of strength: Godhead (Father), Son, and

Holy Spirit to signify a very close relationship between the family members and reveal the fact that even black people can possess divine traits as white people can. Another example of symbolism is “Lay em down, Sethe. Sword and shield. Down. Down. Both of em down. Down by the riverside”(Sen. 61). Here, the river refers to life but at the same time an end in death. Immersing Sethe in the water of the river is an archetype for Baptism which is a Christian rite symbolising purification or regeneration and admission to the Christian church. The previous quotation implies the idea that Sethe is between life and death since she is living peacefully in Baby Suggs’ house, but she is also threatened by the coming of a schoolteacher to take her back to slavery which represents death for her. In addition, her immerse in water is a kind of purifying her from the future sin when she kills her daughter Beloved to save her from slavery. These cases of symbolism and many others in book one mirror Morrison’s complex style which originates from tackling multifaceted issues, using strategic attacks on innocent readers who seek for simple, superficial works. In her writings, she addresses the intellect, critical minds. Indeed, either Paton or Morrison have focalised on book one to underscore the theme of Biblical allusion in their effort to present the characters, in particular, the protagonists as faithful Christians whose faith has guided them to the right path and a better life.

Moving to book two, there is approximately the same number of biblical references in Paton’s and Morrison’s novels which are not as much of book one for both. Another way in which Morrison resembles Paton is in expressing the belief that human beings are weak and it is the power of the Lord that fortifies them to accomplish their duties, in the sentence: “...he would rely on the power of Jesus Christ to deal with things older...”(Sen. 120). Later, she shows that being a good Christian does not mean just knowing the teachings of Christianity, but it requires putting these teachings into practice as well, in the same way Paton has exhibited this idea. Moreover, both Paton and Morrison have shown that sinful people need to pray to ask God’s pardon which is a call for regret after evil deeds and a kind of emphasising spiritual aspects that relieve the rising issues. Morrison has also given birth to African beliefs in the conversation between Stamp Paid and Ella when they have broached up the issue of reincarnation. The coming back of the spirits of dead but not murdered people is a core principle of the African system of beliefs. Yet, the writer presents Beloved who has been killed by her mother as a reincarnate spirit, which is a paradox through which Beloved revenge herself from her mother and from the community that has not warned her family about the coming of the schoolteacher. As it has been noticed, book two in both works is concerned with highlighting religious aspects through the characters’ verbal communication. Still, Morrison employs a symbolic element in the citation “Spirit willing; flesh weak”(Sen. 121) which alludes to Jesus Christ who, after his betrayal by Judas Iscariot, has withdrawn from his disciples to Gethsemane, a small olive grove situated on the Mount of Olives, just outside Jerusalem, on the eve of his crucifixion. In the novel, Stamp Paid, on the eve of his visit to Sethe, suffers from bitter feelings similar to those of Christ because he fears that she will blame him after a long time of abandon. In this context, Morrison portrays the bitter suffering of faithful people whenever they ignore to give a helping hand to others. She touches the individual’s self-consciousness in order to inspire senses of responsibility towards people in need.

The last book in each novel comprises a set of Biblical references that vary between speech acts and real practices. Yet, they are more frequent in *Beloved* than in *Cry, the Beloved Country*. At the beginning of the book, Morrison uses an extract from the Song of Solomon “I AM BELOVED and she is mine” (Sen. 151) in her attempt to deepen the odd, immortal relationship between Sethe, the mother, and Beloved, the daughter. It is to depict Sethe and Beloved as forming one identity with two aspects, the ruler who is Beloved, and the ruled who is Sethe. Such a relation comes into view when the mother seeks the forgiveness of her

daughter, who in her turn, looks for revenging herself. The writer has followed the description of Beloved's bad treatment of her mother with a set of instructions about honouring one's parents. Therefore, she is stressing the Biblical teachings in establishing successful social ties, starting from the family members. Two common scenes Paton and Morrison have created when the characters pray imploring God to guide them in the difficult situations and to substitute the hard moments by sweet days. Here, both writers are reinforcing the significance of spiritual relationships between the Lord and his slaves since it is his willing that controls everything. In the quotation "A woman dropped to her knees. Half of the others did likewise"(Sen. 182), the women of the community come to exorcise the evil reincarnate Beloved using a mixture of African and Christian practices. Hence, Morrison brings to sight the African beliefs in which the comeback of evil spirits is a chief concept. She is presenting the black community as the inherent of the African folklore and the acquirer of the American society's Christianity. Over again, symbolism is brought to the surface in "They called me Joshua" (Sen. 164) in Morrison's book three to transmit a sense of integration after years of disintegration since Joshua is the mediator between the two banks of the Ohio River, the bank of slavery and that of freedom.

3.3.Nation Healing

Like the topic of reconciliation, nation healing is not an omnipresent topic in African and African-American literature. Nation healing appears in different facets in Paton's and Morrison's novels to discuss the fact of being together, working hand in hand, forgetting all the differences between us just to heal the injuries of the past. In *Cry, the Beloved Country*, book one encompasses elements of nation healing that take the form of predictions, speech acts, and real practices. In the citations "There are some white men who give their lives to build up what is broken"(Sen. 25), "So he said again, my friend. rebuild a house"(Sen. 96), Paton dusts off the fact that there are some white abolitionists who rebel against the clumsy system of Apartheid. Paton tries to change the negative idea about the white South Africans who are viewed as authoritative enslavers into a more positive impression. He also forecasts for a lighter future whenever solidarity between whites and blacks takes place "I see only work for it" (Sen. 37), which is an indirect call to unification between the two distinct races. Paton has inserted nation healing elements right from the beginning to provide solutions to the increasing number of crimes between the blacks, putting the responsibility on the shoulders of whites to launch these improvements. It is also a hint for the readers to expect a less tragic end. In fact, the solutions Paton has suggested reflect his own efforts in the Diepkloof Reformatory where he has introduced innovative, effective reforms in order to rehabilitate the black delinquent youths from slums.

Paton has favoured to introduce nation healing features in books one and three but not in book two. In book one, he has employed features of nation healing to arouse hope. In the third book, senses of recovery are generated to reduce the intensity of incidents in the preceding parts and to direct the events towards a happy end. Book three of his novel is dominated by symbolic facets of healing. It opens with the visit of Arthur Jarvis' son to Kumalo in his church. The small white boy "...smiled at Kumalo and raised his cap..."(199), and he has used the Zulu language in his discussion with Kumalo. All these events imply the fact that the small children are the heirs of their parents' ideas and beliefs, and this child has inherited his father's principles of brotherhood and equality. Subsequently, the child plays the role of a mediator between his grandfather and the people of the valley. Mr. Jarvis decides to enhance the situation by providing the black poor children with milk, building a dam, and sending an agricultural demonstrator to teach the farmers of the valley the new agricultural techniques. Therefore, this child stands for hope, recovery, and prosperity, the reason why he is hailed as an angel from God. In this vein, Edmund Fuller (1959, pp. 94-99) explicates that the children who come into sight, Kuluse' s child recovery, Gertrude's son and the coming child of

Absalom represent a readiness for change, a willingness to create a new kind of life for all South Africa. Paton, accordingly, places his hopes on the younger generation to reconstruct what has been destroyed. In another quotation, "There is ploughing in Ndotsheni..." (Sen. 225), plough is a sign of a new life, rebirth after death that occurs when Mr. Jarvis and the inhabitants of Ndotsheni put hand in hand and defeat the conflicts between them. The previous symbol is used to stress the importance of unification between South Africans, both whites and blacks as a key to develop their beloved country. The last aspect of symbolism is at the end of the novel where the antagonist Absalom is hanged. Through this symbolic element, the writer conveys the idea of the end of vices and the beginning of virtues. Apart from symbolism, the author has employed Mr. Jarvis to show a central feature of nation healing. It is when Jarvis, the father of the murdered, encourages Kumalo, the father of the murderer, on the eve of Absalom's execution. In this scene, Paton shows the extreme point that human forgiveness can reach. He accentuates once more the idea that it is not through anger, or self-assertion, but through mercy, reconciliation, and recognition of the needs of others, through selfless love, that progress is made and justice accomplished (Bloom 2004, p. 21).

Though Morrison has developed the theme of nation healing just in the last book of her novel using some examples, there are still many similarities between her and Paton. She has used symbolic as well as non-symbolic facets of nation healing. In the two following extracts "...and pot after pot of green leaves..." (Sen. 171) and "Apple green bloom" (Sen. 174), symbolism appears in the use of the green colour which Morrison has employed to create a peaceful atmosphere after long times of fear and to inspire optimism after pessimism. Afterward, the author has depicted the way Sethe and her daughter Denver have run towards the community and left Beloved behind them. This action signifies a rush to the luminosity of future within the community, with no room for the gloom of the past within isolation. In fact, it is the writer's goal in this work to demonstrate to her reader that collectivism is the first step in eradicating the national oppression and class exploitation of African people (Mbalia 2004, p. 88). Hence, the message behind using symbolic features of nation healing in *Beloved* are the same with those of Paton's *Cry, the Beloved Country*, that is, solidarity is the solution to any dreadful situation. On the other hand, nation healing facets continue to appear in the form of actions. Denver decides to break the isolation she and her mother are living, so she visits one of the black community women, Lady Jones, her previous teacher to ask her for help. As a result, the community has provided them with baskets of food, then, the women have come to exorcise the evil ghost Beloved from Sethe's house. The author arouses over again notions of integration of the lost individuals within the unity of the community as a major feature of nation healing. Morrison has used Denver to play a critical role in the reestablishment of relationships between the members of the community and her family and to bring renewal in the same way Paton has employed Jarvis' grandchild to found friendly ties between the inhabitants of Ndotsheni and his grandfather and to introduce revival. Similar to Paton, Morrison has chosen to close the misery of the protagonist by the disappearance of the antagonist who is her daughter. Such a scene is generated to put an end to the cruel deeds that Beloved has committed towards her mother and to initiate a better life. Equally, Paton and Morrison have chosen to make the children of the protagonists their major antagonists in order to add more tragic tones and atmospheres to the events of the novels.

4. Discussion

Reconciliation, Biblical allusion, and nation healing are the three elements we have chosen to compare between Paton's *Cry, the Beloved Country* and Morrison's *Beloved*. Throughout the foregoing analysis, it is apparent that the shared elements of comparison are not improvised but predetermined to attain specific objectives. The three themes are prominent in each novel, which support the fact that they do not randomly come into sight. Both Paton and

Morrison have developed the theme of reconciliation in their attempts to report paramount historical facts in the history of South Africa under the apartheid system and the United States during the 19th century. They have drawn attention to the abolitionists, the groups of white people who have rebelled against the malevolent laws of their communities and strived to realise justice and eradicate segregation between whites and blacks. The latter objectives reflect the writers' own aims behind writing their novels as peaceful means of struggle. Hence, their novels are tools to spread out their personal beliefs and philosophies. Additionally, introducing the theme of reconciliation creates a kind of balance between vices and virtues, between darkness and whiteness.

Biblical allusion is the second topic treated by Paton and Morrison, and it is the most frequent theme in either novels. Paton is a Christian devout who has assimilated the principles of Christianity and practised them in his mundane activities in particular in his writings. He has referred to these principles in his novel to remind the readers about the teachings of Christianity which ensure the individuals' happiness, and to give them lessons by means of the Biblical fables that can serve in their daily life. In such a way, Paton has created his own Bible to convey his religious beliefs to a wide range of people all over the world. Since he has grown up in South Africa, Paton has recognised the different religious concepts of the indigenous inhabitants that he has shown when speaking about African Gods. On the other hand, Morrison has inserted a lot of Biblical elements which are mixed with African beliefs and activities. Morrison is not a Christian devout like Paton, but the recurrent emergence of Christian ideas is to put the story of the novel in the appropriate context of the 19th century which has witnessed the founding of several indigenous American denominations, where religion has played the foremost role in the different aspects of life. Moreover, Morrison, as an African descent, is influenced by the African myths and folklore that she has brought to the surface on many occasions during the development of the events. In both novels, the authors have introduced African beliefs to stress the difficult situations the characters live and their strong need for help. The use of the Bible as a stylistic basis for either novels serve in generating feelings of earnestness and quietude in the characters which helps them to face the obstacles.

An important facet of Paton's and Morrison's novels is the topic of nation healing which is more stressed with the former than the latter. The emergence of recurrent aspects of healing and rebirth in Paton's *Cry, the Beloved Country* is due to his attempt to create a novel of social protest and reconciliation by means of linear development of nation healing facets from predictions to real practices. However, Morrison's *Beloved* is a gothic fiction, derived from real historical events, which requires more tragic than healthy tones. Therefore, lightness in Paton's novel has a considerable value comparing to darkness; on the other hand, Morrison's novel shows some balance between darkness and lightness that originate mainly from features of reconciliation throughout the work. The writers through the use of features of nation healing want to transmit their dreams of justice and equality between blacks and whites. They foretell a better future where blacks will get their rights, and all the members of the society will work hand in hand to rebuild what has been ruined. Paton and Morrison also try to convince the readers that unification rather than disintegration is the key for any enhancement. The ideas of collectivism and integration within the community are stressed in Paton's novel between two different races, at a national level; whereas, they are emphasised at the level of the black community in Morrison's *Beloved*. Furthermore, in the two novels, nation healing is employed to spread out a sense of optimism after long times of despair.

There should be certain connectivity between the three themes in each novel since they are predetermined from the outset. The themes build upon each other and sustain each other in a supportive manner. Reconciliation takes place as a result of the characters' conviction in the principles of Christianity that emphasise brotherhood and equality between races. Guided by

faith in the divine, the characters show behaviours of agreement and reconciliation that affect the sequence of events in a way that generates aspects of justice, forgiveness, and solidarity. Subsequently, collectivism engenders progress, which directs the events towards recovery, renewal, and nation healing at the end. Biblical references, therefore, are the cornerstone for the emergence of the facets of reconciliation as well as nation healing.

5. Conclusion

Drawn from the African and African-American cultures, and categorised as modernist novels, Paton and Morrison immerse in a revision of historical episodes clothed in fiction. Using direct and indirect styles, symbolism, metaphors, and spirituality, they purposefully generate the themes of reconciliation, biblical allusion, and nation healing. Showing some differences but many similarities, the two novels are built on an interrelation between the three themes, where the characters are the agents that give birth to events, climaxes, and then end all under the influence of the previous interrelation. A balance in lightness and darkness or more luminosity than gloom are the general atmospheres of the novels.

As we have seen, the authors have used an amalgam of symbolism, speech acts, and actions to discuss the three elements of comparison. They have persistently integrated them in the pattern of their novels with the intention to convey specific messages. Either for Paton or for Morrison, reconciliation is a record of the historical past of South Africa and the United States. It is a kind of settling agreement between two wrestling races, the blacks who represent the enslaved class, and the whites who denote the enslaver class. This agreement comes forward when the writers devote a group of white characters to bear the torch of change and call and do to establish the equality Paton and Morrison aim at realising. Furthermore, it is reconciliation which has balanced the nasty beliefs of the majority of whites to the noble principles of the minority of white abolitionists.

In relation to Biblical allusion, a critical eye can deduce the value of religion and faith the writers believe in, which explains the mass of Biblical references employed comparing to the other themes. Similar to each other, Paton and Morrison have exhibited two types of religious features, the Christian doctrine mingled with African beliefs. The former feature emerges only when the writers want to emphasise the critical situation the protagonist is in, which urges him to look for help from any source. The latter feature, however, expands to all aspects of life including difficult times. Besides, we have noticed that Biblical references provide the characters with sufficient power to resist evil inside and outside themselves. While it comes into sight only in the last book of Morrison's novel, nation healing is omnipresent in Paton's *Cry, the Beloved Country*. The recovery of their nations and the rebirth of beautiful things are the dreams Paton and Morrison have introduced to the readers through their use of the theme of nation healing. Moreover, the authors have employed some nation healing facets to tackle the issue of individualism and community where they have argued that any achievement of a given social group is based upon a collaborative work.

With regard to the connectivity between the three themes, we have concluded that they are interrelated and Biblical allusion is the basis upon which the other themes are developed. This connectivity has a great impact on the characters, the events, and the end. It is the characters' strong faith, which is reflected through the frequency of biblical references that inspires quietude and self-confidence to continue the wrestle. This faith has engendered feelings of agreement and aspects of reconciliation which, in their turn, have alleviated the intensity of events and directed them towards a less tragic end, full of hope, recovery, and whiteness.

In conclusion, our comparative study has served in answering our major problem and the sub-problems that we have stated at the beginning of our study. It has helped us to see the

works of Paton and Morrison from a different corner and to provide a new vision of the African and African-American literature themes. Undeniably, this humble work is just a slight effort to highlight some aspects of two terrific novels: Paton's *Cry, the Beloved Country* and Morrison's *Beloved*.

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Amina Saker¹
Faculty of Arts and Foreign Languages
University Ali Lounici, Blida 2, Algeria

CHASING TRAUMATIC SHADOWS: THE ROLE OF MEMORY IN THE REINCARNATION OF THE SELF IN CHIMAMANDA NGOZI ADICHIE'S *HALF OF A YELLOW SUN*

Abstract

This paper endeavors to have a postcolonial reading of a third generation Nigerian trauma novel *Half of a Yellow Sun*; It aims at demonstrating how Chimamanda Nguzie Adichie's work could be read as a sophisticated postcolonial traumatic chronicle whereby the writer weaves national and personal traumatic historical memories with fiction. Basically, Adichie documents the 1967 to 1970 violent war inflicted upon the Igbo people in post-independent Nigeria. Using the doctrines of postcolonial and trauma theory and with emphasis on the role of traumatic memory in the reincarnation of the self, this paper argues that apparently because of the impact of the inherited Biafran crudest realities and memories on the writer, Adichie's traumatic experiences as a child are assumed to commensurate with the portraits of her characters to some extent. In the same vein, this paper also sheds light on the trauma of the major characters like Olanna "the educated lady", Ugwu "the subordinate identified boy with his master", and Richard "the writer of the book" taking into account the linguistic processes through which they could successfully struggle their traumatic memories. In the main, the practice of writing and narrating trauma is to be very significant to all of them as to adapt and work through these shadows and later reformatize their lost selfhood. Adichie's traumatic retrospect and self reincarnation prospect is the main issue of this paper as an important process of unburdening, healing and reviving.

Key words: Biafran War, *Half of a Yellow Sun*, Memory, Trauma, the Self

1. Introduction

Although several attempts depicting the human jungle-like complexities and predicaments have traditionally dominated literary epochs, several contemporary fictional writers become more associated with deeper compelling psychological enigmas and identity chaos. Indeed, a harmonic intersection between the several psychological attentions namely "the trauma quandary" and the literary discourses and criticisms seem to be extensively enhanced and plausibly portrayed in the contemporary age literature particularly in the postcolonial African literature. Roger Luckhurst in this vein states that "trauma has become a paradigm because it has been turned into a repertoire of compelling stories about the enigmas of identity, memory and selfhood that have globally saturated modern life" (Luckhurst, 2012, p. 9). Indeed, though its Eurocentric emergence in the field of psychology and psychoanalysis, crucial existentialist concepts like identity, memory and selfhood, as Luckhurst states, could emerge in the contemporary postcolonial literary repertoire for most people were post-war traumatized.

The trauma quandary thus, though dominated by Eurocentric views and experiences, should be recognized by the limits of its applicability. As a matter of fact, any postcolonial reader who comes at Freud's psychoanalysis theory of trauma looking for insights is faced with the difficulty to apply his theories on non-Western contexts and civilizations namely the African

¹ Email: Amina.saker4@gmail.com

one. Several critics do argue the complex and the contested relationship between trauma studies and postcolonial criticism, and the limitations the conventional trauma theory poses. They tend to shift the attention from the Eurocentric authority to the potential prospect to create a decolonized trauma theory that, though its Eurocentric belonging attends to and accounts the suffering of the non-western nations, broadly defined as cultures beyond the West. In his book *“Postcolonial witnessing”*, Stef Craps interrogated the move beyond a Eurocentric trauma paradigm. He tends to challenge the canonical theorization and bias by representing the postcolonial case against trauma theory and construct a thoroughly decolonized trauma thesis.

Craps advocates that though its laudable ethical origins that tended to create a cross-cultural solidarity, trauma theory has failed to accomplish that aim and to exhibit the suffering of the non-Western others namely the African history. Accordingly, he sees that founding trauma theory publications have failed on at least four counts : “they marginalize or ignore traumatic experiences of non-Western or minority cultures, they tend to take for granted the universal validity of definitions of trauma and recovery that have developed out of the history of Western modernity, they often favor or even prescribe a modernist aesthetic of fragmentation and aporia as uniquely suited to the task of bearing witness to trauma, and they generally disregard the connections between metropolitan and non-Western or minority traumas”. ([1], p. 2)

Particularly, and following the decolonizing project, the postcolonial traumatic enigma and its complexity becomes an African literary fascination that interweaves the unconscious and pathological sides of the psyche with the postcolonial quandaries of identity search and selfhood reincarnation. Because of this concern, the theme of war becomes a recurrence in several postcolonial African works aiming at giving historical traumatic accounts of the possibly inherited colonial legacies such as ethnic division and postcolonial civil wars. In doing so, writers went beyond the conventional literary norms by creating traumatic chronicles full of traumatizing, deforming, picturing grotesque and painful images in the eye of the innocent which leave unforgotten prints in the very core of the identities. In such novels, enduring war memories and echoed screams seems to break the interpersonal and the intrapersonal connections of the self in such a way that, as Beldwin argues “to speak about it, you would need the tongue of a God”. (Beldwin, 2001,p. 1). However, after the blood is shed, after the screams are echoed, after the tears are restrained unto forgiveness, most traumatic accounts are hope-ended showing that the traumatized humankind can overcome this quandary, restore lost identities and move from surviving to healing and living. Thus, the open wound of trauma is still in blood and the risk of remembering is permanent, but the broken self must be reconstructed.

Accordingly, the third wave of African writers’ thought seems to share similar pertinence. An author like Chimamanda Nguzie Adichie exposes how the postcolonial secession in Nigeria could yield an inner ethnic civil war whereby domestic national trauma took place. In the main, and because of the harshness of the civil war, African identities are gloomed and lost and yet African selfhood is eventually disappearing. Indeed, Adichie’s *Half of a Yellow Sun* exhibits a deep psychological traumatic interest in expressing how the fictitious life-stories of Nigerian characters like Olanna, Ugwu and Richard are suffering from post- Biafra mental disorders and identity turmoil. In doing so, Adichie’s personal traumatic involvement is paramount in portraying postcolonial Biafra trauma. Extracts like “I was born seven years after the Nigeria-Biafra war ended, and yet the war is not mere history to me, it is also memory, for I grew up in the shadow of Biafra. I knew vaguely about the war as a child that my grandfathers had died, that my parents had lost everything they owned... I was aware of how this war haunted my family, how it colored the paths our lives had taken” (Adichie, 2006, p. 3) do prove her deep involvement in depicting trauma.

Adichie then writes about traumatic experiences which have been transformed in African creative archives through significant, striking, terrific symbols and images in which the body and the lack of voicing become symptoms of an incomprehensible experience of trauma. Therefore, *Half of a Yellow Sun* is a contemporary trauma fiction perhaps for two reasons. The former obvious reason is its focus on the experience of a historical landmark in the Nigerian history: the Biafran war or the Nigerian Civil War. The latter is mainly through the inclusion of characters that are psychologically traumatized and their self-assertion collapsed due to the atrocities of the belligerent darkness. Adichie weaves her novel with traumatic scenes harshly delineated from which the horror is allowed to penetrate the selves and smash the identities. Flashbacks, nightmares, screams, fragmentations and violence diction are used with abundance. With a so profound voice of grief, those traumatic shadows become perpetuated nightmares, and in order to reincarnate their peace of mind, the writer makes an important reference to the power of pen and utterance in healing the inner wounds.

2. Theoretical Framework

Trauma as a field of study is an entirely Eurocentric scholarship. In *Beyond the Pleasure Principle*, Freud (1920) describes trauma as a mental state of disturbance of those who survived devastating events which involve a risk such as railway disasters, accidents, or the ‘*terrible war which has just ended*’ (Ibid. p. 12). Trauma and related mental conditions were first established with shell-shocked Great War veterans. Contemporary trauma theory has flourished in discourse since the publication of Cathy Caruth in 1996. In the main, the analyzed model proposed in *Unclaimed Experience: Trauma, Narrative, and History* lays the focus on trauma as “inherent contradictions of experience and language” (Balaev, 2013, P. 1).

Indeed, over the last two decades, trauma theory, though its roots in Eurocentric psychoanalysis, gained popularity among literary scholars; this was first established by the works of Kali Tal, *Worlds of Hurt: Reading the Literatures of Trauma* in 1996 and Cathy Caruth, *Unclaimed Experience* in the same year. Tal and Caruth view trauma as a theme belonging to the field of pathology and psychology; Basically, Tal seems to rely on structuralism; Caruth relies on the theory of psychoanalysis to provide a base for literary analysis. As a reference, Freud’s fundamental psychoanalytic study on trauma led to an increase of other texts in trauma theories namely Caruth’s approach on trauma studies, because her approach is referred to as the classic model by the trauma theory critics. The classic model, limited to the Eurocentric context, is an approach that treats trauma as a psychological paradox in which people experience the trauma in a daze and get the symptoms later. As a result, they are unable to discuss the cause of the trauma and its effects. The classic model derives from the concept of trauma as an “unrepresentable” event or as Caruth named it in “*Unclaimed Experience*” which she defines as “an unsolvable problem of the unconscious that illuminates the inherent contradictions of experience and language” (Caruth, 1966, p. 18).

The conventional trauma approach is based on Jacques Lacan’s concept of lacking and Freud’s psychoanalytic concept of experience as something that predates language. In short, this model describes trauma as “*intense personal suffering*” (Caruth, 1966, p. 19); Indeed, this suffering cripples the self because the trauma disables the sufferer to discuss it. Trauma as a mental wound disables the authentic self to function as it normally would; the person becomes “possessed by an image or event” (Caruth, 1966, P. 4-5), meaning that the person suffering from the trauma does not experience the event at the time, but the effects of the trauma are manifested belatedly. This manifestation of possession means that the person relives or avoids the trauma, and the same event might not affect everyone similarly. A trauma creates a gap, wherein “a force of the event” lies, which means that there is a gap between the person and the trauma that is caused by the traumatic incident. This gap is followed by impairments or ailments, both physical and mostly mental. Yet, these symptoms of the trauma are not immediate and the person traumatized seems to be unable to linguistically discuss the

traumatic incident, because during and right after the traumatic event, nothing seems to be wrong with the Self. This is known as, amongst others, the unspeakable void, inexpressible event, and other synonyms that try to describe this paradox that try to define or constitute trauma.

The focus on psychoanalysis and language enabled linguists and literary critics to use the concept of trauma in literature, despite its contradictory nature. As a reaction to this model, multiple models based on different values concerning trauma theory were established; the trauma theory has thus developed along with developments in psychology and the definition of trauma. Basically, these alternative models provide different answers for the influence of trauma on language; In other words, these models depend on social psychology and postcolonial theories for the sake of fruitfully portray and exhaustively analyze the trauma quandary regardless to the contexts. Contemporary trauma critics now see trauma theory as more than the “unspeakable” model and combine trauma theory with postcolonial setting. Trauma theory can thus be combined with the postcolonial framework in order to create a meaning with social and cultural others’ contexts. This new theoretical approach invokes different questions compared to the classic model as the new model allows for broader cultural discussions with regards to trauma and trauma theory; thus contemporary trauma theory intersects with multiple other fields namely post-colonialism and this legitimizes the fact that contemporary trauma theory contextualizes the trauma to the event and to the person.

Growing responses to cultural trauma theory in postcolonial criticism manifest the ongoing appeal of trauma theory despite the fact that trauma theory seems inadequate to the research agenda of postcolonial studies because some inherit fundamental issues: its Eurocentric orientation and its inherent canonical binary oppositions. In the dialogue between trauma theory and postcolonial literary studies, the central question remains whether trauma theory can effectively be “postcolonialized” in the sense of being usefully conjoined with postcolonial theory. Indeed, core concepts and tenets of cultural trauma theory may contribute to a clearer understanding of the issues currently at stake in this developing relationship between trauma theory and postcolonial literary studies. It engages a comprehensive, conceptualization of the colonial presence and oppression and the postcolonial legacy of trauma and formulates possible directions in which to expand trauma’s conceptual framework, in order to respond more adequately to postcolonial ways of understanding history, memory and trauma and the loss of identity. Postcolonial trauma literature thus serves the quest for africanness in the purely postcolonial African literature that should be the urgent preoccupation of African writers. Moreover, trauma lately has witnessed a reshaping of the field as many contemporary critics challenge to rethink trauma studies from a postcolonial and globalized perspective. The complex and the contested relationship between trauma studies and postcolonial criticism characterized the contemporary scholarships. Critics and scholars tend to focus on the potential prospect of creating a *Decolonized Trauma Theory* that, though its Eurocentric belonging attends to and accounts the suffering of *Rest* “the non-western nations”, broadly defined as cultures beyond the *West*. In his book “*Postcolonial witnessing*”, Stef Craps interrogated the move beyond a Eurocentric trauma paradigm. He tends to challenge the canonical theorization and bias by representing the postcolonial case against trauma theory and construct a thoroughly decolonized trauma thesis. Craps advocates that though its laudable ethical origins that tended to create a cross-cultural solidarity, trauma theory has failed to accomplish that aim and to exhibit the suffering of the non-Western others. Accordingly, he sees that founding trauma theory publications have failed on at least four counts “they marginalize or ignore traumatic experiences of non-Western or minority cultures, they tend to take for granted the universal validity of definitions of trauma and recovery that have developed out of the history of Western modernity, they often favor or even prescribe a modernist aesthetic of fragmentation and aporia as uniquely suited to the task

of bearing witness to trauma, and they generally disregard the connections between metropolitan and non-Western or minority traumas". (Craps, 2013, p. 2)

Trauma studies as a dependant discipline to psychology and psychoanalysis emerged in the early 1990 as an attempt to construct an ethical interpretation to the various forms of the human mental suffering and injuries and their cultural and artistic representation. Born out of the confluence between deconstructive and psychoanalytic criticisms and following the footsteps of Holocaust literature, trauma's theory broadens its scope to bear witness to traumatic histories in such a way as to epitomize the suffering of the Other and this what Caruth, the prominent trauma pioneer, has suggested when stating that "trauma itself may provide the very link between cultures" (Caruth, 1996, P. 11). However, although trauma theory has fruitfully adopted various insights concerning the relationship between psychic quandaries and cultural representation, several postcolonial critics still are arguing that trauma theory cannot fulfill its promise of cross-cultural ethical engagement simply because the western canon of trauma literature has narrowly privileged the *Self* and underestimated the *Other*. Basically, Jill Bennet and Roseanne Kennedy have traced lines for a potential shift in focus of trauma studies "from a Eurocentric discipline to one capable of engaging with a multicultural and diasporic nature of contemporary culture" (Bennet and Kennedy, 2003, p. 5). Eventually and in 2008, various critiques including Gert Beulens, Stef Craps, Michael Rothberg and Roger Luckhurst have joined the call for a path-breaking and a re-direction of the field arguing that stumbling blocks in the conventional trauma theory "continues to adhere to the traditional event-based model of trauma, according to which trauma results from a single, extraordinary, catastrophic event" (Craps, 2013,p. 31). They also maintain in numerous accounts that the pragmatic model of trauma as being "a frightening event outside ordinary experience" (Kolk and Hart, 1995, p. 172) does not necessarily work for the non-Western minorities or cultures, it may serve more the western context. Particularly, such critics relied on a racially-based layer of trauma "the experience of racism" that does not fit the classical form of trauma arguing that "Unlike structural trauma, racism is historically specific; yet, unlike historical trauma, it is not related to a particular event, with a before and an after. Understanding racism as a historical trauma, which can be worked through, would be to obscure the fact that it continues to cause damage in the present" (Craps, 2013, p. 32). Thus, such a racially-oriented form of trauma that is deeply rooted in the history of slavery and colonialism would not only overwhelm the present but also pose a challenge for the conventional model of trauma.

Accordingly, taking into account the pioneering works of Frantz Fanon namely "*The Wretched of the Earth*" and "*Black Skins, White Masks*" along with his theories of "insidious trauma" and "postcolonial syndrome", Craps tends to, out of these theories, develop a special model of trauma that tend to voice the hidden non-Western nations and minorities and "address the normative, quotidian and persistent nature of racialized trauma" (Craps, 2013, p. 30). Basically, in order to decolonize trauma, an ethical consideration of the field is to be realized by recognizing the globalized contexts of the various forms of the traumatic events and the forms they take and the myriad literary works where they are represented. Moreover, this "*Decolonizing Trauma Model*" does not totally bracket off the conventional model, it rather broaden the scope to "take account of the specific social and historical contexts in which trauma narratives are produced and received, and be open and attentive to the diverse strategies of representation and resistance that these contexts invite or necessitate" (Craps, 2013, p. 5). Thus, the basic tenets of the "*Decolonized Trauma Theory*" would voice the hidden marginalized voices and consider the non-Western cultures and minorities; it would also challenge the conventional validity of the Western trauma model, provide alternatives to dominant trauma aesthetics and may further regenerate the relationship between the *West* and the *Rest*.

The quest for decolonizing trauma theory has received a significant response through works in memory studies. The work of Michael Rothberg is the best example to be taken in this vein; His *"Multidirectional Memory"* provides "cross-cultural analysis on histories of extreme violence that confront each other in public spheres" (Rothberg, 2011, p. 523). His work challenges the conventional view that sees collective memory as a competitive memory. He suggested substituting that nomenclature with a "multidirectional feature" as to be "subject to ongoing negotiation, cross-referencing, and borrowing; productive and not private. (...)."; This interaction of different historical memories illustrates the productive, intercultural dynamic that I call multidirectional memory (Rothberg, 2011, p. 3). In his essay *"From Gaza to Warsaw"*, Rothberg is more concerned with deconstructing the hierarchical approach of collective trauma pointing out that "Collective memories of seemingly distinct histories, such as those of slavery, the Holocaust, and colonialism are not so easily separable" (Rothberg, 2011, p. 524). Rothberg thus puts light on the usefulness of the multidirectional memory in preserving collective histories of minority subjects. In recent years furthermore, following the same path, a number of publications such as *The Future of Trauma Theory* and *Contemporary Approaches in Literary Trauma Theory* seek to go beyond the authoritative Eurocentric model of trauma theory and traces links between trauma and post-colonialism and suggest new avenues of research.

As discussed above, trauma has witnessed a reshaping of the field as many contemporary critics challenge to rethink trauma studies from a postcolonial and globalized perspective. Irene Visser's essay *"Decolonizing Trauma Theory: Retrospect and Prospect"* tends to establish a dialogic relationship between trauma theory and post-colonialism. For her, in order to accomplish the decolonizing project, a great openness towards the non-Western cultures and beliefs and indigenous healing rituals is required. In addition, several round-table discussions concerning the contemporary analysis of the trauma thesis took place namely the *"Decolonizing Trauma Studies"* Symposium that was held at the University of Northampton on May 15th, 2015, which featured contributions from the Symposium's three Keynote scholars Stef Craps, Bryan Cheyette and Alan Gibbs. The speakers addressed five key questions facing contemporary trauma studies and for them any critic who is willing to dig for the decolonization of trauma should answer the following questions:

1. Does the trauma studies suffer from psychological universalism?
2. Are there signs that trauma studies are becoming less Eurocentric?
3. What are the implications and challenges of a decolonized trauma theory for our understanding of our own disciplines and their relations to others?
4. How do you see the field of trauma studies developing in the future?

In addressing the issue of Western domination on the field of trauma and the increasingly compelling challenges that come from a variety of voices, Bryan Cheyette challenges the long-standing binary opposition between "the *West* and the *Rest*". He suggested that the Holocaust is an exclusively European cultural trauma and argues, like Rothberg, for a more complex examination of the overlapping histories of anti-semitism and colonialism, including an exploration of the colonial precedents for the genocidal practices associated with the Holocaust. Cheyette also argued for the decolonization not just of trauma theory, but of all disciplinary subjects and all forms of cultural enquiry including postcolonial studies itself.

In answering the central question about future directions of field, Stef Craps argues that it is worthy to mention that the potential contribution of the *Decolonizing Trauma Project* tends to shed light on "the inappropriateness and the injustice of applying western frameworks to a colonial or postcolonial situation" (Craps, 2015, p. 5), scholars and critics are now concerned with producing a concrete alternative; however more work needs to be done on the practical development of alternatives to the dominant trauma discourse. As he suggests, this requires

“specialized knowledge of other cultures and languages, of the different media and forms of expression they use, and of local beliefs about suffering and healing” [18]. His view is echoed by the editors of another recent study of postcolonial trauma fiction, who argue that theory needs to be enriched by a knowledge of social context, combining “the psychological and the cultural, in an interdisciplinary approach that draws on psychoanalysis, sociology, philosophy, and history in the study of the aesthetic representation of trauma” (Herrero, 2011, p. 38). This means that, while trauma theory has to be reformed in the light of postcolonial critique, the challenge now is to apply these insights in our practice namely in the African contexts as it is a immense context. This might in turn necessitate a shift in power from the Western metropolitan centers of academe to more localized peripheries of knowledge.

Such a Decolonized Trauma Theory is to be applied on the postcolonial African novel *Half of a Yellow Sun* as traumatic shadows seem to thoroughly haunt several sections of the novel and seem to resemble the contemporary literary techniques such as, repetition, focalization, lacunae, confusion, open, undecided and sometimes hopeful endings, and disrupted chronology. In this novel, there is often a repetition of the same terrific traumatic scenes from different points of view and that’s why we find different characters describing the same scene using different diction depending on the extent to which each character got influenced and perpetuated; Major characters like Olanna, Ugwu and Richard have been equally exposed to the same Biafran war circumstances but differently behaved and reacted. The traumatic atmosphere awakened the characters’ selfhood and made it difficult to pace up with the effortless and the passive capacity of acting as agents. The traumatic shadows of Biafra throughout the novel challenged the chronology of the story. As trauma disrupts the psyche so as the fluidity of the traumatic events are disrupted by gaps and fragmentations; also, dialogues and monologues are diversified exponentially when the post traumatic psychological turmoil takes place. The order of scenes could be scrambled and the post-traumatic memories can be hard to be situated in a clearly defined timeframe because they seem to have taken place in a temporal vacuum.

Laplanche, in discussing the possible relationship between trauma and the role of memory, advocates the idea that the original traumatic moment and its reemergence into awareness are interpreted as ‘deferred action’ or *afterwardness* (Laplanche 1999, p. 260) to elaborate its original significance and to incorporate multiple aspects of its ambiguous temporality. However, Laplanche considers that it is necessary to take into account what is not known. As the first event in the past can never be fully known, it is given to the surrounding to retranslations and reinterpretations, and there is always something left untranslated. In Laplanche’s account of Freud’s *views* temporality of trauma is opened up beyond the deterministic model towards the flexibility. Freud himself began to realize that memories are not fixed and can be subject to changes. Moreover, Laplanche goes on to describe the effects of traumatic shadows on the self and identity. The effects of traumas can be in two kinds, positive and negative: reconstructive or deconstructive. The former are attempts to remember the forgotten traumatic experiences or better to make them real and revived the lost identities through possible linguistic strategies of narrating and writing. Laplanche also summarizes these efforts under the name of fixations to the trauma and as a compulsion to repeat. Unlike this claim, the negative reactions follow the opposite aim that nothing of the forgotten traumatic memories shall be remembered and nothing repeated. These are better called defensive reactions. The principal expression is what is called ‘avoidances’, which may be intensified into inhibitions, phobias and shadows.

Dominick LaCapra, in addition, is advocating that traumatic memories can be a path for healing and self reincarnation because the compulsive repetition of acting-out of a traumatic past release inner wounds” (LaCapra, 1978, p. 121). On the other hand, Anne Whitehead investigates the so called “memory boom,” and diagnoses “the cultural obsessions” widespread with regard to both individual and collective memory (Whitehead, 2010, p. 1-2).

Because of this concern, trauma writing in the contemporary age tends to literarily and performatively exhibit how the obsessions with memory and with trauma reinforce each other; Fictional writers thus depicted vivid memory mania scenes to particularly revive moments of the trauma crisis at times when identity and selfhood come to be described as fragile and threatened by a frequent after-effect series of trauma namely trauma of war.

As discussed above, trauma theory and postcolonial criticism manifest the ongoing renewal of trauma theory despite the fact that trauma theory seems inadequate to the research agenda of postcolonial studies because some inherit Eurocentric fundamental issues. The new *Decolonized Trauma Approach* engages a comprehensive, conceptualization of the colonial presence and oppression and the postcolonial legacy of trauma and formulates possible directions in which to expand trauma's conceptual framework, in order to respond more adequately to postcolonial ways of understanding history, memory and trauma and the loss of identity. Postcolonial trauma literature thus serves the quest for africanness in the purely postcolonial African literature that should be the urgent preoccupation of African writers. OFlinn's (1975) article "*Towards a sociology of the Nigerian novel*" shows statistically that creative works from Nigeria, and in particular the South East region of Nigeria, from where Chinua Achebe comes, have enjoyed commendable boost since after the publication of *Things Fall Apart* in 1958. Nigerian fiction has continued to flourish even after the Nigerian civil war during which there was the inevitable lull in the production of novels. Names such as Chimamanda Adichie and many more make an impressive list of creative writers from that region. However, along with a tendency to inappropriate sublimation, trauma studies have also been criticized for being overly burdened by Western Euro-centralism and pathologization. Claire Stocks has shown how the canonical trauma theory originating in the 1990s is predicated on a "binary that juxtaposes the healthy, unified subject with a pathological, fractured self" (Stocks, 2006, p. 73-74), and asks how we can go beyond this and "account for subjects who do not have a singular self which precedes the trauma and to which they might seek to return after exposure to traumatic events" (Stocks, 2006, p. 77)

3. *Half of a Yellow Sun* a Literary Situation

It is worthy to note that a great deal of the novel comes from the author's imagination; Indeed, *Half of a Yellow Sun* represents an important artistic expression for Adichie not only the presence of her parents' stories was important for Adichie, but also the absence of her grandfathers. She dedicates her novel to them in the epigraph: "My grandfathers, whom I never knew, Nwoye David Adichie and Aro-Nweke Felix Odigwe, did not survive the war; My grandmothers, Nwabuodu Regina Odigwe and Nwamgbafor Agnes Adichie, remarkable women both, did" (Adichie, 2012, p. 8). "This book is dedicated to their memories: ka fa nodu na ndokwa. And to Mellitus, wherever he may be. Their non-presence in her childhood can be seen as a bodily absence which influenced her; their death was a trauma that was passed down to her through her parents "Our histories cling to us to construct and delight" (Adichie, 2012, p. 9). This statement is extracted from Chimamanda Ngozi Adichie's 2012 Commonwealth Lecture. Although there exist a huge literature written within the Nigerian space for showing the Biafran's tremendous potential for dehumanizing and desolation, its reverberations in modern African literature are signifiers for a profound social guilt. Adichie's position as a third generation historical novelist went beyond aesthetics as she minutely reveals the horrors and the consequences of witnessing those horrors from a psychological perspective; The trauma of war, a shattering experience in itself particularly when it is inflicted by African on African. Her postcolonial traumatic scene where people's selfhood and identities were extremely diminished foregrounds a proposal for understanding not the reasons underlying an act, but the reasons for the inability to react.

The unforgotten past that haunted the present inspired Adichie to write *Half of a Yellow* (2006), which won the Orange Women's Prize for fiction in 2007. This epigraph "our histories

cling to us," is as such significant that Adichie employs to intimate her motivation and legitimize her authorship and ownership of the history of Biafra: Adichie's recourse to her ancestry to conjure up the dark memories. In the main, Heather Hewett discusses Nigerian writing in her essay, *Coming of Age: Chimamanda Ngozi Adichie and the Voice of the Third Generation*". In this essay she mentions how Ngugi wa Thiongo has defined three "stages" of African literature: "the age of anti-colonial struggle, the age of independence, and the age of neo-colonialism" (Hewett, 2010, p. 5). Basically, critics have divided the literary tradition of Nigeria into three generations. Writers, who have published work before and directly after independence (1960), such as Chinua Achebe, are included in the first generation. Those writers whose work was published after the Nigerian Civil War (1966-1967), as for example Niyi Osundare, are called the second generation. The third generation includes the writers who published their works in the middle of the 1980s and this makes a strong link for her inclusion.

Adichie inherited the trauma of her parents and ancestors and this novel is an incarnation of their past, and of her own inherited traumatic shadows. This phenomenon has been discussed by scholars such as Eva Hoffman, Marianne Hirsch, Melvin Jules Bukiet and Susan Suleiman. Adichie is a witness to the testimonies of those who experienced the traumatic events firsthand. She mentions this in interviews: "My parents' stories formed the backbone of my research: for *Half of a Yellow Sun* (Adichie, 2006, p. 9). In the particular case of Adichie, the apparently goal for writing about such a historical landmarks and its aftermaths is not to represent the Nigeria-Biafra War as objectively as possible; but Adichie's project is far more personal, and deeply rooted in her individual inherited traumatic shadows. Adichie sums up her reasons in an interview. (Adichie,2006,p. 7) as she said "because I grew up in the shadow of Biafra" and "because I wanted to engage with my history in order to make sense of my present, many of the issues that led to the war remain unresolved in Nigeria today". She is involved in the goal of sense-making of an event. However, in these remarks, her personal involvement is evident. She does not necessarily want to make sense only of the past, but make sense of the relationship between "*the shadow of Biafra*", which represents her past, and her own personal present. In the same vein, in the Stanford Encyclopedia of Philosophy writing about history is mainly to "suggests the possibility of better understanding ourselves in the present, by understanding the forces, choices, and circumstances that brought us to our current situation". (Little, 2010,p. 4) ; Here, it seems that this is a reason for writing that Adichie has in common with the historian, which is made evident by the quote mentioned above. However, she remains, first and foremost, a literary author.

What Adichie stresses is her and her family's deep personal involvement in the Nigeria-Biafra War and how the effects it had on her family reverberate in her own life: "because I lost both grandfathers in the Nigeria-Biafra war, ... because my father has tears in his eyes when he speaks of losing his father, because my mother still cannot speak at length about losing her father in a refugee camp, because the brutal bequests of colonialism make me angry, because the thought of the egos and indifference of men leading to the unnecessary deaths of men and women and children enrages me, because I don't ever want to forget. (Adichie, 2006, p. 7)

4. *Half of a Yellow Sun* a Historical Situation

Adichie's *Half of a Yellow Sun* is set in Nigeria and deals with two focal periods, the early 60s and the late 60s, which are pivotal landmarks in the postcolonial history of Nigeria. In the late 60s, the country was involved in a bloody and violent inner secession, the Nigeria-Biafra War, which lasted from 1967 to 1970. Adichie shifts between these two time periods in the novel. Pursuing the linearization of the events, Adichie devotes parts of her novels to sketch the events leading up to the violent conflict on the early 60s hereby the main characters are introduced. Since the novel is a real depiction of Biafran historic tensions, it is useful to

investigate the way in which the author chooses to portray them. There are many different ways in which historical events can be approached, and depending on where the emphasis is put, a very different picture may be the outcome. In order to fully understand the Biafran crudest realities portrayed in Adichie's novel, it might be crucial to investigate the origins of the conflict and explain how it could escalate into a full-fledged civil war. For that purpose, Falola Toyin's *Colonialism and Violence in Nigeria* (2009) and Aleksandar Pavović's *Creating New States, Theory and Practice of Secession* (2007) are to be taken into account. Toyin is a Nigerian scholar who focuses on African history; Pavović's work sheds light on the mechanisms of secession, and on the violence they often entail.

Under the philanthropy disguise of bringing light to the darkest places in Africa, Nigeria came under the British colonial rule in the late 19th century and became a British colony in 1914. Nigeria's three prominent ethnic groups: the Igbo in the southeast, the Hausa-Fulani in the north and the Yoruba in the southwest formed its power though each had different cultural customs and political structures. However, because of a common anti-colonial revolutionary mind, the three entirely different ethnic groups were unified in the years of the British presence. Nigeria thereafter got its independence from the United Kingdom in 1960. Due to reasons as less fertile soil, the overpopulated eastern coast, and the search for work, the Igbo and other Easterners migrated to the northern parts of Nigeria. In January 1966 a group of Igbo riots attempted a coup, and Yoruba and Hausa political leaders were killed. The Igbo General Johnson Aguiyi-Ironsi became President. This coup was perceived as an Igbo conspiracy. It led to a first wave of massacres in which hundreds of Igbos were killed. In July 1966, there occurred a counter-coup by the North, and Ironsi was killed. Lieutenant Colonel Yakubu Gowon came to power with the support of the United Kingdom and the United States. However, the military governor of the Eastern Region, Lieutenant Colonel Odumegwu Ojukwu, refused to recognize Gowon as anything else than a temporary head of state.

Peace accords, like the one at Aburi in Ghana failed, and on 30 May 1967 Ojukwu proclaimed the secession of the southeast of Nigeria as the republic of Biafra. The new flag shows half of a rising sun and was the inspiration for the title of Adichie's novel. The Nigerian government did not recognize this new republic, however, and the Nigeria-Biafra War began in July. Even though the Biafran troops were outnumbered, and had a shortage of weapons, they could achieve some gains in the beginning of the war. However, with the support of the United Kingdom and the USSR, the federal troops dominated the area, and blocked all of Biafra's links to the outside world. Because of this dominion, a great shortage of means and food happened and up to three million people died in Biafra, mostly from starvation. Ojukwu fled, and Biafra surrendered to the federal troops on January 13th, 1970. The split and the violence between the different ethnic groups, however, continued after this. The ethnic tensions are still a part of the Nigerian reality till now.

5. Trauma of War & Biafran Shadows

Again, trauma as a psychologically-oriented field goes back to the early years of twentieth century, which is the time when Sigmund Freud developed his theory of psychoanalysis. Freud was the one who altered the meaning of the nomenclature "*trauma*" shifting from indicating "a physical injury" to a more complex description of "a psychological one". His theory started with the study of the cause of neurosis in hysterical women. However, in the mid 1990s, trauma theory had got a pivotal revival as it becomes an interesting epistemology to be discovered; theorists such as Cathy Caruth relied on Freud's theory as a cornerstone to construct and develop their own ideas on trauma. Other important names in this context are Dominick LaCapra, Dori Laub and Shoshana Felman. Their theories focus on the psychological effects of the Holocaust in the long term, especially in the late twentieth century.

The Holocaust is the most well known traumatic experience for a whole generation of survivors, and it doomed a lot of people's lives in a very drastic way. However, Critics such as Abigail Ward, Sam Durrant, and Amy Novak have broadened the scope of psychoanalysis and addressed several psychological issues namely trauma and the possible problems that the application of trauma theory to postcolonial narratives may pose. Nevertheless, this focus on the Holocaust does not make the theory of trauma entirely specific to this particular event; it can also be applied to other psychological traumas, such as slavery or postcolonial war and domestic abuse. The effects of these multifaceted layers of trauma on the coming generations were also studied and also the inherited ways in which it can be transmitted from parents to children, and even from grandparents to grandchildren. In the case of *Half of a Yellow Sun*, a dual application of trauma theory may take place: on the level of the writer, and on the level of the text itself. On one hand, Adichie is involved in the trauma of her parents and grandparents, who were traumatized directly by the events of the Nigeria-Biafra War. On the other hand, in the narrated story, the characters are faced with traumatic experiences. Olanna witnesses the slaughtered bodies of her niece Arize, her Auntie Ifeka and her Uncle Mbazi. A man called Nnaemeka is shot before the eyes of Richard, and Ugwu is faced with the horrific realities of war, and a trauma of his own doing: he rapes a girl.

Post memory is a nomenclature coined by Hirsch whose idea centers on the difficulty of the traumatic retrospect. It indicates the painful memories which haunt the individual in the aftermaths of the traumatic experience in general and the Holocaust survival in particular. Hirsch drew her ideas on Hoffman's theory of memory. Adichie is part of this generation which Hoffman describes as "the second generation after every calamity". (Hoffman, 2008 p. 15). Hirsch defines post-memory as follows: "Post-memory describes the relationship of the second generation to powerful, often traumatic, experiences that preceded their births but that were nevertheless transmitted to them so deeply as to seem to constitute memories in their own right" (Hirsch, 2008, p. 10). It "characterizes the experience of those who grow up dominated by narratives that preceded their birth, whose own belated stories are displaced by the stories of the previous generation, shaped by traumatic events that they couldn't be neither understand nor re-create" (Hirsch, 2008, p. 8). In her analysis of the phenomenon "post-memory", Hirsch uses the Holocaust as her historical frame of reference but, as she states: "My analysis relies on and... is relevant to numerous other contexts of traumatic transfer that can be understood as post-memory" (Hirsch, 2008, p. 108). Adichie is part of the "second generation", she is the daughter of survivors. She was not alive at the moment of the Nigeria-Biafra War, but it is an event that permeates her life: "I grew up in the shadow of Biafra. ... I have always known that I would write a novel about Biafra." (Adichie, 2006, p. 5)

Of course, the so-called "memories" that Adichie would have about these events are entirely different from those of her parents; she has no lived experience of them but she could reincarnate the memories of the massacres through her characters and how could the trauma of war vanish their well being. As Hirsch indicates, the traumatic memory not only indicates a temporal distance or an aftermath, it also points to "an uneasy oscillation between continuity and rupture". (Hirsch, 2008, p. 10). This is a case of a psychological turmoil "in between the past and the present, with a gaze facing backwards". This has also been discussed by Andreas Huyssen. All of Adichie's characters in her story of Biafra present the event like, what Huyssen calls "a present past" (Huyssen, 2011, p. 28). He argues that, in the earlier precolonial era, African people's selfhood though mixegenation formed a purely africaness, whereas the colonial presence deeply rooted a hybrid sense of belonging: africaness was in blood not in mind. Hereafter, the twentieth century postcolonial africaness is directed towards a future haunted by the past. Huyssen also mentions that this late generation is full of "a fear, even a terror, of forgetting" that triggers their culture of memory. (Hussyen, 2011, p. 28). Adichie wrote this novel to ensure the continuing remembrance of the Nigeria-Biafra War, so the fear of forgetting can be counted amongst one of her motives for writing. However, it is

not her only reason. She is also concerned with the intersections between history and literature, the construction of reality, and the act of narrating.

In *Ropes of Sand: Studies in Igbo History and Culture*, Adiele Afigbo refers to the Biafran war (1966-1967), a war of secession, a war of delineating two African world views within the boundaries of the same Nigerian space. She stated that people were heavily damaged by these horrific incidents and their memories about these massacres can never die. In the novel, the image of the calabash is carved by Adichie in a so detailed and flowing manner like a memory. The calabash becomes more of a symbol than of a historical representation, as the remembrance of their content will be, delineating the horrid memory of an ever-present past. The woman with the calabash nudged her, and then motioned to some other people close by. “*Bianu*, come, she said. Come and take a look. She opened the calabash. Take a look, she said again. Olanna looked into the bowl. She saw the little girl's head with the ashy-gray skin and the braided hair and rolled-back eyes and open mouth. She stared at it for a while before she looked away. Somebody screamed. The woman closed the calabash. Do you know, she said, it took me so long to plait this hair? She had such thick hair” (Adichie, 2006, p. 5). An object of tradition and communion, the calabash is also a coffin, a grotesque reliquary for the annulment of a potentiality.

The history of the beheaded child will perpetuate in Olanna's memory as an oral history, a history which will be documented and graven in the evasive book of the young historian novelist: Ugwu “ Olanna tells him how the bloodstains on the woman's wrapper blended into the fabric to form a rusty mauve. She describes the carved designs on the woman's calabash, slanting lines crisscrossing each other, and she describes the child's head inside: scruffy braids falling across the dark-brown face, eyes completely white, eerily open, a mouth in a small surprised”(Adichie,2006,p. 6) “That night, she had the first Dark Swoop: “A thick blanket descended from above and pressed itself over her face, firmly, while she struggled to breathe. Then, when it let go, freeing her to take in gulp after gulp of air, she saw burning owls at the window grinning and beckoning to her with charred feathers”. (Adichie, 2006, p. 25)

Adichie conjures up bleak colors, or darkness's shadows, creating a scene so obscure and pervaded by fears that dissolution becomes a solution and preservation. The Dark Swoop is a suspended form of existence, from which the choice for life or for death stays both in the hands of the tormented, and in the hands of the tormentor, balancing on the same centers, the remembrance, again and again. The Dark Swoop is a symptom, a result of their dissociation from the strenuous events, and impossible to express, less in an opaque silence, a silence within which any attempt at identifying the wording is futile, the experience is viscerally felt, so incongruous with the normal flow of human evolution, that possesses another language, one unknown to normality. Olanna is initially incapable to recount her Dark Swoops, she wanted to ask [Odenigbo, her husband] to stop being ridiculous, but her lips were heavy. Speaking was a labor. When her parents and Kainene visited, she did not say much; it was Odenigbo who told them what she had seen (Adichie, 2006, p. 26)

Some times after, when Olanna describes the horrors seen and experienced in her escape toward home, she tries to purge her unbalanced mind by transferring the images into somebody else's memory. “A slight movement of the fingers denies the fact of death, a chimera or the illusory investment of a frail not said to images too horrible to grasp. The bodies are like a poorly wiped blackboard, they are objects left behind by the interpreters from a morality with an implausible title such as Death is forever. ”Olanna finds an empathic unsettlement in Ugwu, that's why she, chunkily narrates diverse episodes of the massacres. She continues saying: “The rusty mauve of the shrine cries the desperation of a mother who is incapable of coping with losing her son. The braided hair, as a routinely loving gesture, tries to annihilate the act of killing, the disappearance of the innocent victim. ” The minuteness of Adichie's description translates a terror too alien to be interiorized and recognized. Shadows

of Biafran trauma kept haunting Olanna's mind and that was a prospect for Ugwu to listen, imagine and write. Olanna describes "The eyes completely white, eerily open to a tragedy beyond the human comprehension witness individual and even collective acts of sociopathic climaxes". As Michael Harris Bond highlighted, we are well conditioned to find the pain and distress of violence, along with their accompanying embodiments in coagulated blood, amputated limbs, emaciated frames, severed limbs, and death masks, abhorrent but Adichie's mother is left without any countermeasure to her daughter's death, one of many. Olanna thought about the plaited hair resting in the calabash. She visualized the mother braiding it, her fingers oiling it with pomade before dividing it into sections with a wooden comb (Adichie, 2006, p. 8).

Another symptom of remembering trauma is silence, the incapacity of wording the horrors, which go beyond the ordinary dictionary. Richard is incapable of writing about his war experience, but he stops because the sentences (...) sounded just like the articles in the foreign press, as if these killings had not happened and, even if they had, as if they had not quite happened that way. The echo of unreality weighed each word down (Adichie, 2006, p. 48). Ugwu remains also silent about the traumatic events in which, as a combatant, this time, was forced to participate. By his silence, he distances himself from the collective rape in which he was part, but he feels the need to write down Olanna's experience, as if this chronicle would redeem his own abhorrence, as if his writing, the earnestness of his interest, suddenly made her story important, made it serve a larger purpose that even she was not sure of". (Adichie, 2006, p. 49). The characters in *Half of a Yellow Sun* are endowed by their authoress with resilience, a resilience which comes from a worldview that believed that "no condition is permanent in this world", (Adichie, 2006, p. 50) or from the detachment of the (white) chronicler, the objectivity of the observer.

At a certain moment, Olanna got tired of remembering, Ugwu describes that moment of her speechlessness as if he sees her again, he sees her before being as such shocked "a return of the authentic self of Olanna: a return of her wisdom and calm "and then: "She thinks, she visualizes the past, the peaceful gestures of the other reality, before the trauma". Adichie subtly invites us to recourse in the original selfhood, and to an acceptance of that small traumatic moments cherished by a frightened psyche. Olanna, thereafter kept testifying her flashbacks, but as several separated chunks as she remembers them, she says: "Mothers preserve parts of their dead babies, braiding their hair as in the homely acts of peace before the war, care for the decaying bodies, because denying is the only rational way to cope". (Adichie, 2006, p. 38) The image will haunt Olanna the entire journey through the perils of war. Motherhood refused to her will amount to a severed head which, in the end, could have been any child's head, including hers.

One way of working through the psychological strain of trauma is to invest it with forgiveness. The intellectual in the world of horrors "Olanna" tries to behave decent to recognize, understand and give meaning to the traumatic shadows that haunt her mind and her performance but this goes beyond her will. The repetition of the interjection and the action in Olanna's mind about a woman who was bagging not to be killed "Mmee-mmeemmee, her lips are shaking, please don't kill me, mmee-mmeemmee!" and in the sandstorm drawn in the distance of the living eyes" (Adichie, 2006, p. 17). Olanna was not able to forget that harshness and how soldiers could be deprived of humanity and kill a woman. the scene of murder is so incomprehensible that it must be reduced, minimized and grounded in obscure places of imagination, where only ants could live and die, because "they are killing us like ants" Olanna speaks to herself. Then she must say it "Did you hear what I said? Ants. (Adichie, 2006, p. 12). The witnessing eyes have seen plenty, as Richard also says "I saw a whole family, a father and mother and three children, lying on the road to the motor park, just lying there. " (Adichie, 2006, p. 13). Vultures are feeding on the bodies dumped outside the city walls, and war means to acknowledge what the eyes see "teachers hacked down in Zaria,

a full Catholic church in Sokoto set on fire, a pregnant woman split open in Kano. ” (Adichie, 2006, p. 14)

Ugwu empathic unsettlement makes his imagination fertile and thus his reaction of the listener is denial “Ugwu that night felt a denial and the surge of loneliness in the storm of all of that” (Adichie, 2006, p. 13): remembering the unspoken atrocities. Death must be remembered in the private space of the inner self, it must be altered to a meaning sustained by the reflective thinking of the rationale mind. As Adichie maintains, this is what war denies to its sufferers, the moment of intimacy with life itself. Adichie’s teenager, Ugwu, retreats, because it is too much, words are too heavy and bloody and their heralds are viciously reiterating them as a newly-bred litany of delusion. (...) Ugwu no longer listened. *It started in Kano* rang in his head. He did not want to tidy the guest room and find bed sheets and warm the soup and make fresh *garri* for them. He wanted them to leave right away. Or, if they would not leave, he wanted them to shut their filthy mouths. He wanted the radio announcers to be silent too, but they were not. They repeated the news of the killings in Maiduguri until Ugwu wanted to throw the radio out of the window. (Adichie, 2006, p. 15)

The memory of the traumatic scenes couldn’t get out of neither Olanna nor Ugwu and Richard’s mind. Those shadows invaded their souls so as they remember every single massacre scene. Olanna sees first the smoke “rising like tall gray shadows, she smells the scent of burning. On the strange, unfamiliar street, she paused for a moment because of the flames billowing from the roof, with grit and ash floating in the air”. (Adichie, 2006, p. 18). She sees the bodies, crumpled like rug dolls in the derision of the theatrical display, in the ungainly twist “surrounded by the complex universe which used to be the brain of her uncle, now nothing more than something creamy white oozed through the large gash on the back of her uncle’s head” (Adichie, 2006, p. 19). “The cuts on Auntie Ifeka’s naked body were smaller, dotting her arms and legs like slightly parted red lips” (Adichie, 2006, p. 20) and “the red of the smile is substituted by the vivid lesions of a desecrated icon”. The traumatic event remains incomprehensible; less it could be reshaped and imagined in the language of the living. The reaction is visceral, before being rational: Olanna felt a watery queasiness in her bowels before the numbness spread over her and stopped at her feet. The dream-like quality of the scene is amplified by the smoke, within which the human shapes drift like plumes of smoke, the curtain between acceptance and the refusal to comprehend the blood-stained grotesque of the axes and machetes the shapes instrument. The arms transform the obscurity in an artisanship of a monster’s mind. Richard suddenly remembers “The bodies are merely obstacles which are not for stepping aside, but for stepping over. A woman’s headless body, becoming the elongation of the bodiless head of the child, two images forcefully brought together in an attempt of making sense of the meaninglessness”. (Adichie, 2006, p. 45)

Another element of the traumatic process is experienced by Richard, and it is shame, shame at not feeling anything besides relief that his helplessness in protecting his friends remained undiscovered, selfish return to the guilt of being an outsider powerless against the cultural clash between two alien cultures. “He could not have saved Nnaemeka, but he should have *thought* about him first, he rationalizes his own too humanly boundaries, he knows that his perception of the present alters in a perception of a false image, one in which he ceases to be consumed by the other’s death. He stared at himself and wondered if it really had happened, if he really had seen men die, if the lingering smells from (...) bloodied human bodies were only in his imagination. But he knew it had certainly happened and he questioned it only because he will lead himself to. (Adichie, 2006, p. 23)

The reactions to trauma and remembrance reflect the same stillness invoked by Adichie in expressing the tragic past: Olanna’s mother collapsed; “she simply began to slide down as if her bones had liquefied until she half lay, half sat on the floor, Kainene cries for the first time since she and Olanna were children” (Adichie, 2006, p. 50). In his attempt to bring solace to

a grieving family, Richard wants to give meaning to his presence, to be the magnanimous angel who brought the last hours of their son to them, in search of his own redemption. But the death of the son takes away any other significance, the people surrounding the grieving close circle are still shadows, alike shadows pursuing a tradition rendered meaningless by the loss, because Richard's visit is not defined by the last.

Richard, like Olanna, remembered everything, in purges in which he hopes his memory would suppress itself, but instead everything "he took on a terrible transparency and he had only to close his eyes to see the freshly dead bodies on the floor of the airport and to recall the pitch of the screams" (Adichie, 2006, p. 28). Madness appears to be the expression of a freedom, but the escape is denied by the lucid mind. A mind enough lucid "to write calm replies to Aunt Elizabeth's frantic letters and tell her that he was fine and did not plan to return to England, to ask her to please stop sending flimsy air-mail editions of newspapers with articles about the Nigerian pogroms circled in pencil" (Adichie, 2006, p. 29).

The terrifying images of the starving child, "moving with small gestures impossible if he had some flesh underneath the skin, of the taut globes that were their bellies, and their buttocks and chests (...) collapsed into folds of rumpled skin, is morbidly contrasted with the fatness, the vibrancy and the livelihood of the flesh flies, reigning against the defeated and humiliated humanity". Igbo nation has become "the thick ugly odors of unwashed bodies and rotting flesh from the shallow graves behind the buildings, flies (...) over the sores on children's bodies, an ugly rash of reddened bites around their waists, like hives steeped in blood. (Adichie, 2006, p. 44)

6. Trauma & the Return to Selfhood: Uneasy Alliance

6.1. Reincarnating the Self through Narrating Biafra

Half of a Yellow Sun is the mixture of interwoven stories and thus a mixture of different narrators. The aspect of telling or narrating is central to the novel as it was the relief through which characters were able to remember, testify and write down their horrific memories. Adichie has different narrative strategies intersect in her novel which helped the characters to work through their trauma: Ugwu writes the story of the Nigeria-Biafra War in a book, Richard is a novelist. Richard and Ugwu 's articulation of their traumas is central to working through it. Adichie combines these to question the boundaries between the literary, the historical and the psychological.

The question of authorship, and its relationship to history, is one of the central issues in *Half of a Yellow Sun*. In addition, Adichie has worked this issue into her novel by creating the characters Ugwu and Richard Churchill. Both are from very different backgrounds: they each represent two opposite views on life. Ugwu, the humble boy, comes from a small village, Opi, and he leaves it to come to Nsukka and work for Odengibo as a houseboy. Olanna used to rely a lot on him as he is "the mature child" though he was educationally limited. Because of his early maturity, Olanna empathic unsettlement comes from Ugwu as he was "the one and the only one who could listen and imagine" (Adichie, 2006, p. 98). Richard is an Englishman who has come to Nigeria to study Igbo-Ukwu art as he was fond of it. His project was to write about it but it seems that trauma penetrated his mind and absorbed his desire so that "he would narrate what really happened there only". They are the frame narrators in the novel; it is through them that Adichie tries to make a point about who history belongs to and who should write about it. Ugwu is the writer of "The Book", which is a historical account from the time period from the British colonization to the Nigeria-Biafra War and it includes the testimonial chunks Olanna narrated. Adichie uses The Book to voice her own views on history, who should write it, and how it is constructed. These questions are complicated further in the African context because of the presence of the white colonizer who has had a decisive influence on the dominant narrative about the continent and its history. Writing, for

Adichie, has got a critical effectiveness as it proves worthy in preserving history and providing a relief in the process of the self assertion. Both Ugwu and Olanna, contributed in establishing a worthy corpus that as they described it “was that through that book that I finally could recognize and accept the fact that I was dead by my memories and I lost many of my beloved and many of her people”, she, “as people knew her, speaks sedately as if her soul came back to her, she speaks faithfully: Allah does not allow this, Mohammed said. Allah will not forgive them. Allah will not forgive the people who have made them do this. Allah will *never* forgive this. ”. “I might forget but I will never forgive” (Adichie, 2006,p. 68)

6.1.1. *The Ownership of History*

There are excerpts from this book inserted at regular intervals in the main story. They appear typically at the end of a chapter, and the final part of the late sixties constitutes a larger gap in the intervals between the excerpts. This is the part where a lot of formative events happen for the character Ugwu, who is the author of *The Book*. Hence, this may be the reason for the larger gap, as these events are formative for Ugwu as a writer. For much of the novel, the reader is meant to believe that Richard Churchill is the author of *The Book*. Only on the very last page the real author or narrator is revealed: Ugwu. This mistaken identity is put purposefully as Adichie wants to prove that Richard is presented as a struggling writer, he is fascinated by the Igbo culture and history, he is the one that decides on the title: “*The World Was Silent When We Died*”, and he has an academic background. However, her purpose was mainly to show that Ugwu is not the author: “he seems to be rather unknowing about the political and economical issues of Nigeria, he cannot read or write well when he arrives at Odenigbo’s house, and his status as a houseboy does not make him the most evident candidate for the position as author of a historical book”.

The opposition between these two characters raises the question of “who has the authoritative voice to represent the history of Africa?” Its history has been preserved by a multitude of voices and sources, from the African unwritten sources and memory, which includes storytelling and the oral tradition, to the oppressive voice of the colonizer. After the Nigerian independence of 1960, African intellectuals argued that the African people needed to take back their own history, out of the colonizer’s grip. The confusion about the author of *The Book* is a device Adichie uses to put emphasis on the fact that in the colonial era Africa’s history had become a topic for the white colonizer. During this time, Africa was presented as the “dark continent” with no history that was worth mentioning. Ugwu is doing what Chinua Achebe did before him: taking back the right to his own history, and trying to present it in his words and on paper. Richard is writing to compensate for his postcolonial neurosis, and is therefore writing in a colonial context. (Masterson, 2000, p. 144) Even though he tries his hardest to become an integral part of the Biafran culture and its people, he always remains an outsider.

Through the entire course of the novel, Richard is struggling to write the novel that will connect him to the African tradition, he is fascinated by Igbo-Ukwu art, and his novel goes through different titles, “all referring to the Igbo past and culture: *The Basket of Hands*, and *In the Time of Roped Pots*. But his search results in the realization that he himself is still the result of colonial prejudice, as the poet Okeoma points out after Richard commented on the complex Igbo art of the ninth century: “You sound surprised, as if you never imagined these people [Igbo people] capable of such things” (Adichie, 2006, p. 111). Richard is very troubled by the remark, and does not consider himself to be influenced by any prejudice. As he learns to speak Igbo, and gets further integrated into the Igbo culture, he begins to consider himself as a Biafran: “We are still extracting from some fields we control in Egbema. ” (Adichie, 2006, p. 372). But in the end he realizes: “The war isn’t my story to tell, really but I felt a relief and a peace of mind. ” (Adichie, 2006, p. 425). Something that Ugwu had always known: “Ugwu nodded. He had never thought that it was. ” (Adichie, 2006, p. 425)

In this way, Richard has a symbolical role for Adichie. As he “gradually finds himself paralyzed for words, in his place Ugwu rises up as the historian far more suited for the task” (Hawley, 2012, p. 21). Ugwu borrowed the title of *The Book* “*The World Was Silent When We Died*” from Richard, who got it from something Colonel Madu said to him: “The world has to know the truth of what is happening, because they simply cannot remain silent while we die.” (Adichie, 2006, p. 305); Colonel Madu asked Richard to write articles for the Propaganda Directorate, and Richard accepts, this becomes the way in which he makes his contribution. The line stays with him, so he decides to use it for his book which he later gives up. It is worth noting that the title which he ultimately decides on comes from an indigenous Nigerian, and not from himself. Whereas Richard found writing such a struggle, for Ugwu it seems to be the next logical step in his life, and he seems to have a far more natural relationship to the material he writes about. As he starts writing he tries out different things, neither poetry nor his own love story works out, but when he writes about the war, the words seem to sound right. However, his writings also stem from an experience he had in the war which had a large impact on his life. Ugwu raped a girl. By presenting Ugwu as the only one suited to write the story of Biafra, Adichie validates her own role as a writer and shows the different ways in which history can be preserved. Hawley argues that “the Biafra War, though a war she Adichie has not personally experienced, is her legacy, and its telling arguably her duty” (Hawley, 2012, p. 21). Adichie herself affirms that she “feels a real sense of connection with the country Nigeria” and with the people, so this may account for putting the story of the war in the hands in the indigenous Nigerian Ugwu, rather than the British Richard from overseas. (Adichie, “I left home to find home”). She herself acknowledges this, that by making Ugwu the writer of *The Book*, she “wanted to make a strongly-felt political point about who should be writing the stories of Africa” (Adichie, 2006, p. 3); Adichie uses her novel as a way to deal with the past of Nigeria, which is also her past. She does this by showing her view on how the roles should be divided. Her opinion on who should write history of Nigeria resonates through the entire novel, and finally comes full circle in the revelation of Ugwu as the writer of *The Book*.

6.2.Reincarnating the Self through Writing about Biafra

The Book Returning to the excerpts from *The Book*, which is in essence a historical account of the time period from the British colonization to the Nigeria-Biafra War. Each has a different perspective, but they form a coherent narrative. John Marx discusses this in his essay “Failed State Fiction” (Marx, 2013, p. 615-616) Ugwu is not only a historian, he writes about various aspects that concern the way in which the Nigeria- Biafra War came about. This reflects reality, as history had many different dimensions. History is being preserved by people who come from a variety of disciplines, not only historians, but also creative writers and archaeologists. By constructing *The Book* in this manner, Adichie again emphasizes the multi-dimensionality of reality and history. Ugwu approaches Nigeria’s past from many different angles, showing that there are as many interpretations as there are angles. This is the same narrative strategy Adichie uses in the entire novel. In this way, Ugwu also occupies an intermediary position as historian novelist, just like Adichie does. In some passages of *The Book*, Ugwu uses strategies that Ankersmit categorizes as pertaining to the historian, such as an emphasis on “saying” in the passages that focus more on the economical and political past. However, he also uses strategies that pertain to the novelist, as he puts emphasizes “showing” in other passages that focus more on the human, personal aspect of the past: facts that Olanna testifies. He, like Adichie, uses the felt history to punctuate the political and economical events.

The first excerpt describes the prologue of *The Book*: “For the prologue, he recounts the story of the woman with the calabash”. (Adichie, 2006, p. 82); It functions like a “memoir of witnessing”, as it describes how Olanna gives testimony to Ugwu about what she witnessed

on the train (Marx, 2012, p. 616). In this passage, the focus is on “showing” reality that is open to the reader’s interpretation. Here *The Book* also deals with the applied knowledge of the past. The first excerpt includes a description of the cover of the book, which is a map. The second excerpt focuses on the colonial aspect of how Nigeria was formed: “In 1914, the governor-general joined the North and the South, and his wife picked a name. Nigeria was born” (Adichie, 2006, p. 115) A fourth discusses the economy of Nigeria that was nonexistent until independence, and a fifth discusses the starvation that reigned in Biafra during the war. The sixth excerpt describes the international reactions, or the lack thereof to the Biafran Republic. These passages focus more on saying in unambiguous ways: this is what it was like. The seventh excerpt represents the epilogue, which is a poem Ugwu wrote, modeled after a poem by Okeoma. Lastly, the eighth excerpt only consists of one line: “Ugwu writes his dedication last: For Master, my good man;” which ends the novel. (Adichie, 2006, p. 433). It is through this line that the reader finally comes to the realization that Ugwu is in fact the author of *The Book*. As a writer, Ugwu approaches the war from a lot of different angles: from a personal point of view, a historical, economical, political, international one, and a poetic one. This mirrors Adichie’s approach to her novel. Like Adichie, Ugwu mixes the personal and the political, with the inclusion of Olanna’s anecdote about the woman with the calabash (Adichie, 2006, p. 82)

7. Conclusion

This paper sought to have a postcolonial reading of a Nigerian novel *Half of a Yellow Sun* by Chimamanda N’guzie Adichie. To sum up, the novel is a real depiction of a *Decolonized Trauma Model* as it connects a traumatic experience with a postcolonial African context and as it is full of images of war within the Nigerian space which erupts with a tremendous potential of dehumanizing the self. In the novel, the form of the trauma adopted is the trauma of war and the process of accepting the harshness of traumatic incidents is challenged as characters behaved differently. Chimamanda Ngozi Adichie, with a personal and a national motivation, reveals the horrors and the consequences of watching those horrors from a psychological perspective which defines a particular worldview, a proposal for understanding not the reasons underlying an act, but the reasons for the inability to preserve the self and react defensively. Indeed, Adichie shows how can the self, that used to value its African belonging, be in a double edged position of either to adapt and reconstruct or perish and deconstruct when the society collapses. In Adichie’s *Half of a Yellow Sun* (2006), the peace of mind and the self in daily life has been altered and the characters react in extra-ordinary ways which tightly influence their selfhood and identities. Adichie’s characters are incapable of interiorizing the atrocities and as a result, they cease to define themselves as products of normality, mediate on a crossway between acting toward rebellion or toward assimilation and transformation. Through the acts of narrating and writing about trauma using several harsh jargon and bloody metaphors, Adichie’s characters could work through trauma and voice the wound inflicted by the Biafran war, a battle asserting the tragedy of believing in balance and the right to intimacy. These linguistic mechanisms show how could the trauma of war, a shattering experience in itself, escalate in social illness when inflicted by African on African that’s why issues about authorship and ownership of history were to be analyzed. As trauma haunts the entire parts of the novel, Nigerians in the last part gained their independence: a healing potential is tracing lines, but the futility of such a lesson in history is once again proven to be the only stable assertion. Adichie’s narrative enterprise is distressing, not by insisting on the substance of horror, but by describing it minutely, with a rationality that belies the grotesque of the images darkening her writing.

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Houda Boumediene¹

Sidi Bel Abbas University, Algeria

Fatiha Kaid Berrahal

Ecole Normale Supérieure d'Oran, Algeria

MOVING FORWARD IN INCLUSIVE EDUCATION: APPROACHES AND OPPORTUNITIES FOR LEARNERS WITH DISABILITIES**Abstract**

The current research paper examines approaches and opportunities for learners with specific educational demands in an effective inclusive education. It differentiates inclusive education from special education and segregation and goes deeply to provide a comprehensive meaning to the term inclusion. This conceptual research aims to describe and clarify Inclusive education as a concept, which necessitates different approaches to be realized. Inclusion supports the right that every child is valued equally and deserves the same opportunities and experiences to education. Some of the benefits of this inclusive education for both children and families include multicultural learning environment in which learners with disabilities develop a positive understanding of themselves and others, socialization and learning by being together, and also the development of the child's academic skills. Approaches identified for suitable inclusive education are placing the child in an appropriate place, practicing cooperative learning with no special classes or separate schools. Obstacles can be overcome by breeding awareness on what inclusion is and making inclusion a reality's benefits should be supported by the society, schools and families. This paper suggests that inclusive education keeping deserves to be taken into consideration in re-structuring the curriculum to meet varying needs within the classroom.

Keywords: Inclusion, inclusive education, learners with disabilities, special classes

1. Introduction

The main aim of all educational systems across the world is to provide an effective education for children and young generations. There is a big interest in the concept of *inclusive education*. Yet, the field remains ambiguous in several countries. In some territories, inclusion is still considered as an approach to serve individuals with disabilities within general education environments. Internationally, still, it is thought as advantage made to ensure and provide all learners with equal chances for learning though being different. It assumes that the main objective of inclusive education is to eradicate social exclusion that is a result of attitudes and forms of diversity in race, religion, ability, class, ethnicity, language, and gender in a society.

2. The Background of Inclusive Education

The 'Salamanca Statement' used in the 'World Conference on Special Educational Needs: Access and Quality' urged all countries to adopt as a compulsory policy the principles of inclusive education, enrolling all children in formal schools, unless there are real reasons for doing otherwise (UNESCO, 2000) There are two distinct views on inclusive education: one concerning the developed countries and the other trying to meet the needs and circumstances in the developing ones. In well-developed countries, education is more inclusive for girls, the disadvantaged and the ethnic and minor groups. Children With disabilities - physical, mental, learning difficulties - are traditionally put at an early age in specialized institutions. Yet, nowadays, they are recommended to formal schools with an inclusive system. Therefore, the

¹Email: univ.boumediene@gmail.com

policy on inclusive education in such countries consists mostly on the extension of special education, or a reform in special education. The underlying argument in this orientation has been that children's disabilities are due to medical problems which need to be solved in order to fit them in the regular education. According to recent literature dealing with inclusive education, schools should meet all the needs of the children and adapt to their learning differences. Ainscow (2005) dealt with the school reforms approaches to improve the practices of inclusion. Similarly, Sharma (2014) described the inclusion as being a process by which an institution attempts to respond to all learners as individuals by reforming its curricular organization and provision. Throughout this action, it establishes its ability to accept all those from the local community who wish to attend and, henceforth, it decreases the exclusion of others. In this perspective, they will not need special schools or private ones.

3. Meaning of Inclusion

Inclusion has recently become a very crucial factor, thought, and quality of education all over the globe (Sharma, 2015). Even if children face learning difficulties, they surely should be given a chance to get an education that assists them to improve themselves and their communities as well. James (2015) supported Sharma's definition. He added that inclusive education objective is ensuring quality in education through accepting and respecting diversity, taking every individual into consideration, especially disabled students so as to give up any disregard or discrimination. Ainscow, Booth and Dyson(2006) explained that there are two forms of inclusive education: a narrow inclusion and a broad one. The narrow inclusion insists on a specific minority of individuals or learners whilst the broad inclusion insists on "diversity and how schools could respond to these diverse students and others in the society" (p. 21)

This clutter that exists within the area generally arises from the fact that the concept of inclusive education can be defined differently (Ainscow, Farrell & Tweddle, 2000). It is not surprising, thus, that inclusion development remains passive in different territories. For illustration, in her analysis of educational plans in the Asia region, Ahuja (2005) noted that the theme of inclusive education is always absent. In fact, special schools and residential centers were usually built as charitable places where many disadvantaged children and marginalized individuals meet their needs and get the necessary assistance. (United Nations, 2005).

Further, it is also important to clarify that, even in the modern world, not all practitioners of education have employed the inclusive philosophy and even some are against the concept (Brantlinger, 1997). Indeed, some disability-focused organizations still call upon separated or, 'special' reactions. Many organizations of deaf people, for instance, consider separate providences as the only available method to learn the sign language to get the access to deaf education (sharma,2014). However, the development of special units within the formal school is considered as a way of providing special knowledge, treatment and help to the children whose needs are difficult to adjust in regular classrooms. Therefore, the area of inclusive education is considered as being complicated and difficult to be fully-realized with all these uncertainties and contradictions. Yet throughout the world, hard efforts are made to provide effective educational services for all children, whatever their features and needs, and established by the Salamanca Statement (UNESCO, 2000), the broad trend is towards making these services within the context of regular educational provision. Indeed, this surely will lead to a retrospect of the coming roles and objectives of specialists throughout the education curricula, involving those who work in private or special education. And consequently this has a great significance for the direction of international policies in the field of inclusion.

4. Approaches to Develop Inclusive Education

In order to successfully offer an inclusive education program Ainscow et al, (2006) have developed a conceptual design based on what standard research calls for, which includes a set of items which, according to them, should be seen as ideals aspirations against the existing regular services in the field. For each item or theme there are four performance indicators that all practitioners have to follow.

4. 1. The Concepts' belief

Individuals will develop Inclusive educational system providing that they consider such basic concepts:

- Inclusion is a broad principle that highlights all educational policies and practices.
- The curriculum and its associated evaluation systems are framed to involve all learners.
- All infrastructures that work with children, such as health and social organizations adopt and support the policy of inclusive education development.
- Programs are improved to ensure the presence and achievement of regular education.

4. 2. The Running Policy

In an educational system that is inclusive:

- The development of inclusive education is well described in approach documents and decisions.
- The staff must provide clear leadership on inclusion.
- Leaders present equitable policy for the patronage of inclusion in schools and institutions.
- Leaders at all stages should challenge and eradicate non-inclusive actions in schools

4. 3. Components and Methods

In an educational system which is inclusive:

- There is high quality encouragement for disabled groups of children.
- All institutions and schools dealing with children with disabilities must coordinate together to ensure inclusive practices.
- All human and financial resources are used and produced for the privilege of learners.
- There is still an important role for special provision, special schools and centers in developing inclusive education.

4. 4. Practical Services

In an educational program that is inclusive:

- Schools have strategies for supporting the help, involvement and performance of all learners from their regular communities.
- Schools encourage vulnerable learners who suffer from marginalization and exclusion
- Trainee teachers are well-prepared for dealing with them.
- Teachers have opportunities to participate in promoting professional development regarding inclusion.

This framework provides a set of guidelines for the development of an education system. Yet, it requires a real involvement of students with disabilities and their families. Through this pattern, evident plans can be made to promote inclusion policy and practice forward.

5. Challenges of Inclusive Education:

There exist different challenges of inclusion in education due to several reasons. Yet, the most common problems are as follows:

5.1. Families and Negative Behaviours in Society

People have to possess good motives and intentions about practicing inclusive education both at school and in the society. Ofori (2017) argued that individuals, who have a positive understanding and right use of inclusive education, will develop positive attitudes towards

inclusion. Hence, implementing and practicing inclusive education will become easier for them. Thus, everyone needs to know the significance of inclusive education first. Adopting a positive attitude towards disabilities begins within the family. Most importantly, Asamoah (2016) claimed that parents must treat their disabled children positively, and that they also need to have a great will to help them; if so, they will be more open to send them to regular schools and get a quality education. Meanwhile, this may not be accepted for some parents when they find it hard to show their children publically because they fear that people laugh at them (Ofori). In addition, the parents' voice needs to be respected. The Salamanca Statement urges them to be responsible for their children and try to aid them to overcome these disabilities. All these promote inclusive education. The Salamanca Statement mentions that "the governments should provide parental partnership with parents to contribute to the development and decision making to enhance the education of their disabled children" (UNESCO, 2000). In consideration of this, the public and families have to improve behavior towards disabled children to generate an effective practice of inclusion in schools.

5.2. Teacher's Negative Attitude

It is also important to consider the teachers' approach though it's challenging for them when they are not well-trained. Teachers should also care for children with special needs and try to undergo them in regular schools (Agbenyega, 2014). In relation with discussing teachers' attitude and providing them with training, it will be always great to explore ideas about tools that train teachers more to promote enhancement of supportive attitudes towards involving children with disabilities.

5.3. Lack of Facilities and Materials

If teachers have to develop an encouraging attitude towards inclusive education, they ought to be first informed, trained assisted by the policy makers. The government should ensure infrastructures with the necessary resources and materials to help the use and practice of this program. Proper facilities, equipment, and tools need to be provided in the place to facilitate for instructors to teach disabled children (Kuyini, 2010). It is compulsory to provide the different resources to grant more opportunities for disabled children to learn. In fact, this is part of the charitable organization to help disabled children into proper schools and to bring in facilities needed to improve their learning (Sharma, 2015). Furthermore, Alhassan (2014) mentioned that teachers often develop a negative attitude towards inclusion because of the problem of a huge class- number in some schools. Having more than 10 or 20 students in a classroom makes it so difficult for teachers to manage and include all students, especially disabled ones.

6. Conclusion

Educational reform in the globe has sparked an inclusive movement based on needs, rights, diversity, and mainly equity. The interest has obviously shifted towards establishing educational systems that provide appropriate accommodations to include all learners, regardless of their ability, within regular schooling. Within inclusive schooling, teachers and educators must pay more attention to teacher preparation for inclusive education and learners' positive attitudes towards it. Most importantly, we are all concerned with disabled children; families, teachers, and researchers. Thus we need to adopt the above approaches to overcome all types of challenges. In a summary, there is a need to acknowledge the benefits and possible opportunities inclusive education brings about, most importantly, in term of diversity and equity in education through providing disabled learners with opportunity to learn the skills that will be effective for their future.

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