An Exploration of Foreign Language Teachers' Beliefs about Curriculum Innovation in Algeria: A Socio-Political Perspective

By

Fouzi Bellalem

Thesis submitted in fulfilment of the requirements for the degree of Doctorate in Education

School of Social Science and Public Policy
King's College, London
University of London

August 2008

Abstract

Recent political and economic developments in Algeria have brought about reforms of the educational system. A new curriculum was introduced as part of these reforms. This study explores the beliefs of French and English school teachers about curriculum innovation in Algeria.

The study is positioned in the qualitative research tradition and looks at teachers from an "emic" perspective. It takes a constructivist paradigm, where the researcher adopts the lens through which the participants' world is interpreted. A review of literature about teachers' beliefs and curriculum theory helps to draw a theoretical framework to guide the data analysis and interpretation. Semi-structured interviews and group discussions are used as methods of data collection. Grounded Theory is employed as a method to analyse the data.

The findings indicate that the teachers held negative beliefs about the new curriculum because of an incompatibility of these beliefs with the innovation. A further analysis reveals that issues of policy and power underpinned this incompatibility. It was found that the participants generally enacted a transmissionist ideology whereas the new curriculum was intended as socio-constructivist. They viewed the Algerian school as a site of political power and ideological domination, whereas the Ministry of Education viewed it as a place for engendering socio-cultural emancipation and democracy. The teachers showed positive attitudes towards learning foreign languages, but were wary of the latter's hegemonic power.

2

They believed that they were not being recognised as professionals, while their Ministry blamed them for being unresponsive to change. I conclude that the participants' beliefs had not been so challenged prior to the implementation of the innovation; that both participants and policy-makers blamed one another and were unaware that they both represented part of the problems facing curriculum reforms; and that the Ministry's educational reforms were not actually in line with social, political and economic reforms. In the conclusion it is argued that tensions arose because of a lack of trust and dialogue within the Algerian educational system. It is suggested that recognition of "social capital", a philosophy based on interaction, trust and critical reflection towards accomplishing social integration and democracy, can be adopted as a strategy by all those involved in education to promote dialogue towards improving the teachers' situation in Algeria.

Table of Contents

List of Tables

List of Figures

<u>Acknowledgements</u>

<u>Dedications</u>

I dedicate this work to the following people:

- My mother, my father and my grandmother, May Allah Bless them all;

- My wife and my children, Jumana and Al Muntasir Billah;

- My brothers and sisters, and my uncles and aunts, especially Ali;

- My in-laws, especially my father-in-law Mustapha;

- My cousins, friends and colleagues, especially Hocine, Omar, Cherif, and Lyamine.

Key to Abbreviations

BAC: Baccalaureate

BEF: Basic School Certificate

BEM: Middle School Certificate

CAPES: Qualified Teacher Status

Cert. Ed. Professional Certificate in Education (from Teachers' College)

CNEG: National Open School

CPD: Continuous Professional Development

DEA: Further Studies Diploma (equivalent to Postgraduate Certificate)

DES: High Studies Diploma (equivalent to Postgraduate Diploma)

ENS: Institute of Education

INSET: In-Service Training

IEE: Inspector

ITE: Teachers' College

Licence: BEd. Degree

Lycee: Secondary school

MA: Masters Degree

MEF: Primary School Teacher

PEF: Basic School Teacher (in the old system)

PEM: Middle School Teacher (in the new system)

PES: Secondary School Teacher

'The teacher, like the artist, the philosopher and the man of letters, can only perform his work adequately if he feels himself to be an individual directed by an inner creative impulse, not dominated and fettered by an outside authority.' (Bertrand Russel, 1950: 159, cf. Kelly, 1999: viii)

CHAPTER ONE

<u>INTRODUCTION TO THE STUDY</u>

1.1. Introduction

Recent political and economic developments in Algeria have brought about reforms of the educational system. A new curriculum was introduced as part of these reforms. The present thesis explores the beliefs of a sample of French and English school teachers about curriculum innovation in Algeria. It adopts a socio-political perspective, which depicts issues of policy and power as they are engrained in the teachers' beliefs.

This chapter will first discuss the factors that have contributed as triggers for the emergence and development of this thesis. It will then provide a background to curriculum reforms in Algeria and will highlight the gap of knowledge to research. After that, the chapter will discuss the rationale underpinning the study. Next, it will outline the objectives and the research questions directing the research. Then, it will provide an overview of the methodology that was employed to answer the research questions, and will highlight the limitations of the study. Finally, the chapter will provide a general overview of the thesis to enable us to conceptualise the contents of the subsequent chapters.

1.2. Triggers of the study

The idea to conduct this study comes in line with my interest in education and language policy in Algeria. As part of my doctorate programme, I have conducted some research on language and literacy phenomena in Algeria. For instance, I investigated the language policy and language-in-education planning reflected in the socio-political and cultural practices of an Algerian political party as language strategist. The study looked at the perceptions of some party members and took a socio-historical and ideological approach, which viewed language and literacy phenomena as inextricably linked to official and non-official discourse practices, the latter of which underpin ideological assumptions about policy and power (Kaplan and Baldauf Jr., 1997; Tollefson, 1991; Cooper, 1989; Ng and Bradac, 1993; Mc Kay, 1996; Fairclough, 1989a/b; Street, 1984, 1993, 1996, 1997, 1998). It is worth noting that the Algerian context generally remains under-represented by research in education. The few studies on the country that I was able to review can be classified according to four perspectives: political-historical, economic, sociolinguistic, and educational. From a political-historical perspective, there are studies by El-Rassi (1997), El-Madini (1998), Willis (1996), Malley (1996), Ciment (1997), Fuller (1996), and Layashi (1998) which looked at the social, cultural, political and historical powers that played part in the shaping of Algerians' ideologies and political discourse. From an economic perspective, there are studies by Brahimi (1991, 1996), which examined the different factors that influenced Algerian economic and political orientations and the latter's impact on the social structure of the country. From a sociolinguistic perspective, there are studies by Djite (1992), Ezzaki and Wagner (1992), Murphy (1977), Tabory and Tabory (1987), Ennaji

(1991, 1997), Abu-Absi (1981), and Chaker (1997), which investigated the linguistic and cultural aspects of the Algerian society, namely the relationship of Arabic as dominant language with the Berber minority language, and the role of governments' language policies in shaping the Algerian "linguistic culture" (Schiffman, 1996). From an educational perspective, there are some studies by Hayane (1989), Mize (1978), Djelfat (1990), and Mazouni (1969) which discussed the evolution of the Algerian educational system from a historical angle. Although the above studies were not directly relevant to my research, they were, nonetheless, useful to draw upon to write about the context of the study in chapter three, the latter of which helped in building a conceptual picture of the background surrounding the data and the findings. Within the scope of this thesis, I argue that Algeria is a context that could generate important data to the field of education, in general, and teacher education, in particular.

My interest in teacher education and sociolinguistics has also contributed to the emergence of this thesis. This interest has developed since the time I was doing a Masters degree in English Language Teaching (please see Appendix H for some aspects of my personal biography). My Masters dissertation for instance explored the phenomenon of language-in-education policy and planning about English language teaching in primary school in Algeria, which represented an innovation in the mid-90s (see section 3.3.4. in chapter three for a discussion), and explored the implications of this innovation on teacher education and development. This interest was further expanded and refined in my doctorate programme. I started reading

further literature on teacher education. I read some literature by Schmidt and Kennedy (1990), Richards and Lockhart (1994) and Fives and Buehl (2005) and found theory on teachers beliefs very interesting and challenging at the same time (theory on teachers' beliefs will be reviewed in chapter two). Hence, my initial research proposal for the thesis centred round investigating Algerian foreign language teachers' beliefs about professional knowledge, which in essence represented a study of epistemological beliefs (Fives and Buehl, 2005). Nevertheless, after I read more about teachers' epistemological beliefs, I also came to the conclusion that these types of beliefs were highly abstract and hard to research (Fives and Buehl, 2005; VanSledright et al., 2004), which I believed could also be beyond of the scope of the thesis. With the evolution of my thoughts and reflections, my research has finally settled on exploring the beliefs of Algerian foreign language teachers about curriculum innovation. My decision was particularly influenced by the current developments and reforms affecting the educational system in Algeria, which I believed represented an important event in the professional lives of the teachers because it affected them directly as implementers of these reforms.

1.3. Background to curriculum reforms in Algeria

Following a period of political unrest in the 90s, which was described by the press as a civil war (Sweeney, 1997), a process of peace and reconciliation was initiated in early 2000 in the hope of bringing back stability to the country. A series of political and economic reforms were consequently launched to meet the objectives underlying the process of reconciliation. These reforms involved the sector of

education, as the Algerian government saw it as an important element towards any political and economic prosperity (Toualbi-Thaalibi, 2006, Tawil, 2006). The Ministry of Education (2006a) notes for instance that:

> Recent social changes that were triggered by the new political and economic visions of our country, the need of the Algerian society for development and progress, the opening on the world through modern technology, lead us to define new strategies…this cannot be achieved without a full reform of the educational system. (p. 17-18) [translated from French]

The need for reform also emerged from the political efforts of Algerian leaders to adapt to globalisation because it was assumed that globalisation had an inevitable impact on new conceptions of education in the world (Tawil, 2006; Toualbi-Thaalibi, 2006). This initiative was paralleled by a series of meetings between Algerian and UNESCO officials, leading to a contract signed on 2nd October 2003, in which the UNESCO accepted to fund these educational reforms (Tawil, 2006). The project, called the Programme of Support for the Reform of the Algerian Educational System (PARE), was followed by a series of meetings and conferences between Algerian and UNESCO officials in the period of 2003 and 2006 to assess the progress of these reforms and to put forward future directions (Tawil, 2006). Other international agencies also contributed to the funding of the project, amongst which were the French Agency for Development (AFD), the European Union, and the United States Aid (USAID).

In this respect, the Algerian government appointed a National Commission for the Reform of Education (CNRE) in 2000, the task of which was to evaluate the then situation of the educational system and to provide some recommendations on the

necessary reforms in line with the country's new philosophy of democracy, reconciliation and economic development. The CNRE gave their report back in 2001. The report confirmed the need to reform the educational system to meet the challenges of the 21st Century (Tawil, 2006). The main issue highlighted by the CNRE was a deterioration of the educational system reflected primarily in: a) a decline in the number of students who pass their national examinations, b) an increase in the proportion of students who re-take their levels, and c) a considerable proportion of students who drop-out from school before the age of 16 (Tawil, 2006). Furthermore, the commission raised concerns over the quality of teachers, who were criticised for not having the necessary teaching qualifications to undertake their jobs in an efficient way (Tawil, 2006). Hence, the proposed curriculum reforms centred round three platforms:

- Platform 1: Reforming the school structure which involved: a) introducing a pre-school level for 5 year old pupils, b) restructuring the duration of primary school from 6 to 5 years, and middle school from 3 to 4 years, and c) restructuring the post-compulsory education in secondary school (lycée) into three streams: general, technical, and vocational.

- Platform 2: Reforming teacher training which involved: a) improving the knowledge and skills of teachers and inspectors, and b) coordinating and evaluating teacher training and development.

- Platform 3: Reforming teaching syllabuses and textbooks which involved: a) elaborating and introducing new teaching programmes for all school levels, b) providing and evaluating new teaching resources and materials, c)

introducing new teaching methodologies to meet the programmes' objectives, and d) setting up systems for information and communication technology in schools.

Hence, a new curriculum based on a socio-constructivist approach to education, which views learning and teaching as a process of social construction based on interaction and critical reflection, was therefore introduced to the Algerian educational system in 2003 (a further elaboration on the nature of the new curriculum will be seen in chapter three). New teaching syllabuses, textbooks and teaching materials were designed to meet the objectives of reforms, and teacher development programmes were initiated to enable teachers to adapt to the new curriculum (Le Soir d'Algérie, 20/12/06).

The government seems to be satisfied with these reforms, and feels optimistic towards the future of education in Algeria (Le Jour d'Algérie, 2007), although this satisfaction does not seem to be shared by teachers and students. The teachers for instance have voiced their discontent about curriculum reforms by organising strikes (L'Expression, 16/01/07; Le Jour d'Algérie, 16/01/07; Le Soir d'Algérie of 17/01/07; El Shourouk El Yaoumi, 09/01/06; El Khabar, 09/10/06; El Khabar, 13/12/2006). Students have also resorted to strikes and demonstrations to protest about 'education reforms they claim are unreasonable' (Magharebia, 21/01/08). In fact, a series of studies conducted by the Ministry of Education (Ministry of Education, 2006b) as an initial evaluation of the project revealed that these reforms have not been met with great enthusiasm by teachers, parents and students (Toualbi-

Thaalibi, 2006). However, these studies did not make explicit the reasons and the factors behind this lack of enthusiasm. Through the present study I aim to find some possible answers to this educational phenomenon from the point of view of teachers. I attempt to explore a sample of teachers' beliefs about curriculum reforms to check whether the Ministry's findings were applicable to my sample, but and most importantly, I attempt to make clear how teachers' beliefs influenced their perceptions towards curriculum innovation. Hence, the need to conduct the present study was in my opinion timely and appropriate to the current situation since it seeks to contribute, although in a modest way, to the completion of a larger puzzle on education in Algeria.

1.4. Rationale for the study

This study is premised in the area of research which suggests that a better understanding of teachers' practices can be achieved by an understanding of the beliefs underlying those practices (Pajares, 1992; Ballone and Czerniak, 2001; Schmidt and Kennedy, 1990; Richards and Lockhart, 1994; Fives and Buehl, 2005; Anderson et al., 1991). The underlying assumption is that teachers' classroom decisions do not happen at random, but are guided by systems of beliefs which 'greatly impact on their instructional decisions in the classroom' (Farrell and Lim, 2005: 1). Hence, recent years have witnessed a growing body of research in the field of teachers' beliefs (Fives and Buehl, 2005). The particular focus of this thesis is on foreign language teachers' beliefs. Research conducted in the field suggests that foreign language teachers are, in some respect, distinct from teachers of other

subjects 'in terms of the nature of the subject, the content of teaching, the teaching methodology, teacher-learner relationships, and contrasts between native and non-native speakers' (Borg, 2006: 3). Therefore, it is expected that the findings in this study will show some differences in beliefs, but also some similarities, with teachers from other subjects.

Furthermore, the thesis supports current trends on teachers' beliefs which argue that beliefs have to be viewed within a wider perspective which accounts for the socio-political, economic and cultural context surrounding teachers' lives and work (Kynogos and Argyris, 2004; Gabillon, 2005; Flores, 2001; Richards and Lockhart, 1994). Kynogos and Argyris (2004), for instance, explain that 'little attention has been given to…the ways in which aspects of the educational system and the educational paradigm as a whole may influence…teachers' [beliefs]' (p. 242). This view calls for an "interdisciplinary" approach to the study of teachers' beliefs (Bernat and Gvozdenko, 2005); especially that teachers' beliefs are known to be diverse, heterogeneous, and closely interrelated (Pajares, 1992; Sims, 2003; Gabillon, 2005; Bernat and Gvozdenko, 2005; Schmidt and Kennedy, 1990; Raths, 2000; Richards and Lockhart, 1994; Brownlee, 2003; Chan, 2004; Anderson, 1998; Rueda and Garcia; 1994). Thus, the study adopts a socio-political perspective, which depicts issues of policy and power as they are engrained in teachers' beliefs, as a lens for the interpretation of the findings. This perspective is based on recent theories in sociolinguistics that I am familiar with, which suggest that research has to look at language and literacy phenomena from a broader perspective. This involves a

21

full understanding of the socio-political, economic and cultural context in which language and literacy are being decided, planned, implemented, and mostly how they are practised in society (Street, 1993, 1996, 1997, 1998; Kaplan and Baldauf Jr., 1997; Tollefson, 1991; Cooper, 1989; Ricento and Hornberger, 1996); which in essence depicts how language policy can become a tool to exercise and maintain power through ideology embedded in discourse practices (Tollefson, 1991; Ng and Bradac, 1993; Fairclough, 1989a/b).

The study aims to provide a significant contribution in terms of its scope. It gathers teachers' beliefs, curriculum theory, foreign language teaching, and the Algerian context into one study. Where studies on teachers' or students' beliefs were conducted in some Arab countries, such as Albirini (2006) in Syria, Al-Harthi and Ginsburg (2003) in Oman, Al-Mekhlafi (2004) in the United Arab Emirates, and Gahin and Myhill (2001) in Egypt; no studies about Algerian teachers' beliefs seem, to my knowledge, to have been conducted. An internet search into ERIC database under "teachers' beliefs + curriculum + Algeria" generated no results. One recent study I was able to read was by Asselah-Rahal et al. (2006) which investigated the use of French in the English classroom and the role of foreign languages in maximising school achievement. However, this study did not explore the construct of beliefs, but only relied on the analysis of classroom talk to provide statistical interpretations. Furthermore, instead of focusing solely on the cognitive aspects of teachers' beliefs, this study focuses on the ideological and socio-political aspects, which I argue can help us understand how beliefs, policy and power interplay in the

Algerian educational system. For instance, in chapter seven, it will be concluded that the participants' beliefs about curriculum innovation were influenced by tensions and conflicts, which arose as a consequence of a lack of trust and dialogue, and rivalry for power within the Algerian educational system. Moreover, the study will also demonstrate that educational innovations in Algeria can fail if teachers' beliefs are not taken into account, which generally concurs with current theory on teachers' beliefs; which meets one of the objectives underlying the thesis, i.e., to add to theory on teachers' beliefs.

1.5. Objectives of the study

The objectives of the present study can be summarised as follows:

- First, it aims to add to theory on teachers' beliefs through an exploration of foreign language teachers' beliefs in Algeria.

- Second, it aims to draw conclusions for foreign language teacher education and development in Algeria.

- Third, it aims to provide a channel through which teachers in Algeria can voice their problems and concerns, and share their lives with other communities of teachers in Algeria and worldwide.

- Fourth, it hopes to help teachers reflect on their work through interaction in the process of data collection. It will be a research based on mutual interest between the researcher and the participant. It also hopes to get policy-makers to reflect on issues of education in Algeria.

1.6. Research questions

Taking into account the above discussion and the objectives of the study, the central question directing the research can be put as the following:

- How can a study of foreign language teachers' beliefs about curriculum innovation in Algeria inform theory on teachers' beliefs?

The main question involves four sub-questions:

1. What are a sample of English and French teachers' beliefs about curriculum innovation in Algeria?

2. What issues of policy and power underpin these beliefs?

3. What conclusions can we draw for teachers' beliefs in Algeria?

4. What implications does this study have on teacher education and development in Algeria?

The first sub-question seeks to identify and present the range of different beliefs held as they are articulated by the participants themselves. These beliefs are expected to be diverse (Schmidt and Kennedy, 1990), and therefore the second sub-question aims at providing interpretations of these beliefs within a socio-political framework that identifies policy and power in the Algerian educational system. The third sub-question seeks to draw conclusions on teachers' beliefs in the light of the findings. The fourth sub-question identifies the implications of the conclusions for teachers' development and puts forward some recommendations for teachers and policy-makers to reflect upon towards improving the situation in Algeria.

1.7. Overview of the methodology

The present study is positioned in the qualitative research tradition. It looks at teachers from an "emic" perspective, which is an inner perspective where the researcher provides interpretations to social phenomena from the point of view of social actors (Schwandt, 1998; Ellis, 2006). More specifically, it takes a "constructivist" paradigm (Guba and Lincoln, 1998; Schwandt, 1998), which argues that social reality is constructed by social actors (Schwandt, 1998). An important point about this paradigm is that the findings are themselves influenced by the process of interaction between the researcher and the participants and that the researcher in this sense becomes the lens through which the participants' world is interpreted. The study employs two methods for data collection: semi-structured individual interviews are conducted with a sample of eight teachers, and group interviews are held with four groups of teachers. Grounded theory analysis is then used as a method to analyse the data. The methodology underlying the study will be discussed in more detail in chapter four.

1.8. Limitations of the study

The study presents the following limitations:

- The methods used to collect data could not have included observations and/or questionnaires. This is because neither the sampling strategy nor the participants' circumstances, cultural and organisational, have allowed for these methods to be used in this study. Further research using other methods to collect data would be important to evaluate this research.

- The study does not claim overgeneralisation of the claims or representativeness of the population sample. The findings in this study are limited to the scope and the sample chosen. This study will only be exploratory in nature and is not intended to represent all the foreign language teachers' population in Algeria. However, it hopes that through insights gained from a sample of teachers, some conclusions could be made and possibly applied to other cases similar to the one under study.

- The study does not focus on the evolution and change of teachers' beliefs. It only covers the beliefs expressed at a certain time in a certain place. It only represents beliefs in a snapshot.

- The beliefs profiled in this study are not exhaustive. The study acknowledges that beliefs are different and difficult to assess. It only gives a sample of what these beliefs are as identified by the researcher. In other words, I believe that the same study if undertaken by another researcher could generate different beliefs from the ones in this thesis.

- Beliefs are hard to investigate. This study does not claim perfection and certainty in its findings, nor does it try to challenge current theory; rather it only attempts to use theory as a framework in order to give interpretations to beliefs articulated in a context where research so far seems to lack.

- The research could not have included administrators, managers and government officials, although it succeeded in including an inspector as participant. Including other actors would have given the study a more

balanced picture of the Algerian educational system. This point will be raised in "directions for further research" in chapter seven.

1.9. Overview of the thesis

This thesis is divided into seven chapters. Chapter one gave an introduction to the study and outlined the objectives and the questions directing the research. Chapter two will review some of the existing literature on teachers' beliefs and curriculum theory. It will try to build a theoretical framework to guide the study in the processes of data collection, analysis and interpretation. Chapter three will provide a general background to the Algerian educational system. This will enable the reader to conceptualise the context in which the participants lived and worked. Chapter four will give a reflective account of the research methodology underlying the study. It will justify the chosen paradigm and methods for data collection. It will then discuss the process of data analysis, and will highlight issues of ethics and trustworthiness. Chapter five will present the findings and will profile the beliefs as articulated by the participants. Chapter six will provide interpretations of the main findings, which will be guided by theory on policy and practice in education. Finally, chapter seven will draw some conclusions and will discuss the implications of the study for teachers' development in Algeria.

CHAPTER TWO

REVIEW OF THE LITERATURE

2.1. Introduction

The present study explores the beliefs of foreign language teachers about curriculum innovation. It aims to profile these beliefs in relation to recent curriculum reforms implemented in Algeria. This chapter will review the relevant literature as related to teachers' beliefs and curriculum theory. In this process, the chapter will attempt to answer the following questions:

- What is the nature of teachers' beliefs?

- What is a curriculum? What does it entail?

- How are teachers' beliefs related to curriculum innovation?

The chapter will first discuss the nature of teachers' beliefs. It will look at beliefs' definitions, sources and categories. Next, it will highlight the reasons underlying the study of teachers' beliefs, particularly in relation to curriculum innovation. After that, the chapter will discuss views of curriculum and will discuss issues of policy and power within curriculum practices. Then, it will identify the main ideologies underpinning teachers' conceptualisations of curriculum. Finally, the chapter will relate the views and definitions of curriculum to foreign language teaching.

2.2. The nature of teachers' beliefs

2.2.1. Definitions of teachers' beliefs

The issue of teachers' beliefs seems to be a subject of inconclusive debate. It is argued that still little is known about teachers' beliefs and that no consensus was reached as to the exact nature of this construct (Schmidt and Kennedy, 1990; Rueda and Garcia, 1994). The reason for this, as it is argued, is the fact that beliefs are complex and abstract in nature which makes them difficult to research (Pajares, 1992). Another reason is that beliefs can be attributed to other concepts, such as "perceptions" (Li, 1998; Sengupta and Falvey, 1998; Bernat and Gvozdenko, 2005; Da Silva, 2005), "conceptions" (Freeman and Richards, 1993; Farrell and Lim, 2005; MacDonald et al., 2001), "orientations" (Standen, 2002; Freeman and Richards, 1993), "attitudes" (Young, 1998; Karabenick and Clemens Noda, 2004; Bernat and Gvozdenko, 2005; Karavas-Doukas, 1996; Gahin and Myhill, 2001), "dispositions" (Raths, 2001), "mental and social representations" (Gabillon, 2005), and "knowledge" (Gabillon, 2005; Murphy, 2000; Bernat and Gvozdenko, 2005). Pajares (1992) calls beliefs a "messy construct".

Furthermore, much of the debate generally centres round the relationship of teachers' beliefs with the concept of teachers' knowledge. It is still not clear whether teachers' beliefs can be classified as knowledge or whether they are two separate and distinct constructs. For example, Kagan (1992) argues that beliefs are one form of knowledge. In this respect, she maintains that teachers' personal knowledge can be viewed as beliefs. This knowledge, according to Kagan, increases with the increase of teachers' experience to become part of a system of professional knowledge that affects teachers' classroom decisions and practices. Nespor (1987),

however, provides many characteristics which differentiate beliefs from knowledge. Amongst these characteristics is the fact that knowledge changes whereas beliefs are "static", and that knowledge can be assessed whereas 'belief systems often include affective feelings and evaluations, vivid memories of personal experiences, and assumptions about the existence of entities and alternative worlds, all of which are simply not open to outside evaluation or critical examination' (ibid: 321). It is important to note that the relationship of beliefs with knowledge is still surrounded with ambiguity and inconclusiveness (Pajares, 1992).

To clarify the construct further, Pajares (1992) provides a synthesis of the nature of beliefs, which are summarised by Ballone and Czerniak (2001) as follows:

1. Beliefs are formed early and tend to be self-perpetuated. They tend to be preserved throughout time, experience, reason and schooling.
2. People develop a belief system that houses all the beliefs acquired through the process of cultural transmission.
3. Beliefs are prioritized according to their connections or relationship to other beliefs.
4. The earlier a belief is incorporated into the belief structure, the more difficult it is to change.
5. Belief alteration is relatively rare during adulthood.
6. Beliefs strongly influence perception.
7. The beliefs individuals possess strongly affect their behaviour.
8. Beliefs about teaching are well established by the time a student attends college.
9. Beliefs play a key role in defining tasks and selecting the cognitive tools with which to interpret, plan, and make decisions regarding such tasks. (p. 8)

For the purposes of this study, teachers' beliefs can be defined as a firm opinion that is shaped by teachers' experience (personal and professional) and general

30

knowledge, and that in turn becomes internalised to the extent of becoming subconscious knowledge, but that is actively influencing individuals' choices and practices. The key question "Where do the teachers' beliefs stem from?" is discussed next.

2.2.2. Sources of teachers' beliefs

The issue of sources of teachers' beliefs is also another area of debate surrounded with ambiguity and inconclusiveness. That is, it is still inconclusive what exactly the sources of beliefs can be (Raths, 2001). It is argued that teachers' beliefs derive partly from the teachers' personal and professional experience (Anderson, 1998; Farrell and Lim, 2005) and from school experience as learners (Farrell and Lim, 2005). Raths (2001) for instance notes that personal experience as a learner gives the teacher images of what a perfect teacher, learner, or lesson are, the process of which is known in the literature on teacher education as "the apprenticeship of observation" (Freeman and Richards, 1993). Schmidt and Kennedy (1990) note that teachers' '…beliefs are not the product of armchair reasoning, but instead develop through a vast array of personal experiences' (p. 9). With special reference to second or foreign language teaching, Richards and Lockhart (1994) argue that the sources of teachers' beliefs are:

1. *Their own experience as language learners*. All teachers were once students, and their beliefs about teaching are often a reflection of how they themselves were taught…
2. *Experience of what works best*. For many teachers experience is the primary source of beliefs about teaching. A teacher may have found that some teaching strategies work well and some do not…

3. *Established practice*. Within a school, an institution, or a school district, certain teaching styles and practices may be preferred…
4. *Personality factors*. Some teachers have a personal preference for a particular teaching pattern, arrangement, or activity because it matches their personality…
5. *Educationally based or research-based principles*. Teachers may draw on their understanding of a learning principle in psychology, second language acquisition, or education and try to apply it in the classroom…
6. *Principles derived from an approach or method*. Teachers may believe in the effectiveness of a particular approach or method of teaching and consistently try to implement it in the classroom… (pp. 30-31 – italics as in original text)

Hence, second language teachers' beliefs according to Richards and Lockhart stem from their experience as second language learners, from their professional experience as teachers, but also from the influence of their personality.

2.2.3. Main categories of teachers' beliefs

Teachers' beliefs can be classified into different categories, which are inextricably interrelated, and very often it is difficult to study one category of beliefs without referring to the other categories. These categories can be widely diverse even within the same category of teachers in the same school (Schmidt and Kennedy, 1990; Fives and Buehl, 2005). However, the literature indicates that teachers' beliefs generally fall under three main categories:

- Personal beliefs: These are teachers' beliefs about themselves and how they should be. These beliefs derive from personal experience as a learner (Raths, 2001, Richards and Lockhart, 1994). This personal experience gives the teacher "self-defining images" (Raths, 2001) of what a perfect teacher,

32

learner, or lesson are. These images are an important element in understanding teachers' practices. Personal beliefs are closely interlinked to beliefs about teaching, learning, and epistemological beliefs.

- Beliefs about teaching, learning and curriculum: These stem from different sources, mainly the teachers' personal experience as learners and professional experience as teachers (Richards and Lockhart, 1994; Calderhead, 1996).

- Epistemological beliefs: These are closely interrelated with beliefs about learning and teaching (Chan 2003; Tutty and White, 2005; Fives and Buehl, 2005; Flores, 2001). These are beliefs about the nature of knowledge and how knowledge is acquired (Flores, 2001). It is argued that the study of teachers' epistemological beliefs can give researchers some insights about teachers' practices, but also about teachers' lives and the system in which they work (Flores, 2001; Filisetti and Fives, 2003; Woods et al., 2003).

2.3. Teachers' beliefs, curriculum innovation and teacher training

2.3.1. Why study teachers' beliefs?

Research in teacher education was in the past marked by the study of teachers' behaviour in an attempt to understand what happens in their classroom. What was assumed is that an understanding of classroom practices would help identify constraints for effective teaching, which teacher-educators would address in pre-service and in-service trainings. However, it was noticed that this approach was ineffective and very often no improvement in practice was seen (Pajares, 1992;

Murphy, 2000). With the evolution of psychological theory from behaviourism to constructivism, it has become clear that a better understanding of teachers' practices can be achieved by an understanding of the beliefs guiding those practices (Pajares, 1992; Ballone and Czerniak, 2001; Schmidt and Kennedy, 1990; Richards and Lockhart, 1994). It was argued that teachers' decisions in their classrooms were guided by a system of beliefs, which serves as a filter before these decisions are put into practice (Richards and Lockhart, 1994; Pajares, 1992). Cuban (1993: 256, cf. Fulton and Torney-Purta, 1999: 1) suggests that 'the knowledge, beliefs, and attitudes that teachers have… shape what they choose to do in their classrooms and explain the core of instructional practices that have endured over time'. Schmidt and Kennedy (1990), for instance, note that teachers' beliefs about the subject they teach are closely linked to classroom practice because these beliefs can influence day to day curricular decisions about what and how to teach. This position is also taken by Pajares (1992) who notes that a possible way of understanding classroom practice is through a study of teachers' beliefs. Richards et al. (2001) point out that 'changes in teachers' practices are the result of changes in teachers' beliefs' (p. 11). Fulton and Torney-Purta (1999) maintain that no real change will occur in schools without substantial change in the beliefs of teachers. It is further argued that the study of beliefs is particularly important when curriculum innovations are being implemented, because innovations generally challenge teachers' existing beliefs (Schmidt and Kennedy, 1990; Ballone and Czerniak, 2001). The issue of teachers' beliefs and innovation is of particular importance to the present study since the latter

explores the beliefs of Algerian teachers about curriculum innovation. This point is discussed further in the next section.

2.3.2. Teachers' beliefs and curriculum innovation

The literature on teachers' beliefs generally argues that educational innovations would not succeed if the objectives of these innovations are incompatible with the beliefs of its users and implementers (Rueda and Garcia, 1994; Fives, 2003; Anderson et al., 1991). Matese et al. (2002) posit that teachers see 'innovation through the lens of their existing knowledge and beliefs' (p. 3). Ballone and Czerniak (2001) point out that 'the teacher is the critical change agent in paving the way to educational reform and that teacher beliefs are precursors to change' (p. 7). Schmidt and Kennedy (1990) posit that introducing any curricular innovations 'is not likely to significantly alter teaching practices if teachers either do not understand or do not agree with the goals and strategies implicit in these new devices' (p. 2). Anderson et al. (1991) argue, for instance, that attention must be 'paid to teachers beliefs because of an accumulating body of evidence suggesting that teachers entering beliefs about the nature of the subject matter and how it is learned influence the extent to which teachers value and use new curricula and instructional models' (p. 2). Hence, Richards et al. (2001) posit that any change in curriculum should be paralleled with an attempt to change teachers' beliefs. They warn that curriculum innovations usually fail when there is a mismatch between the ideologies underlying the innovation and the teachers' beliefs. Fives (2003) explains that the level of teachers' "self-efficacy", defined as teachers' beliefs about the extent to which they

can execute and perform actions to attain certain objectives (Fives, 2003; Bandura, 1986), can be seen as determiners of the success or failure of educational innovations. In her study of teachers self efficacy beliefs and innovation, Fives (2003) found that teachers who showed high levels of efficacy beliefs towards their teaching relatively had high levels of acceptance and valuing of innovations. Furthermore, Ballone and Czerniak (2001) point out that usually experienced teachers who have been through unsuccessful reforms may develop a culture of distrust in policy-makers and this would lead, according to Ballone and Czerniak, to a disparity between the objectives underlying reforms and the teachers' beliefs, which generally results in a failure of the innovation. In this respect, it is argued that professional preparation and development programmes can play an important role in challenging and re-shaping teachers' beliefs according to the objectives of the innovation (Pajares, 1992).

2.3.3. Teachers' beliefs and teacher training

Research indicates that teachers' beliefs are generally static and persevering (Nespor, 1987; Pajares, 1992), and are therefore hard to challenge. However, it is claimed that training programmes can play a role in "re-shaping" these beliefs, although, at the same time, it is also argued that generally teachers tend to leave their training programs with the same beliefs they brought with them (Raths, 2001; Pajares, 1993). Raths (2001) argues that candidate-teachers bring with them a system of beliefs about teaching practice to their training. A priority to teacher educators, according to Raths, is hence to bring these beliefs to light and to attempt

to challenge them early in the training so as to maximise the learning of new practices. Ballone and Czerniak (2001) note that 'teacher belief constructs should be considered carefully when planning teacher development programs in order to successfully implement reform recommendations' (p. 22). However, on the other hand, Nespor (1987) argues that training programmes should not expect teachers to abandon their beliefs, but should try to replace these beliefs gradually with more relevant beliefs acquired through experience in a different context. In this respect, Prawat (1992), points out that in order for teachers to change their beliefs, they usually go through three stages: a) they must come to the conclusion that their beliefs are inappropriate, b) they must find opportunities to discover new knowledge, and c) they must find ways to link their new beliefs with their old ones.

For teacher training programmes to be successful, it is suggested that they should promote reflective practice (Richards and Lockhart, 1994). In this respect, it is claimed that reflective practice could possibly get teachers to reflect about their beliefs, and therefore, to compare these beliefs against new forms of knowledge towards challenging these beliefs and replacing them with more appropriate knowledge (Richards and Lockhart, 1994). Newstead (1999) explains that 'researchers agree that significant change…[in teachers' practices] cannot be achieved without the opportunity for teachers' reflection' (p. 1). Rueda and Garcia (1994) point out that there are 'many studies supporting the idea that if teachers are given the opportunity to reflect on their teaching practices, they not only get better at reflection but they also change as well' (p. 16). Similarly, Flores (2001) posits that

teachers' critical reflection leads to a change of teaching practice. She further maintains that critical reflection can empower teachers and this may even lead them to challenge the status quo. Fives (2003) notes that teachers who undergo reflective practice in their training tend to report high levels of self-efficacy beliefs. Reflective practice is particularly important in second/foreign language teaching (Richards and Lockhart, 1994) mainly that it has also been noticed that teachers tended to leave their training programmes with the same beliefs about language learning and teaching that they had when they entered their courses (Farrell and Lim, 2005; Richards et al., 2001; Karavas-Doukas, 1996; Newstead, 1999). Furthermore, it has been suggested that reflective practice in training programmes need to be conducted within a socio-constructivist approach (Spanneberg, 2001; Richards at al., 2001; Flores, 2001), where 'the emphasis is on the teacher as learner, a person who will experience teaching and learning situations and give personal meaning to those experiences through reflection' (Spanneberg, 2001: 1).

Amongst the strategies suggested in teacher training and development within a socio-constructivist approach, Richards at al. (2001), for instance, suggest that 'reflection is possible through many means including narratives, discussion, review of student feedback, viewing videotapes of their teaching as well as other modes of reflection' (p. 12). They also point out that teachers can check the extent to which their beliefs are changing through journal writing and case studies. Richards et al. suggest that '[o]pportunities to share experiences of positive change can provide a valuable source of input for in-service courses and teacher education activities' (p.

12). Ballone and Czerniak (2001) provide some tangible guidelines on incorporating reflective practice in teacher education programs. They explain that:

> …teacher training experiences should include enough opportunities to 1) collaborate with colleagues who are implementing the same strategies, 2) visit classrooms that use multiple instructional strategies and focus on student learning styles, 3) observe student and teacher success, 4) develop and/or pilot instructional materials, 5) practice using these strategies with colleagues in order to receive feedback, 6) participate in and present activities that foster learning styles at workshops and in-service programs. (p. 22)

Nevertheless, it is worth noting that for these activities to be possible, an appropriate provision of resources and support from administration and curriculum-makers are essential (Rueda and Garcia, 1994; Ballone and Czerniak, 2001; Newstead, 1999).

2.4. Views and definitions of curriculum

2.4.1. Definitions of curriculum

The literature on curriculum theory indicates that it is hard to come to an exact definition of what curriculum actually entails because the concept is generally philosophically and ideologically driven (Lawton, 1983; Kelly, 1999)[1]. There is an argument that if we widen 'the meaning of the term so much that it embraces almost everything…[it will mean] very little' (Smith, 2000: 7), whereas if we narrow the meaning then curriculum will be used interchangeably with course contents, or more precisely a syllabus, which would eventually be misleading and simplistic (Lawton, 1983; Kelly, 1999). Kelly (1999) for instance maintains that:

---

[1] The definition of curriculum is beyond the scope of the present thesis. Any points made are only an attempt to give a bird's eye view of the concept, relying mostly on my understanding and interpretations of the literature.

> Any definition of curriculum, if it is to be practically effective and productive, must offer much more than a statement about the knowledge-content or merely the subjects which schooling is to 'teach' or transmit. It must go far beyond this to an explanation, and indeed a justification, of the purposes of such transmission and an exploration of the effects that exposure to such knowledge and such subjects is likely to have, or is intended to have, on its recipients – indeed it is from these deeper concerns…that any curriculum planning worthy of the name must start. (p. 3)

It is argued that curriculum is generally conceptualised within a continuum, which entails on the one hand, a narrow concept which sees curriculum as a set of knowledge to be transmitted in schools or as a course to run (Prawat, 1992; Taylor, 1990); this definition, however, has proven to be inconsistent and simplistic (Kelly, 1999); and on the other hand, a broad definition which involves a full understanding of the social, political, economic and cultural ideologies that underpin educational processes (Kelly, 1999), where curriculum is seen as a network of knowledge to be explored (Prawat, 1992; Taylor, 1990). The latter view seeks to answer questions such as: Which knowledge is taught? Why is knowledge taught? How is knowledge taught? To who is knowledge taught? This second view of curriculum as a network of knowledge subsumes issues of policy and power, discussed next.

2.4.2. Curriculum and power

Any curriculum definition is generally inextricably linked to issues of policy and power (Al-Harthi and Ginsburg, 2003; Young, 2003; Kelly, 1999; Lawton, 1983, 1989). Power in this context can be defined as 'the ability to achieve one's goals and to control events through intentional action… [i.e.,] individuals exercise power as a

result of their social relationships within institutional structures that provide meaning to their actions and also constrain them' (Tollefson, 1991: 9). The issue of curriculum and power is currently at the centre of debate in education (Kelly, 1999). The issue is about the nature of knowledge and the extent to which education should, or should not, use knowledge to empower, or to disempower, its users. The central question in this debate is about "who controls knowledge" (Quinn, 1998) because it is argued that knowledge is not neutral; rather, it is a concept which carries connotations for power, dominance and control (Foucault, 1980; Bourdieu, 1977; Quinn, 1998). Curriculum can therefore become a tool to exercise and maintain power (Al-Harthi and Ginsburg, 2003). Young (2003) for instance argues that curriculum can be viewed as 'a selection of knowledge that [reflects] the interests of those with power' (p. 554), in contrast with curriculum 'based on *social practices*' (p. 554). Kable (2001) notes that curriculum is a highly political activity. She points out that curriculum policy 'is always situated within a particular historical, political, social and economic context' (p. 322) and that '[c]urriculum reforms are influenced by power relations and competing agendas and discourses that shape how curriculum comes to be viewed' (pp. 322-323).

It is in this respect that current debate on "prescribed" and "democratic" curriculum have become necessary. A prescribed curriculum is defined as the one where knowledge is decided by the state and handed down to school; teachers are expected to transmit knowledge and students are expected to receive knowledge and reproduce it according to pre-determined sets of rules (Kelly, 1999; Carlson, 1997;

Lawton, 1983, 1989; Squires, 1987). A democratic curriculum, however, is a socially constructed system of knowledge (Kelly, 1999; Carlson, 1997; Lawton, 1983, 1989; Squires, 1987) towards students' 'personal enrichment, political empowerment and personal/social/moral adjustment and responsibility' (Kelly, 1999: 224-225). Implementing a prescribed curriculum has always proven to be unsuccessful because this usually conflicts with curriculum users, namely the teachers (Kelly, 1999). This led current trends in education to argue for a democratic approach to curriculum (Kelly, 1999; Lawton, 1983, 1989; Carlson, 1997) which aims at producing an 'equitable, just, and caring society' (Carlson, 1997: 10). Hence, a democratic curriculum involves all those concerned with the education of children. It is a dynamic curriculum where individuals constantly reflect and interact towards the construction of meanings; it is a curriculum that identifies discrimination, social exclusion, economic deprivation, and all other forms of human pain and sufferings created by oppressive uses of power and control, and eradicates them appropriately; it is a curriculum as conversation (Applebee, 1994, 1996; Smagorinsky, 1996) which embodies critical dialogue and communication for the purposes of creating democratic social practices.

2.4.3. Views of curriculum

The literature argues that any conceptualisation of curriculum is generally underpinned by our ideological and philosophical conceptions about learning, teaching and knowledge (Lawton, 1989; Kelly, 1999). That is, we view curriculum with reference to our epistemological beliefs about the nature of knowledge and how

knowledge should be taught and learnt. Lawton (1983, 1989) for instance argues that there are generally three major ideologies underlying educators' views of curriculum and education: "classical humanism", "progressivism" and "reconstructionism" (Lawton, 1983, 1989; Squires, 1987), although he acknowledges that it would too simplistic to limit these ideologies to only three categories. For Lawton classical humanism aims at transmitting cultural heritage, social values and knowledge to a special category of learners who are seen as the future elite of that society (Lawton, 1983, 1989; Squires, 1987); progressivism advocates the child's freedom to learn according to their needs rather than to learn what has been decided for them (Lawton, 1983, 1989; Squires, 1987); and reconstructionism can be seen as the synthesis of both classical humanism and progressivism with close connection to society, i.e., it is a view of curriculum which 'would be to see the individual and society as harmoniously integrated rather necessarily in opposition' (Lawton, 1983: 9). Advocating a reconstructionist stance, Lawton (1989) points out that:

> Education cannot be value-free. Different value systems or ideologies will generate different curricula. The twentieth-century democratic societies' attempts are being made to educate all young people instead of focusing on the elite minority favoured by classical humanism. Progressivism is likewise rejected, partly because its view of human nature is unrealistically optimistic, and partly because it fails to elate curriculum to society and the educational needs of individuals growing up in that society. Given a democratic society which nevertheless retains a number of undemocratic features, some kind of experimentalist or reconstructionist approach would seem to be necessary. Reconstructionism assumes that education should be used not simply for the benefit of individuals, but also to improve a society which is capable of development. A reconstructionist curriculum will be common…but not a uniform curriculum, the details of which will be open to debate and will change from time to time. (p. 8)

Within the Reconstructionist view, Lawton notes that the teacher has to 'be able to relate his or her own teaching responsibilities to the whole curriculum' (Lawton, 1989: 87). In other words, the teacher, according to Lawton, has to identify different opportunities within the curriculum to help learning to take place, towards a mutual benefit for individuals and society.

From another perspective, Smith (2000) notes that there are four approaches to curriculum: "curriculum as a syllabus of knowledge to be transmitted", "curriculum as product", "curriculum as process" and "curriculum as praxis". The curriculum as a syllabus focuses on the contents and knowledge to be transmitted to students and on the methods used to fulfil the process of knowledge transmission. The curriculum as product approach is geared towards the measurement of students' learning outcomes and behaviours, and sees education as 'a technical exercise [where]…[o]bjectives are set, a plan drawn up, then applied, and the outcomes (products) measured' (p. 3). According to this view, the 'curriculum, essentially, is a set of documents for implementation' (pp. 5-6). The curriculum as process approach does not see 'curriculum [as]…a physical thing, but rather the interaction of teachers, students and knowledge' (p. 6). Curriculum as praxis is seen, according to Smith, as a further development of the process model with an added element of an explicit statement that it serves the benefit of society and democracy, as he points out:

> While the process model is driven by general principles and places an emphasis on judgment and meaning making, it does

not make explicit statements about the interests it serves. It may, for example, be used in such a way that does not make continual reference to collective human well-being and to the emancipation of the human spirit. The praxis model of curriculum theory and practice brings these to the centre of the process and makes an explicit commitment to emancipation. Thus action is not simply informed, it is also committed. It is praxis. (p. 9)

Smith further argues that in the praxis approach, 'the curriculum…develops through the dynamic interaction of action and reflection' (p. 10).

2.4.4. Teachers' beliefs about curriculum

Research on teachers' beliefs indicates that teachers hold different beliefs about curriculum. Kemmis et al. (1983) for instance argue that there are three theoretical views which teachers hold about education and curriculum: a) the vocational/neo-classical, which views the teacher's role as a transmitter knowledge and the learner's role as a receiver of transmitted knowledge; b) the liberal/progressive orientation, which views the teacher as a facilitator who facilitates students' learning by providing opportunities for learning, and the learner's role is to construct knowledge through discovery; and c) the social-critical view, where the teacher interacts with students towards creating opportunities for critical reflection and negotiation of knowledge, and the learner engages in the process of critical reflection towards constructing knowledge towards using it for the benefit of society and community. Calderhead (1996) maintains that teachers' beliefs about teaching, learning and curriculum can be put under two categories: The first category is teaching as knowledge transmission, where the teacher is the absolute holder of knowledge and

45

his/her role is to transmit this knowledge to learners. The learners' role therefore is to seek knowledge from the teacher. Curriculum in this category is seen as a prescribed and top-down process of downloading knowledge, where learning takes place according to pre-determined sets of rules. Second, there is teaching as social negotiation of knowledge, where the teacher guides his/her learners towards developing a socially-constructed knowledge. The learners negotiate their learning process. Curriculum in this second category is based on enhancing the development of social relationships guided by principle of negotiation of learning. Anderson et al. (1991) distinguish between teacher-centred views and social constructivist views of curriculum. The first is 'direct instruction about facts and skills…in which teachers or texts are the sole source of knowledge that can be conveyed directly to students' (p. 1). The second, however, is 'instruction that reflects alternative principles of teaching and learning…[which] emphasize the importance of students thinking and construction of meaning through interaction with others about complex, authentic problems, with teachers playing roles as facilitators and mediators of the students developing understanding as they grapple with the problems' (p. 1).

2.4.5. Views of curriculum in foreign language teaching

In relation to foreign language teaching, curriculum can be viewed as a continuum, from a narrow view that sees curriculum as knowledge transmission, to a broad view of a socio-constructivist curriculum. A transmissionist curriculum is viewed as a syllabus that includes an explicit statement about the set of language skills to be transmitted from teachers to students, which generally emphasises the learning and

memorisation of explicit knowledge about the grammatical structures of language (Nunan and Lamb, 2001). Knowledge in a transmissionist curriculum is assumed to be unchangeable and static. The teacher within this view is seen as the holder of knowledge and students are receivers of knowledge (Nunan and Lamb, 2001). Curriculum under this view is a product in the sense that language is seen as an end rather than a means towards an end, i.e., language classes are generally teacher-fronted and grammar-centred (Nunan and Lamb, 2001), and students are assessed on their ability to re-produce grammatically correct sentences (Carter, 2001). Those who have knowledge of grammar become competent and gain economic privileges, and those who do not have knowledge are categorised as incompetent and are economically deprived (Street, 1984, 1993, 1996, 1997, 1998). The language curriculum under this view is usually politically-driven (Carter, 2001) and selective of those who are "competent" over those who are seen as "incompetent". A socio-constructivist curriculum on the other hand is a process curriculum. Language learning is seen as a process of interaction towards the construction of knowledge, i.e., language becomes the means of interaction (Nunan and Lamb, 2001; Street, 1984, 1993, 1996, 1997, 1998). Knowledge under this view is socially-driven, and critical reflection becomes the basis upon which knowledge is constructed. The teacher's role is to create opportunities for interaction and critical reflection (Breen and Candlin, 2001; Nunan and Lamb, 2001), and the student's role is to engage in the process of knowledge construction, the latter of which is used to connect with society towards safeguarding the principles of democracy and social justice (Carlson, 1997; Kelly, 1999). Curriculum in this model is primarily a network of

social actors, where a harmonious relationship between teachers, learners, parents, and policy makers exists towards the benefit of their society (Lawton, 1983, 1989; Kelly, 1999; Applebee, 1994). The methodology directing language classes within this view is communicative (Nunan and Lamb, 2001; Breen and Candlin, 2001)[2], where students and teachers use language as a means to interact in order to construct knowledge. Table 2.1 provides a summary of the main differences between transmissionist and socio-constructivist views of curriculum in relation to foreign language teaching.

Table 2.1 Views of curriculum in foreign language teaching

Curriculum	Knowledge	Teacher	Student	Policy	Language Teaching Methodology
Transmissionist	Product (language is an end)	Holder and transmitter of knowledge	Receiver of Knowledge	Prescribed and politically-driven (knowledge transmission for political ends)	Teacher-fronted and grammar-centred
Socio-constructivist	Process (language is a means of interaction and critical reflection)	Creator of opportunities for critical reflection towards the construction of knowledge	Constructs knowledge and uses it for the benefit of society	Democratic and socially-driven (knowledge constructed for the benefit of society)	Communicative language teaching

2.5. Summary

This chapter first discussed the nature of teachers' beliefs. It was seen that beliefs are hard to define because they are abstract in nature. It was asserted that teachers'

---

[2] Communicative language teaching is discussed in section 6.2.2 in chapter six.

beliefs stem from personal experiences and from discourse interactions, mainly in educational institutions. It was seen that teachers' beliefs can generally be categorised into personal beliefs, beliefs about teaching, learning and curriculum, and epistemological beliefs. These categories, it was argued, are interrelated and closely interconnected. Next, it was argued that the study of teachers' beliefs can be of benefit to teacher training programmes in the sense that it is through the identification of beliefs that training courses are able to challenge, and hence reshape teachers' beliefs. It was seen that these training courses are particularly important when teachers are confronted with curriculum innovations. Strategies which enhance change in teachers' beliefs were therefore discussed. The chapter then explored views of curriculum and raised issues of policy and power. Finally, the chapter identified the main ideologies underpinning teachers' conceptualisations of curriculum, and related these conceptualisations to foreign language teaching.

THE CONTEXT OF THE STUDY: THE EDUCATIONAL SYSTEM IN ALGERIA

3.1. Introduction

The present study was conducted in Algeria and data were collected from a sample of foreign language school teachers who worked and lived in one province in the East of Algeria (please see Appendix A for some general information about Algeria's geography, population and ethnicity). This chapter provides an outline of the Algerian educational system. The purpose of this will be to familiarise the reader with the context in which the participant-teachers worked, and hence to build a conceptual picture of the background surrounding the data and the findings. First, the chapter will give an overview of the Algerian educational structure. After that, it will provide the political history of foreign language education in Algeria and will look at how foreign language teaching progressed within five historical periods. The chapter will then discuss the nature of the new curriculum. Next, it will provide a profile of the teacher training and development system. Finally, the chapter will give a picture of Algerian teachers' current situation.

3.2. Structure of the educational system

The Algerian educational system can be divided into two sub-structures: the school system and the administration system.

3.2.1. The school system

The school system in Algeria is divided into three stages: primary, middle, and secondary education. The first two stages are compulsory, known as "Basic Education", whereas secondary school is optional. Children generally enter the nursery at the age of 4 and spend two years before they are enrolled in primary school. Primary school is divided into two cycles which last 3 years each and at the end of Cycle 2 children undergo a national examination called "Primary School Examination". Children usually finish their primary education at the age of 12-13. Those who pass their primary school examination, move to Cycle 3, which is called middle school. The period of studies in Cycle 3 used to last three years prior to 2003, but was now extended to four years as part the government's initiative to reform the educational system. At the end of Cycle 3 students undergo a national examination which would allow them to progress to secondary school. The examination is called "Basic Education Certificate" (BEF), which was also changed in 2003 to "Middle School Certificate" (BEM). Those successful in the middle school examination are referred to the secondary school (called "Lycée") to study a one year foundation course which includes a mix of specialist routes or streams that students will follow in their subsequent years of education. The specialist routes that the educational system offers are: a) literary streams, which in essence include studies in Humanities and the Social Sciences, b) scientific streams, which include studies in Biology, Mathematics, Physics and Chemistry, and c) technological streams, where students study Applied Technology. The duration of these specialist routes takes three years and ends with the Baccalaureate examination (BAC), which students have to pass to be able to pursue higher education. Once the students are successful in their BAC,

they are referred by the Ministry of Education in conjunction with the Ministry of Higher Education to study for an undergraduate degree in a subject which is decided according to the marks the students obtain in their BAC. Hence, those students who get good marks are able to make their choices for the subjects they want, whereas those with low marks are usually not in a position to make any choice and are referred to other subjects according to available university places. Students usually finish their secondary studies at the age of 18-19 (see Appendix B for the structure of the school system).

Students who are not successful in either the middle school examination or the secondary school examination can if they wish take alternative routes, which the Ministry in partnership with other ministries offer them. They can for instance either enrol at the training centre to gain a vocational qualification or they can do distance learning with the National Open School (CNEG), the latter of which offers the same streams as the secondary school and also leads to the BAC (see Appendix C for alternative routes for education and training). An important thing to point out is that all education in Algeria is exam-based. Students who are not successful in their exams will not be able to progress to further levels. Hence, examinations in Algeria represent important targets for students who wish to pursue their studies.

3.2.2. The administration system

The Ministry of Education usually works in partnership with the Ministry of Employment and Training and the Ministry of Higher Education and Research to

ensure students follow appropriate routes for their education and training. The Ministry of Education is the body in charge of the school system in Algeria, while the other two ministries act as recipient bodies for students after their schooling has finished. The administration described in this section is the one under the Ministry of Education.

The structure of the administration section in the Ministry of Education in Algeria can be described as pyramidal. Top-down procedure is the usual way in which different issues are dealt with by administrators at different levels of the hierarchy. The Ministry of Education is the source of all decisions and policy-making. It is headed by the Minister of Education who represents the highest authority in the Ministry. In the process of policy making, the Ministry usually consults with the General Inspectorate of Education, which is a department appointed by the Ministry and headed by the General Inspector of Education. The General Inspectorate of Education has branches in all the cities in the country. The inspectors' role is to monitor the teaching and learning standards and to control the right implementation of policies and procedures at the level of schools. All decisions and policies are then transmitted to local Directorates of Education, whose task is to interpret the policies and to facilitate their implementation and, hence, to allocate the necessary human and material resources. The Directorate of Education is headed by the Director of Education who reports only to the Minister. At the level of schools, the institution is headed by the Headteacher who works in collaboration with the Director of Studies, supervisors and the secretaries to form the administrative staff. Teachers often have

to report to their headteacher, but also report to their local inspectors at the same time (see Appendix D for the structure of educational administration).

3.3. Political history of foreign language education in Algeria

The situation of foreign language teaching in Algeria is related to past socio-political and historical events. The history of the country can be divided into five main periods: the colonial period (1830 - 1962), the post-independence period (1962 - 1979), the economic-liberal period (1980 – 1991), the political-crisis period (1992 – 1999), and the national reconciliation period (2000 – present).

3.3.1. The colonial period (1830 – 1962)

During the colonial period, France's educational policy was geared towards achieving what they called their "mission civilisatrice" (Murphy, 1977), the process of which was to inflict a change in Algerians' culture and language, and consequently to assimilate Algerians into the French culture (Djite, 1992; Murphy, 1977). Hence, the general educational policy was to spread the French language as a national and official language (Murphy, 1977), whereas the status of Arabic was weakened and marginalised (Ennaji, 1991; Ezzaki and Wagner, 1992). France closed all community schools where Arabic was taught and introduced Arabic as a second language in some schools (Ezzaki and Wagner, 1992). It also selected some Algerians known for their loyalty to the French, and offered them the opportunity to join French schools while other natives were not allowed to access education (Chaker, 1997; Walters, 1997). Nevertheless, in 1931 a group of Arabic-educated

Algerian teachers managed to set up some clandestine schools where they taught Arabic literacy and Islamic Sciences, but they also used the schools to spread nationalist and anti-colonialist ideologies (El Zein El Tayeb, 1989; Djite, 1992). This consequently paved the way to a revolution on 1ˢᵗ November 1954, and later independence in 1962. Hence, to sum up this period, French was the official language of education in Algeria while Arabic was marginalised.

3.3.2. The post-independence period (1962 – 1979)

The post-independence Algerian governments had a socialist orientation with a one-ruling political party (Malley, 1996). Education was free and compulsory for all Algerians and a process of Arabisation[3] of the educational system was launched. The aim behind the Arabisation policy was, according to the government, to re-establish Algeria's Arab-Islamic heritage (Mize, 1978) and to reinforce Algeria's strategic position within the Arab world (Malley, 1996). However, although Algeria claimed political sovereignty, it depended greatly on France in many sectors, mainly in science and technology (Hayane, 1989). Hence, this period was characterised by a bilingual educational system. French language was used in the teaching of science and technology, whereas Arabic was used in the teaching of the Social Sciences.

Two great events marked this period in terms of English language teaching: the first in 1969, when a General Inspectorate of English was established, and the second in

---

[3] Arabisation is the policy that states that Arabic language is the national and official language (Tabory and Tabory, 1987; Ennaji, 1991; Chaker, 1997) and that it should be used in all levels of the Algerian official context mainly in education. The policy involved Arabising the educational system by providing Arabic teachers and Arabic-written materials. Literacy programs were also launched in all cities of the country (Ezzaki and Wagner, 1992).

1972, when the government decided to "Algerianise" (Mize, 1978) the English

teaching textbooks and methods (Hayane, 1989). In terms of provision of teachers,

the Ministry of Education relied heavily on expatriates from all over the world to

compensate for the lack of teachers, while at the same time it started a process of

rapid recruitment and training of prospective Algerian teachers. Primary school

teachers were offered teaching positions without any formal training, middle school

teachers had to do a one year training course at the Institutes of Education (ITE), and

secondary school teachers had to do a three year teaching degree (called "Licence").

3.3.3. The economic-liberal period (1980 – 1991)

In this period, the government's political and economic policy changed to be

politically liberal and economically open towards the West. Its first task was to

spread the Algerian economic market beyond the French market, to other countries

in the world, mainly to the UK and the USA. Consequently, the 1990's for instance

witnessed an increase of American and British investments in Algerian oil and gas

industry (Kheir Allah, 1997; El Nather, 1997).

The government continued its policy of Arabisation of the education sector. Arabic

became the main language of instruction for all curriculum subjects and French was

made a foreign language starting in the fourth year of primary schools. English was

taught from the second year of middle schools. Teacher training courses were also

reformed and extended to 2 years at the ITE for primary and middle school teachers,

and to a four-year Licence degree for secondary school teachers. By that time the

number of Algerian teachers has increased to overtake the number of expatriates. This period also witnessed the opening of more English departments in universities and the design and publication of Algerian-made English language teaching textbooks and learning materials.

The most important event in that period remains the process of political, economic and educational reforms. Politically, a new constitution, which allowed political pluralism, was adopted and many political parties were formed. Economic reforms involved the encouragement of private businesses and investments, and many people turned to importing from China and Dubai. Another economic policy was to encourage tourism in Algeria and to provide a potential labour force that speaks foreign languages. Hence, the need to use foreign languages was necessary to meet the above economic objectives. The government increasingly trained foreign language teachers and inspectors. It opened more departments of foreign languages at universities throughout the national territory. Educational reforms also involved the appointment of the National Commission for the Reform of the Education and Training System in January 1989, the purpose of which was to get all educators, students and parents involved in these reforms. Hence, working groups were formed at the level of each educational institution to discuss and to write a report on ways to improve the educational system, before each report was taken up to the National Commission. That was seen by teachers as a big milestone in the history of education in Algeria. A report was then submitted to the government in May 1989. One important point to note in this report on foreign language teaching is the fact

that the majority of educators and parents wanted English taught in primary schools rather than French (Ministry of Education, 1989). Unexpectedly, a civil war broke out in early 1992 after the government annulled parliamentary elections where Islamists won by a wide majority (Fuller, 1996; Ciment, 1997). The army backed the government and declared a state of emergency and the country entered a phase of political and economic unrest (Fuller, 1996; Ciment, 1997). The educational reforms were consequently frozen until further notice.

3.3.4. The political-crisis period (1992 – 1999)

This period is characterised by the country's internal instability because of political and ideological conflicts, which led to an armed confrontation in 1992 between the Algerian government on the one side, and on the other side, Islamic armed groups (Fuller, 1996; Ciment, 1997). This was described by the foreign press as a civil war in which more than 100,000 Algerians have been killed from both sides (Sweeney, 1997). Many reconciliation attempts have, in fact, been tried, but with no success.

Some important events took place during this period. Arabic was re-confirmed in the 1996 Constitution as the "only" national and official language, and that by law it had to be generalised and used in all state sectors by July 1998 (El-Hayat, 1996; Al Ahram International, 1996; Grandguillaume, 1997). The Law also stated that it was strictly forbidden to use any foreign language in official deliberations, debates and meetings, (El-Hayat, 1996; Al Ahram International, 1996; Grandguillaume, 1997). This law was, however, passed at the expense of minority languages, namely Berber,

whose language proponents viewed the Arabisation policy as unfair and undemocratic (Congres Mondial Amazigh, 1997). Another important event was that the government introduced English as the first foreign language in primary schools instead of French (Campbell, 1996). In 1993, English was introduced in the fourth year of some pilot primary schools, before it was generalised throughout the national territory in early 1995. This was a considerable change in the history of foreign language teaching in Algeria (Daoud, 1996; Campbell, 1996)

3.3.5. The National Reconciliation period (2000 – present)

This period is generally characterised by a return to some political and economic stability. A peace and reconciliation process was launched by the government to encourage the Islamists to surrender their weapons in exchange for a general amnesty. Consequently, political pluralism was again encouraged towards establishing democracy. Economically, Algeria witnessed a return of massive foreign investment in all economic fields, including private schools and training institutes, although it is acknowledged that bureaucracy remains a hindering element at all levels of the different Algerian ministries (Bouakba, 2006).

The most important event in this period is the recent educational reforms that have been taking place since 2003. The government appointed a national commission (CNRE) in 2000, which included educators and politicians, the task of which was to evaluate the current situation of the educational system and to provide some recommendations on the necessary reforms in line with the country's new

philosophy of democracy and reconciliation, and economic development. The CNRE gave their report back in 2001. In the report it was for instance recommended that the length of middle school be extended to four years instead of three years. As far as foreign language teaching is concerned, French was reinstated as the first foreign language taught in the 2nd year of primary schools. English, however, was taken back from primary school level to be taught in the 1st year of middle schools. Table 3.1 provides a summary of these reforms.

Table 3.1 New structure for foreign language teaching in Algeria

	Primary (6 years – age 6 – 11)	*Middle* (4 years –age 12 – 15)	*Secondary* (3 years – age 16 – 18).
French	Year 2 to Year 6	Year 1 to Year 4	Year 1 to Year 3
English	Not taught	Year 1 to Year 4	Year 1 to Year 3

Following these reforms, new syllabuses for English and French teaching were introduced, new textbooks and teaching materials were designed, and teacher development programmes were initiated to enable teachers to adapt to the new curriculum (Le Soir Algérie, 2006).

3.4. The new foreign language teaching curriculum

The recent reforms that affected the educational system led to the re-definition of the aims and objectives of the teaching and learning of foreign languages in the Algerian school. A new teaching curriculum was therefore designed to meet the principles and philosophies that underlie these reforms. This is reflected in two syllabuses drafted in 2005 by the Ministry of Education respectively for the teaching of English

(Ministry of Education, 2005a) and French (Ministry of Education, 2005b). The Ministry of Education (2005a) for instance summarises the Algerian government's policy of learning foreign languages as follows:

> The teaching of [foreign languages]…has to be perceived within the objectives of "providing the learner with the skills necessary to succeed in tomorrow's world"…It is helping our learner to catch up with **modernity** and to join a linguistic community that uses [these foreign languages]… in all **transactions**. The learner will develop capacities and competencies that will enable them to integrate their society, to be aware of their relationship with others, to learn to share and to cooperate…this participation based on the sharing and the exchange of ideas and scientific, cultural and civilisational experiences will allow them to identify themselves and to identify others through a process of constant reflection…In mastering [foreign languages]…every learner will have the chance to know about science, technology and universal culture and at the same time to avoid acculturation. Hence, they will blossom in a professional and academic world and will develop **critical thinking**, **tolerance** and **openness towards the others**. (p. 4) [text translated from French - words in bold as in original text]

Hence, according to the Ministry of Education, the objectives of teaching and learning foreign languages are not solely functional, but are also social and ideological. These objectives centre round: a) an academic platform, which is the development of linguistic skills to catch up with science and technology in the world, b) a cultural platform, which enables students to communicate with and to know people from other countries and cultures, and to exchange ideas and experiences, and c) a socio-cognitive platform, which allows students to reflect on themselves and their environment and hence to identify themselves and their society. These objectives seem to reflect an overall philosophy based on a socio-constructivist approach to education (Anderson et al., 1991; Odgers, 2003), which

61

the government seems to have adopted for the Algerian school as part of their reforms. It was seen in chapter two that socio-constructivism entails an emphasis on 'the importance of students thinking and construction of meaning through interaction with others about complex, authentic problems' (Anderson et al., 1991: 1). In this approach the student interacts with teachers and community through negotiation of knowledge based on critical reflection towards using knowledge in her/his social context and community (Kemmis et al., 1983; Calderhead, 1996). The teaching of foreign languages is seen as a means towards the construction of knowledge about science and technology, and intercultural communication. In this respect, the Ministry of Education (2005a) defines learning as:

> …comprehending, changing mental representations, but most importantly integrating and not accumulating knowledge. Learning is the interaction of what we know with what others know which would lead to create new knowledge that the individual would re-invest and use in the social world. (p. 9) [translated from French]

The role of the student is therefore defined as the following:

> [T]he learner engage[s] in a process of construction of knowledge…she/he will be responsible for her/his learning and will consequently be able to transfer her/his knowledge to her/his academic and social activities. She/he will have developed certain **autonomy**, **creativity** and a sense of **initiative** and **responsibility**. (ibid: 9) [translated from French - words in bold are in original text]

And the teachers' role comes to fulfil the above principles. It is defined as follows:

> The teacher…become[s] a mediator between knowledge and the learner. She/he must create an environment that enhances learning and the development of the learner. Her/his task will be to guide, stimulate, accompany and encourage the learner in her/his learning path. (ibid: 9) [translated from French]

Nevertheless, it is worth pointing out that these educational reforms are still in their piloting stage, which makes it hard to decide on the extent to which the new syllabuses and their appropriate textbooks meet the general objectives of a socio-constructivist curriculum.

3.5. Foreign language teacher training and development

3.5.1. The old teacher training system

Prior to 2000, the teacher education and training situation was different. There used to be two types of teacher training courses in Algeria. These were run by two bodies: the Ministry of Higher Education and Research, at the university, for secondary school teachers (PES); and the Ministry of National Education, at the Institutes of Education (ITE), for middle and primary school teachers (PEF). All the participants, at the exception of three, in this study have undertaken either of these courses to become teachers (see Appendix E for a diagram of the old teacher training system).

The "Licence in French/English" degree in Algerian universities initially lasted three years to meet the urgent need for Algerian teachers, but was then extended to four years in 1988. It was run on a full-time basis during which students were expected to complete compulsory modules throughout the course (see Appendix F for the Licence course structure and contents). The Licence course aimed at preparing prospective teachers of secondary schools (Ministry of Education, 1993). It was structured in such a way that by the end of the course, students were expected to

have acquired content knowledge about the French/English language and its culture, and some pedagogical knowledge. The degree was only offered for students who held the Baccalaureate certificate.

Training at the Institutes of education (ITE) was different from the Licence course in many ways. First, the courses used to last one year, then they were extended to two years, and after that to three years; before the ITEs were finally closed down in 1999. Second, the courses at the ITE were a combination of theory and practice where student-teachers were required to attend practical teaching sessions, whereas the Licence courses were mostly theoretical. Third, the courses were for the training of primary and middle school teachers (Ministry of Education, 1992), and so entrance to the course did not necessarily require having a Baccalaureate certificate, provided that candidates passed an entrance examination (see Appendix G for the ITE course structure and contents).

3.5.2. The new teacher training system

The new teacher education and training system comes within the government's policy to train and develop teachers according to the principles underlying the reforms of the educational system, and to meet the demands and challenges of the new curriculum. The new system of teacher training has become more qualitatively-orientated than the old system, the latter of which emphasised quantity over quality. The Ministry of Education (2006c) states the general philosophy of teacher training as follows:

> Training is a continuous process for all educators at all levels, and its purpose is to allow the participants to gain professional knowledge and to enhance competence, culture and awareness about the mission that educators are set to accomplish. (p. 1) [Translated from Arabic]

All teachers for all school levels, primary, middle and secondary are now trained at the National School of Teachers (ENS) run in partnership with the Ministry of Education and the Ministry of Higher Education. Generally, candidates who hold the baccalaureate and who choose to become teachers enrol for a one-year foundation course before they are referred to their specialist route according to the grades they obtain in the foundation course. Hence, there are those who study four years to become primary and middle school teachers (called PEF) and those who study five years to become secondary school teachers (called PES). Table 3.2 provides a summary of the current training system for French and English language teachers:

Table 3.2 Training for French and English language teachers in Algeria

SUBJECT	PEF	PES
French	Bac + 4 years	Bac + 5 years
English	Bac + 4 years	Bac + 5 years

3.5.3. The graduate teacher route programme

To meet the shortage of teachers, especially in rural areas, the Ministry of Education sometimes organises recruitment examinations for candidates who hold a degree in French or English and who wish to enter the teaching profession. The examination

65

involves a written paper and interview, where candidates are tested for their language competence and personality. The candidates who are successful are immediately offered teaching positions without prior training. They are, however, supervised by an experienced teacher-mentor and their appropriate inspector for a one-year probationary period. These teachers are supposed to learn to teach on-the-job. After their probationary period is successful, the teachers get their full qualified status. Four participants in the present study, Jamila, Mohamed, Zohra and Tariq, have integrated the teaching profession through this programme.

3.5.4. In-service training courses and continuous professional development

The Ministry of Education has run in-service courses (INSET) and seminars to meet the demands of the new curriculum (Le Soir d'Algérie, 2006). This involved the organisation of training days and seminars with inspectors and local officials from the different Directorates of Education (Table 3.3. below provides some statistics on INSETs and seminars in the period of 2000 to 2006 in the province where I collected the data). Continuous professional development (CPD) courses have also been organised to ensure teachers gain appropriate qualifications to meet the demands of the new curriculum. Recently, I was informed by one participant, Hakim, that the Ministry had made it compulsory for primary and middle school teachers to have a degree in their specialist areas by a set deadline. The degree courses are run in partnership with Algerian universities. The local directorates were instructed to plan and implement this policy. However, according to the same sources, there does not

seem to be any CPD strategy for secondary school teachers, those who already have

a Licence degree.

Table 3.3 INSETs and seminars for foreign language teachers

		2000/2001	*2001/2002*	*2002/2003*	*2003/2004*	*2004/2005*	*2005/2006*
Primary (French only)	Seminars	52	42	63	52	59	57
	INSETs	18	15	17	36	36	32
Middle & Secondary	Seminars	36 French 18 English	33 French 16 English	38 French 24 English	37 French 28 English	40 French 32 English	34 French 31 English
	INSETs	4 French 4 English	3 French 4 English	5 French 4 English	8 French 7 English	10 French 10 English	16 French 12 English

3.6. Teachers' working conditions

The current situation of teachers is deplorable, according to what is reported in the

press. In brief, the teachers' problems in Algeria can be put under three headings: a)

professional problems, b) social and economic problems and c) security problems.

3.6.1. Professional problems

Amongst the professional problems reported are ad hoc and unstable policies handed

down by the Ministry of Education, and teachers are always requested to implement

without discussion. For instance, in the newspapers L'Expression (16/01/07), Le

Jour d'Algérie (16/01/07) and Le Soir d'Algérie (17/01/07), it was reported that the

teachers decided to go on strike because of the Ministry's decision to transfer some

teachers to other schools. This transfer decision was refused categorically by

teachers because the unions warned them they could be threatened with redundancy. What is also reported is the lack of dialogue between the Ministry and the teachers' unions (El Shourouk El Yaoumi, 09/01/06; El Khabar, 09/10/06), which makes the situation worse. As a matter of fact, it was reported that teachers had always been marginalised and had never been consulted about anything in relation to education and teaching (El Khabar, 13/12/06). Other problems reported are the drastic lack of resources in schools, which makes teaching and learning a rather difficult task. For instance, in the newspaper El Khabar (21/12/06), it was reported that thousands of classrooms did not have heating in winter, which made students and teachers' work very difficult. The same newspaper stressed that this problem persisted despite parents and teachers' complaints and the Minister's promises to deal with the problem.

3.6.2. Social and economic problems

Teachers suffer from the inability to meet their families' daily expenses because their current salaries are way below the standards. The unions have tried to voice their concerns in order to push the Ministry to re-evaluate teachers' salaries, but that was in vain (El Khabar, 09/10/06). Teachers in Algeria get an average salary of £150 a month. It was reported for instance in El Khabar (05/10/06) that the teachers' union explained that:

> The current economic status of the majority of teachers has forced them to take additional jobs, either in the food market or in the shops, or to work as taxi drivers outside their working hours, the purpose of which is to meet the demands of their families' expenses…the teachers have regretted taking up the teaching profession, especially when they see their

colleagues and their former students who chose other jobs in sectors that provided better working conditions and salaries. [translated from Arabic]

Furthermore, another problem teachers encounter is the lack of decent housing. Teachers live in indecent housing conditions. The majority of them rent from the private market, which can be very expensive in Algeria. Moreover, teachers are generally not usually able to apply for mortgages because their salaries are low.

3.6.3. Security problems

Another problem teachers face is the persecution that they have been subject to since independence. While in the 60s and 70s teachers were imprisoned for their political opinions, the situation became worse in the 90s, when the civil war broke out between Islamists and the government. Teachers were persecuted by extremist groups because they were told that they represented the regime. Some of the teachers, especially females, were even assassinated. French teachers for instance were targeted because France was blamed for being behind the conflict in Algeria. The following account by Murtagh and O'Sullivan (1998) gives a picture of the type of terror teachers lived in the 90s:

> In 1997, eleven women teachers and sixteen pupils were murdered in Ain Adden. Villagers now live in terror of going about their everyday activities, as the extremists issued orders against going to work or school, on pain of death. For teachers in Algeria today, holding class is in itself an act of peace. It maintains a "normal routine" for children and provides them with the education that is their right. (pp. 20-21)

69

Although this situation has relatively faded since a peace and reconciliation process was initiated by the government in 1999, some other forms of persecution of teachers can still be seen in Algeria, but these are inflicted by the Ministry against teachers who go on strike. El Khabar (09/10/06) for instance reported that some teachers who took part in strikes were relocated to other schools, were deprived of their monthly salaries, or were even beaten by the police as a punishing measure in order to deter other teachers from going on strike.

3.7. Summary

This chapter provided an overview of the educational system in Algeria as the context where the present study was conducted. First, it provided an overview of the Algerian educational system, which is made up of the school system and the administration system. The chapter provided a description of both systems. Then, the chapter provided an outline of the political history of foreign language education in Algeria. It was seen that foreign language teaching has been given importance since the country's independence in 1962 because foreign languages were always seen as tools for scientific and technological progress, and economic prosperity. After that, the chapter discussed the nature of the new curriculum. It was seen in the light of the literature review that the new curriculum had a socio-constructivist orientation. Next, the chapter discussed the teacher training and development systems before and after the reforms were initiated. Finally, the chapter gave a picture of Algerian teachers' current situation. It was seen that teachers were struggling for survival in an environment of deprivation, fear and insecurity.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1. Introduction

The present thesis is a qualitative study which aimed to explore the beliefs of French and English school teachers about curriculum innovation in Algeria. The central question it sought to answer was:

- How can a study of foreign language teachers' beliefs about curriculum innovation in Algeria inform theory on teachers' beliefs?

This chapter is a reflective account of the steps I undertook as a researcher towards investigating my phenomenon. It discusses in detail the methodology that underpinned the study. First, it will discuss the nature of the study and justifies the choice of the paradigm. Then, it will discuss the sampling strategies used and will provide profiles of the participants. After that, the chapter will discuss the methods used for data collection and will describe the data collection procedures. Next, it will describe the process of data analysis. Finally, it will discuss issues of bias, ethics, and trustworthiness.

4.2. A constructivist paradigm to the study of teachers' beliefs

4.2.1. Exploratory-interpretive research orientation

The first step in my quest for exploring the phenomenon of teachers' beliefs was to decide where to situate my research. In other words, I had to decide within which of the two research paradigms, qualitative or quantitative, I could best find answers to

my research question, or "mission question" (Chenail, 1995). Qualitative research can be defined as the one that 'produces findings not arrived at by statistical procedures or other means of quantification…[and] can refer to research about persons' lives, lived experiences, behaviours, emotions, and feelings as well as about organizational functioning, social movements, cultural phenomena, and interactions between nations' (Strauss and Corbin, 1998: 10-11). Quantitative research, on the other hand, is seen as 'obtrusive and controlled, objective, generalisable, outcome oriented, and assumes the existence of 'facts' which are somehow external to and independent of the observer or researcher' (Nunan, 1992: 3). While such a distinction has often dominated discourse on research, I took the stance of other trends, mostly in educational research, which argue that such a distinction is 'simplistic and naïve' (Nunan, 1992: 3). That is, it is argued that the relationship of qualitative with quantitative can best be seen as complementary rather than competitive (Nunan, 1992; Wiliam, 1999; Evans, 2000). Becker (1996) points out that there are more similarities between qualitative and quantitative methods to consider than there are differences. Other researchers such as Johnson and Onwuegbuzie (2004) took a "mixed method research" stance in an attempt to put an end to what is known as "paradigm war" (Schwandt, 1998; Johnson and Onwuegbuzie 2004). In an attempt to prevent such confusion in second language research, Nunan (1992: 6) for instance posits that research can be conducted within eight possible paradigms, two of which are pure forms and the other six are mixed forms as shown in Table 4.1 below. The present study can be seen as positioned in the "exploratory-interpretive" paradigm. This paradigm is defined as the 'one which

72

utilises a non-experimental method, yields qualitative data, and provides an interpretive analysis of the data' (Nunan, 1992: 4).

Table 4.1 Possible paradigms in research (adapted from Nunan, 1992: 6)

Paradigm	*Characteristics*
Pure forms	Paradigm 1: exploratory-interpretive Non-experimental design - Qualitative data - Interpretive analysis
	Paradigm 2: analytical-nomological Experimental/quasi-experimental design - Quantitative data – Statistical data
Mixed forms	Paradigm 3: experimental-qualitative-interpretive Experimental or quasi-experimental design - Qualitative data - Interpretive analysis
	Paradigm 4: experimental-qualitative-statistical Experimental/quasi-experimental design - Qualitative data - Statistical analysis
	Paradigm 5: exploratory-qualitative-statistical Non-experimental design - Qualitative data - Statistical analysis
	Paradigm 6: exploratory-quantitative-statistical Non-experimental design - Quantitative data - Statistical analysis
	Paradigm 7: exploratory-quantitative-interpretive Non-experimental design - Quantitative data – Interpretive analysis
	Paradigm 8: experimental-quantitative-interpretive Experimental/quasi-experimental design - Quantitative data - Interpretive analysis

The study also took case study as an approach, not as a method, i.e., it did not employ case study design as a method of investigation and data collection (Cohen and Manion, 1994); rather it attempted to explore the beliefs of teachers in a specific place and time, which were respectively a province of Algeria and the period

between February 2006 and March 2006. The aim was to investigate teachers from an "emic" perspective (Schwandt, 1998; Ellis, 2006; Mori, 2000), which involves 'understanding the complex world of lived experience from the point of view of those who live it' (Schwandt, 1998: 221); in contrast to an "etic" perspective, which views reality in a more objectivist stance and researches individuals from an outsider's point of view (Schwandt, 1998). My choice of a qualitative paradigm has enabled me to answer my questions from a different perspective and to explore the phenomenon of teachers' beliefs in more in-depth, a phenomenon known to be hidden and intangible. In other words, my choice of paradigm was primarily triggered by the nature of the phenomenon under investigation, which is the participants' beliefs, and the challenges the latter represented when researched.

4.2.2. The challenges of researching teachers' beliefs

There is a consensus in the existing literature on the fact that teachers' beliefs are hard to research (Pajares, 1992) and that the area of teachers' beliefs is still surrounded with ambiguity and inconclusiveness (Schmidt and Kennedy, 1990; Rueda and Garcia, 1994). The reason behind this, as it was discussed in chapter two, is the fact that beliefs are abstract and unobservable in nature, but also because they tend to be associated with other constructs (Pajares, 1992; Schmidt and Kennedy, 1990; Sims, 2003), most importantly of which is knowledge (Gabillon, 2005; Bernat and Gvozdenko, 2005). Research in teacher education in the past used to study teachers' behaviours in an attempt to understand what happens in their classrooms. It was assumed at that time that an understanding of classroom practices would help

identify constraints for effective teaching, and hence the latter's influence on students' achievement. The focus on teachers' behaviour represented 'observable and measurable phenomena that lend themselves easily to empirical research…and was conducted using quantitative research methods' (Murphy, 2000: 4). However, with the evolution of psychological theory from behaviourism to constructivism, it became apparent that a behaviourist approach to the study of beliefs proved ineffective, and it was argued that a better understanding of teachers' practices can be achieved by an understanding of the beliefs guiding those practices (Pajares, 1992; Ballone and Czerniak, 2001; Schmidt and Kennedy, 1990; Richards and Lockhart, 1994). However, beliefs, it is argued, 'have a very covert nature, might not be observable and even the teachers holding them may not recognize them…[they]…are often tacit and inarticulate…[t]hey belong to the area of thought processes that occur inside heads and are thus unobservable in the same way that behaviour would be' (Murphy, 2000: 4). It is argued that researching teachers' thinking and perceptions is not easily amenable to quantitative measurement, and hence it suggested that a qualitative approach would be more appropriate to study this construct (Pajares, 1992), the stance my research also took to justify the choice of a qualitative approach.

There were various attempts to conduct research on teachers' beliefs within the quantitative approach often using questionnaires as methods of data collection (Tynjala et al., 2001; Hashweh, 1996; Quillen, 2004; Wang, 2000; Fives and Buehl, 2005; VanSledright et al., 2004; Chan, 2003; Schommer-Aikins et al., 2005). While

I acknowledge that the study of beliefs can be undertaken within a quantitative paradigm, I argue, however, that the same results may not be obtained when studied within a qualitative paradigm. It can, in fact, be argued that quantitative research can be 'useful in terms of providing generalized descriptions of certain aspects of…behaviour' (Wilson, 1981: 4), but I believe that it would not be appropriately effective when investigating personal constructs in an in-depth way. The parameters of the present study are confined to probing teachers' personal theories, beliefs and perceptions, and to give interpretations to their beliefs. Teachers are often not aware of their beliefs (Kagan, 1992). This, I believe, calls for a specific paradigm within the qualitative-interpretive approach, and the one I found of particular use for this thesis was "constructivism" as elaborated by Guba and Lincoln (1998), discussed in the next section.

4.2.3. A constructivist research paradigm

Within the qualitative tradition, there is the "constructivist paradigm" (Guba and Lincoln, 1998; Schwandt, 1998), which this study embraced. It is worth noting that the argument around the nature and definition of this paradigm is still inconclusive because there is disagreement on whether it can be seen as an umbrella to other qualitative paradigms, or whether it can be taken as a separate paradigm in its own right (Schwandt, 1998), which actually adds to the problem of terminology in the literature. A constructivist paradigm can be briefly defined as the paradigm where the 'world of lived reality and situation-specific meanings that constitute the general object of investigation is thought to be constructed by social actors' (Schwandt,

1998: 221). This paradigm can particularly be used in studies about teachers' beliefs (Gahin and Myhill, 2001; Valdiviezo, 2006). Gahin and Myhill (2001) for instance conducted a study on teachers' beliefs about the communicative approach in Egypt using a constructivist paradigm. They posit that the 'interpretive-constructivist research paradigm was adopted, since the aim [was]…to come to grips with how reality is seen through the teachers' eyes, how teachers construe reality, view their world and make sense of it' (p. 3).

Constructivism subsumes answers about: a) ontology, i.e., assertions about the nature of human reality (Guba and Lincoln, 1998), b) epistemology, i.e., the theory of knowledge (Denzin and Lincoln, 1998; Mason, 1996; Guba and Lincoln, 1998), and c) methodology, i.e., the process of researching what can be known (Guba and Lincoln, 1998). Guba and Lincoln (1998) give a summary of their views as follows:

> *Ontology: relativist*. Realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature (although elements are often shared among many individuals and even across cultures), and dependent for their form and content on the individual persons or groups holding the constructions. Constructions are not more or less "true," in any absolute sense, but simply more or less informed and/or sophisticated. Constructions are alterable, as are their associated "realities".
>
> *Epistemology: Transactional and subjectivist*. The investigator and the object of investigation are assumed to be interactively linked so that the "findings" are *literally created* as the investigation proceeds.
>
> *Methodology*: *Hermeneutical and dialectical.* The variable and personal (intramental) nature of social constructions suggests that individual constructions can be elicited and refined only through interaction *between and among* investigator and respondents. These varying constructions are interpreted using conventional hermeneutical techniques, and are compared and

contrasted through a dialectical interchange. The final aim is to distill a consensus construction that is more informed and sophisticated than any of the predecessor constructions (including, of course, the etic construction of the investigator). [pp. 206 – 207 – italics as in original text]

My choice of this paradigm was influenced by my beliefs about ontology, my epistemology, and my methodology as a researcher. In this respect, I believe that reality is in the mind of every individual in such a way that there is a possibility of the existence of "multiple realities" (Guba and Lincoln, 1998) in every social group and community. These realities are constructed by individuals based on their acquired knowledge and their experiences. In this sense, teachers' beliefs are seen as personal theories constructed by teachers in the process of their day-to-day personal and professional lives. These beliefs are perceived by the teachers as realities and influence their decisions. Epistemologically, I believe that knowledge is constructed by teachers in the process of their daily interactions. I assume that knowledge is not static; rather, it is changeable and dynamic according to people's interactions. In research terms, the researcher's role within this paradigm is to 'elucidate the process of meaning construction and clarify what and how meanings are embodied in the language and actions of social actors' (Schwandt, 1998: 222). An important point about this paradigm is that 'the findings or outcomes of an inquiry are themselves a literal creation or construction of the inquiry process' (Schwandt, 1998: 243). In other words, this paradigm acknowledges that research is a process of interaction between the researcher and the participant and that the researcher in this sense becomes the lens through which the participant's world is interpreted.

Methodologically, I believe that interaction between researchers and participants can best be achieved by the use of interviews as a method of elicitation. The interview method presents many advantages, but also some disadvantages, such as bias (the interview method will be discussed in more detail below). Nevertheless, bias in qualitative research has become part of the research process itself, and is currently something researchers now acknowledge in the beginning of their research (Street, 1993). Qualitative researchers are advised to include aspects of their biographies in their research so that to give the reader the chance to evaluate the extent to which research was influenced by the researcher, i.e., to evaluate the "trustworthiness and credibility" of the research (Dixon-Woods et al., 2004). This was the case in the present thesis, as will be seen next.

4.3. Researchers' biography and stance

My choice of a constructivist paradigm was affected by my personal beliefs about reality and knowledge. Throughout the whole process of conducting this research, I was constantly aware that my background knowledge had played an important part in the research process, in the sense that it might have influenced data collection, analysis and interpretations. My background knowledge generally stems from four different sources: a) personal, the fact that I lived and worked in Algeria and London, b) professional, the fact that I have been a teacher for more than twenty years, c) academic, the fact that I was influenced by academics in the process of undertaking postgraduate studies in the UK, and d) political, the fact that I was involved in socio-political activities in Algeria and then in the UK (see Appendix H

for a report of my biography). These influences have generated a great deal of reflection on my part all along the process of my studies on the Doctorate programme. This helped me develop my stance as a researcher, which can be summarised in the following points:

- I believe that the researcher, like the teacher, has a mission to accomplish. This mission centres round the discovery and interpretation of truth as faithfully as possible. The researcher is only accountable to his participants and to society. S/he needs to be a political (not a politician) in the sense that s/he needs to be aware of the socio-political and cultural conditions surrounding her/his research. S/he needs to be able to prevent her/his research from being a tool in the hands of any political interests who hold narrow and hidden agendas, and who could use research against the principles of democracy, social justice and human rights.

- I believe that any study of educational phenomena, particularly language-in-education phenomena, would not be properly researched if seen from a narrow view. Rather, what is needed is an integrative and comprehensive view of the socio-political, cultural and economic circumstances in which these phenomena have emerged, developed and are being manifested. The researcher must take an interdisciplinary perspective (Schiffman, 1996; Bernat and Gvozdenko, 2005) so as to optimise the credibility of her/his findings.

- I believe that my aim from studying the beliefs of teachers in Algeria was not to criticise or to influence their "realities", neither was it to criticise or to

80

influence the socio-political culture in which these teachers lived and worked. My aim was to find plausible interpretations that could help us understand these beliefs, and to situate the latter vis-à-vis other teachers' beliefs in the world, reasonably within a respect agenda of individuals and their society.

4.4. Sampling of participants and negotiating access

4.4.1. Sampling strategies

The strategy I decided to adopt to sample my participants depended on the circumstances of the study. Taking into account the context of study, it was necessary to adopt some specific strategies based on convenience. In particular, I adopted a "purposive convenience" sampling strategy (Flick, 1998; Punch, 1998; Kumar, 1996) as the main strategy for sampling participants for the study. Purposive convenience sampling can be defined as the one 'where advantage is taken of cases, events, situations or informants, which are close at hand' (Punch, 1998: 193). Within the convenience sampling, "snowball sampling" strategy (Kumar, 1996) was also used in some cases. Snowball sampling 'is the process of selecting a sample using networks…a few individuals in a group or organisation are selected and the required information is collected from them…[t]hey are then asked to identify other people in the group or organisation, and the people selected by them become part of the sample' (Kumar, 1996: 162). Hence, prior to travelling to Algeria, I had to do some networking. I contacted some of my former colleagues by phone from the UK and e-mailed them an informed consent letter (see Appendix I) in which I explained the

nature and objectives of my research. I invited my colleagues to take part in the research, which they happily consented to, and also asked them to introduce the research to other teachers they knew. I also asked some members of my family involved in teaching to possibly invite their colleagues to take part in the research (see Appendix J for my diary on data collection).

4.4.2. Negotiating access

The period of time I was able to allocate to collect the data for my research was one month, from 15th February 2006 to 15th March 2006, aiming to finish before Easter holidays. I could not have taken longer because I had to take the whole of my annual leave for this purpose (I even had to borrow some annual leave), and therefore I had to be precise on when to travel to Algeria to collect my data. Nevertheless, one difficulty I unexpectedly encountered while I was in Algeria was the fact that teachers were in a period of strike. This made it difficult for me to conduct interviews because the teachers were busy with their strike. In addition to this, some female teachers did not turn up to their schools on those days because most females in Algeria are mothers and therefore had to look after their children at home. Therefore, I sometimes had to wait long hours before I managed to interview the teachers. However, the most important of the obstacles I encountered was the problem of "trust". Because my data collection coincided with a period of conflict with the Ministry, some teachers and even headteachers for instance believed that the Ministry had sent me to "spy" on them. Knowing the Algerian culture well, I had taken with me my student card and a university reference letter, which I presented

whenever I negotiated for interviews. Moreover, whenever I had arranged interviews in schools, I had to negotiate access with the headteachers prior to meeting with teachers. I made appointments to meet with them, and during the meetings I explained the purposes of my research and presented my card, letter, and the interview schedule I intended to use in my interviews. I also assured them of respecting the professional and cultural context of the school, and explained the political neutrality of my research. I explained that my intentions were not in any way to violate the socio-political and cultural structures of the Algerian educational system, but rather to give as much as a possibly objective interpretation of teachers' beliefs taking into account their anonymity and the anonymity of their schools. I must acknowledge that all the headteachers I met were extremely cooperative and helpful. They also helped with providing me with some policy documents and textbooks (see Appendix K for a list of documents). These documents were useful in writing the context of the study in chapter three and the interpretations in chapter six.

A further difficulty I encountered was to adapt my methods of data collection according to teachers' circumstances and availability. I initially planned to conduct individual interviews with thirty foreign language teachers, fifteen French and fifteen English teachers. However, on some occasions I had more than one teacher of the same subject consenting to have an interview at the same time, and for fear of losing them, I decided to use group interviews (Punch, 1998; Millward, 1995) as a second method for data collection in addition to individual interviews. This

triangulation in data collection methods (Arksey and Knight, 1999) gave an extra dimension to my study. By the end of the one-month period, I managed to conduct individual interviews with a sample of eight teachers, and group interviews were held with four groups of teachers. A positive point was the fact that my sample included representatives of each category of teachers. Hence, there were female and male teachers (50% each); English and French teachers (50% each); teachers who had no formal pre-service training and teachers who had either an ITE or a Licence training; teachers from primary (MEP), middle (PEM) and secondary (PES) school levels; and also an inspector of English (IEE). Table 4.2 provides an overview of the methods of data collection and participants (a detailed discussion of participants' profiles will be seen in the next section).

Table 4.2 Summary of participants and data collection methods

Method of data collection	Participant name (pseudonym)	Gender	Curriculum Subject	School level	Place of interview	Date
Individual interviews	Jamila	Female	French	Primary	School	09/03/06
	Mohamed	Male	French	Primary	School	09/03/06
	Salima	Female	French	Middle	Home	17/02/06
	Karim	Male	French	Middle	Home	24/02/06
	Zohra	Female	English	Middle	School	20/02/06
	Nabila	Female	English	Middle	School	01/03/06
	Omar	Male	English	Secondary	University	18/02/06
	Hakim	Male	Inspector of English	Middle	University	05/03/06
Group interviews	Bassim Salim	Male Male	English	Middle	Home	24/02/06
	Dalila Wassila Latifa	Female Female Female	French	Middle	School	20/02/06
	Ahlam Tariq Amin	Female Male Male	French	Secondary	School	19/02/06
	Malika Samia Nabil Rafik	Female Female Male Male	English	Secondary	School	08/03/06

4.5. Participants' profiles

An important aspect of any research is to provide a detailed account of the participants' profiles (Cohen and Manion, 1994; Goldstein, 1995; Judd et al., 1991; Nunan, 1992). With respect to the present study, writing participants' profiles helped me as a researcher to know them and their social, professional and cultural backgrounds, and hence, this helped my interpretations of their beliefs.

4.5.1. Participants for individual interviews

Individual interviews were conducted with eight participants. The following are their profiles. Table 4.3 below will then provide a summary of these profiles.

- Jamila is 41. She has been teaching French in primary school for 20 years. She has taught in different cities in Algeria. She joined teaching in 1985 after passing an examination. She did not have any formal training. She became qualified after a one year probationary period. She chose to teach French because she loved the language and believed she was good at it when she was a student. Jamila was particularly influenced by one of her French expatriate teachers.

- Mohamed is 46. He has been teaching since 1980. He started as supply teacher until 1997 when he passed an examination and became a permanent primary teacher. He started teaching directly and had only one week practical training with an experienced teacher. He never wanted to become a teacher, but chose it

to have a regular income because he was responsible for his family. He chose to teach French because he had good knowledge of French.

- Zohra is 35 years old. She has been teaching English for a total of 12 years. She did supply teaching in middle, secondary, and university levels, before she was finally confirmed as middle school teacher (PEM). Zohra said that she chose the teaching profession by "chance" and that she wanted to become a doctor. She did a Licence degree for 4 years.

- Nabila is 33 years old. She has been teaching English for 13 years. She wanted to become a doctor, but because she did not succeed in the Baccalaureate, she took an examination to study at the ITE. She chose English because she was good at it when she was in secondary school.

- Karim is 37 years old. He has been teaching French since 1993 (15 years). After he got the Baccalaureate, he attended a 2 year pre-service training at the ITE. He wanted to be a journalist and never wanted to be a teacher. Karim's mother tongue is Berber as he is of a Kabyle ethnicity.

- Salima is 47 years old. She has been teaching for 22 years. She did not want to become a teacher, but because it was difficult to study at university for family reasons, she chose teaching. However, she notes that she likes her profession now. She chose French because she believed that she mastered French language. She did a pre-service training at the ITE for 2 years.

- Omar is 49 years old. He has been teaching for 26 years. He taught in secondary school, at the university and has been a teacher-trainer at the ITE. Omar did a 3 years Licence, which did not include teaching practice. He also

holds a Masters degree. He says that he was not forced to choose the teaching profession and that he always wanted to be a teacher of English. He has attended several in-service trainings throughout his career. Omar has recently become a full-time university lecturer and had resigned as secondary school teacher.

- Hakim is 47 years old. He is an inspector of English. He has been involved in education for 22 years. He has trained as a middle school teacher at the ITE and then enrolled for a Licence (3 years). After teaching in secondary school, he finally became an inspector. Hakim has also achieved a Masters degree and has become a full-time lecturer at an Algerian university. He has resigned from his job as inspector.

Table 4.3 Profiles of participants for individual interviews

Pseudonym	Age	Gender	Subject	School	Years of teaching	Academic level	Pre-service
Jamila	41	F	French	Primary	20	Secondary School	No formal training.
Mohamed	46	M	French	Primary	26	Secondary School	No formal training
Zohra	35	F	English	Middle	12	BAC and Licence degree	Licence
Nabila	33	F	English	Middle	13	Secondary school Level	Cert. Ed.
Karim	37	M	French	Middle	15	BAC	Cert. Ed.
Salima	47	F	French	Middle	22	Secondary school Level	Cert. Ed.
Omar	49	M	English	Secondary	26	BAC, Licence degree and MA	Licence
Hakim	47	M	English	Inspector	22	BAC, Licence degree and	Cert. Ed. Licence Training for

						MA	Inspectors

4.5.2. Participants for group interviews

Group interviews were conducted with four groups of teachers. The following are their profiles. Table 4.4 below will summarise the profiles.

- The PEM English group includes Bassim, 38 years old, who has been teaching since 1990, and Salim, 42 years old, who has been teaching since 1986. Both teachers had a pre-service training at the ITE. Bassim holds a Baccalaureate and a Licence degree. Salim also holds the baccalaureate and holds a Diploma of Further Studies (DEA). Salim has recently become a school headteacher.

- The PES French group included three members: Ahlam, 36 years old, with 14 years teaching experience; Amin, 48 years old, with 22 years teaching and teacher-training experience; and Tariq, 44 years old, with 16 years teaching experience. Ahlam and Amin both hold a Licence degree and Tariq holds a Higher Studies Diploma (DES). Tariq had to do some supply teaching before he was confirmed as a permanent teacher.

- The PES English group included: Nabil, 45 years old, with 21 years teaching experience, Malika 37 years old, with 17 years experience, Rafik 39 years old, with 16 years experience, and Samia 33 years old, with 14 years experience. All the teachers in this group have a Licence degree. The teachers said that they did not want to become teachers, but chose it by "chance". Malika said that she wanted to study Medicine. Samia wanted to study journalism, but

because she came from a family of teachers, her parents have influenced her to choose teaching. However, the teachers said that they loved their profession.

- The PEM French group includes: Dalila, 46 years old, with 20 years teaching experience, Wassila, 48 years old, with 30 years teaching experience, and Latifa, 53 years old, with 34 years teaching experience. Both Wassila and Latifa have secondary school level, whereas Dalila holds a Baccalaureate and Licence. All participants have attended pre-service training at the ITE. Latifa was in her final year and retired in September 2006.

Table 4.4 Profiles of participants for group interviews

Pseudonym		Age	Gender	Subject	School	Years of teaching	Academic level	Pre-service
PEM Eng.	Bassim	38	M	English	Middle	16	BAC and degree	Cert. Ed. and Licence
	Salim	42	M	English	Middle	20	BAC and DEA	Cert. Ed.
PES Fr.	Ahlam	36	F	French	Secondary	14	BAC and degree	Licence
	Amin	48	M	French	Secondary	22	BAC and degree	Licence
	Tariq	44	M	French	Secondary	16	BAC and DES	No formal training
PES Eng.	Nabil	45	M	English	Secondary	21	BAC and Licence degree	Licence
	Malika	37	F	English	Secondary	17	BAC and Licence degree	Licence
	Rafik	39	M	English	Secondary	16	BAC and Licence degree	Licence
	Samia	33	F	English	Secondary	14	BAC and Licence degree	Licence
	Dalila	46	F	French	Middle	20	BAC and Licence degree	Cert. Ed. and Licence

PEM Fr.	Wassila	48	F	French	Middle	30	Secondary school level	Cert. Ed.
	Latifa	53	F	French	Middle	34	Secondary school level	Cert. Ed.

4.6. Methods of data collection

Researchers on teachers' beliefs have relied on different data collection methods depending on the nature of the research and the paradigms they chose. These methods included the use of questionnaires, classroom observations, interviews, focus groups and group interviews, and document analyses. Very often researchers used a triangulation of more than one method to collect their data. For instance, studies on teachers' beliefs by Gahin and Myhill (2001), Kynigos and Argyris (2004), Pickering (2002), Farrell and Lim (2005), Ellis (2006), Da Silva (2005), Anderson (1998), Keren-Kolb and Fishman (2006), Matese et al. (2002) and Rueda and Garcia (1994) have used two or more of the above methods to collect data. Other researchers used mixed-paradigm research, which involved the provision of both qualitative and quantitative interpretations of data. For instance studies by Kynigos and Argyris (2004) and Albirini (2006) on teachers' beliefs used mixed quantitative and qualitative paradigms to analyse and interpret data. Triangulations of methods of data collection or paradigms generally aim at maximising the credibility of the researchers' findings and interpretations, mainly when dealing with an abstract construct such as teachers' beliefs (Anderson, 1998). The present study used a triangulation of two methods to collect data: semi-structured individual interviews were used with eight participants, and group interviews were conducted with four groups of teachers. The choice of these methods was prompted by the research circumstances such as the timing allocated for data collection, the nature of

the Algerian socio-cultural and political context, and the availability of the participants. The study however acknowledges that using additional methods of data collection such as questionnaires or observations would have made it stronger, and this is a limitation the study will bear throughout. Next, I will discuss the rationale underlying the choice of the interview method for the study and the limitations that emerged from such a choice.

4.6.1. Rationale for using interviews

I chose to use interviews to collect data for my research because they were compatible with the nature of the paradigm that I embraced for the study. It was discussed earlier that "constructivism" as a research paradigm is based in essence on the assumption that people construct their own realities through their interactions with other people. In this respect, it was argued that this paradigm assumes the existence of multiple realities. Methodologically, I explained that my task as a researcher was to provide interpretations to these realities as perceived by social actors. For this to be possible, there needs to be a process of interaction between researchers and their participants, which, I argued, can best be achieved by the use of the interview as a method of elicitation. In fact, the interview method is one of the most employed methods in qualitative research (Arksey and Knight, 1999; Kumar, 1996; Punch, 1998). It plays an important role in qualitative research since it helps the researcher to depict the "emic" side of participants, such as their 'perceptions, attitudes and values, matters which are [generally]…difficult to obtain by alternative methods' (Partington, 2001: 1). In particular regard to this research, interviews were

very useful in probing my participants' beliefs. This concurs with what social science researchers posit. Arksey and Knight (1999) for instance point out in this respect:

> Interviews are one method by which the human world may be explored, although it is the world of beliefs and meanings, not of actions that is clarified by interview research. Since what people claim to think, feel or do does not necessarily align well with their actions, it is important to be clear that interviews get at what people say, however sincerely, rather than at what they do. (p. 15)

Cohen and Manion (1994) for instance note that three characteristics which make the interview method a good technique to use in educational research are:

> First, it may be used as the principal means of gathering information having direct bearing on the research objectives...Second, it may be used to test hypotheses or to suggest new ones; or as an explanatory device to help identify variables and relationships. And third, the interview may be used in conjunction with other methods in a research undertaking. (pp. 272 - 273)

Furthermore, Kumar (1996), explains that some advantages interviews have are the fact that they can be used for 'complex and sensitive situations [and that they are useful]…to obtain in-depth information by probing' (p. 115). In particular to the present study, interviews were appropriate because they were used to probe teachers' beliefs (VanSledright et al., 2004; Murphy, 2000; Standen, 2002). The fact that I was familiar with interviews added to my choice of this method, as I often employed it as the main source of data collection in my previous assignments of the Doctorate programme. The types of interviews I used in my study were the semi-structured individual and group interviews, the characteristics of which are discussed next.

4.6.2. Semi-structured individual interviews

When conducting individual interviews, I used the semi-structured type (Nunan, 1992; Moore, 1987; Cohen and Manion, 1994; Judd et al., 1991; Arksey and Knight, 1999). The semi-structured interview is the one where 'the interviewer has a general idea of where he or she wants the interview to go, and what should come out of it, but does not enter the interview with a list of predetermined questions' (Nunan, 1992: 149). Because of its flexibility, the semi-structured interview is widely used by qualitative researchers in the area of education and the Social Sciences (Nunan, 1992; Arksey and Knight, 1999). I chose this type of interviews because amongst its advantages 'is that the interviewer is in control of the process of obtaining information from the interviewee, but is free to follow new leads as they arise' (Partington, 2001: 1). Moreover, the semi-structured interview is also used in research on teachers' beliefs. For instance, studies on teachers' beliefs by Gahin and Myhill (2001), Brownlee (2003), Pickering (2002), Rueda and Garcia (1994), and Matese et al. (2002) have used the semi-structured interview as the main or as one of the methods to collect data about teachers' beliefs.

4.6.3. Group interviews

The group interview, also known in the literature as group discussion, is the other method I used to collect data. I chose this method because it was appropriate, time-saving, and convenient to the circumstances of the research (see section 4.4.2. above for reasons of choosing group interviews). A group interview is defined as the

method 'where the researcher works with several people simultaneously, rather than just one' (Punch, 1998: 177). This method is increasingly popular in social research (Fontana and Frey, 1998; Punch, 1998) and is generally 'a viable option for both qualitative and quantitative research' (Fontana and Frey, 1998: 55). Furthermore, the group interview is generally different from the individual interview because 'it can provide another level of data gathering or a perspective on the research problem not available through individual interviews' (Fontana and Frey, 1998: 53-54). In other words, the data generated from the group interview 'are the transcripts or other records of the group's interaction' (Punch, 1998: 177), i.e., the group dynamics affects the type of data generated. Another difference the group interview offers is that the researcher becomes a "facilitator" (Punch, 1998) rather than a direct interviewer, as in the individual interview (Punch, 1998; Flick, 1998; Fontana and Frey, 1998). In this respect, the researcher's role in the group interview is to 'prevent single participants or partial groups from dominating the interview and thus the whole group with their contributions' (Flick, 1998: 115). Group interviews have some advantages such as 'being inexpensive, data rich, flexible, stimulating to respondents, recall aiding, and cumulative and elaborative, over and above individual responses' (Fontana and Frey, 1998: 55), but they also have some disadvantages because '[t]he emerging group culture may interfere with individual expression, the group may be dominated by one person, the group format makes it difficult to research sensitive topics, "group think" is a possible outcome, and the requirements for interviewer skills are greater because of group dynamics' (ibid.: 55).

The group interview was also used in research on teachers' beliefs. Studies by Da Silva (2005), Standen (2002) and Murphy (2000) for instance used the group interview as one of their methods to probe teachers' beliefs. They point out that this method not only helped their participants to exchange their ideas and experiences with one another, but it also enabled them to reflect on their beliefs as part of their self-discovery process, the latter of which is in fact one of the objectives of the present study. Another study by Watts (2002) also used the group interview to explore university students' perspectives about language choice. In the present study, I also used the semi-structured group interview (Punch, 1998). Hence, the same interview schedule developed for individual interviews was adopted for group interviews.

4.6.4. Interview wording and schedule

Successful interviews depend to a large extent on the types of questions and wording used (Judd at al., 1991). It is argued that researchers may fail to collect appropriate data if the wording used in their interviews does not motivate their participants enough to respond appropriately (Judd et al., 1991). Therefore, I was aware as a researcher that I had to use appropriate and specific wording to probe teachers' beliefs, the latter of which are known to be abstract and very often people are not aware of their beliefs (Kagan, 1992). Judd et al. (1991) for instance point out that on this issue:

> Questions about attitudes are probably the most difficult type to write, for a number of reasons…First, there is always the

possibility that respondents *may not have an attitude* because they never thought about the issue until the interviewer asked about it…Second, attitudes are often *complex and multidimensional.* A person may not have a single overall attitude toward abortion but may favor it in some circumstances and reject it in others or favor it on medical grounds but disapprove of it on moral grounds. Third, attitudes have a dimension of *intensity.* People who have the same attitudes (e.g., opposing legal abortion) may differ widely in intensity, with some viewing the issue as relatively trivial and others feeling very strongly, actively writing letters, attending demonstrations, and so on…The result of all these factors is that *expressed attitudes are dependent on details of question wording, question sequence, and interviewer effects* to a greater extent than are responses involving facts, for instance. (p. 231)

Thus, in terms of content, I made sure my questions were varied between factual and opinion questions (Cohen and Manion, 1994; Judd et al., 1991), in terms of style, I used open-ended questions (Cohen and Manion, 1994; Judd et al., 1991; Moore, 1987; Nunan, 1992) because these generally 'allow the respondent to answer in a relatively unconstrained way' (Judd et al., 1991: 239), and in terms of wording, I paid careful attention to how to construct my questions (Nunan, 1992; Judd et al., 1991). Judd et al (1991) for instance provide some guidelines on how to build appropriate interview questions. They note that: a) the terminology used should be exact, simple, unambiguous, and unbiased, b) the questions should be short and simple to make it easy for the respondents to answer, c) the questions should be open and should provide alternatives, especially when dealing with ambiguous concepts, d) unwarranted assumptions should be avoided, and e) the response categories (open-ended/closed-ended questions) should be decided upon in advance.

Hence, prior to travelling to Algeria to collect the data, I prepared an interview schedule, which included the thematic questions to be discussed in the interviews (see Appendix L). I divided the schedule into three sections: a) the first covered the points to be explained to the participants about the research aims and objectives, the participants' rights, and a confirmation of their consent to take part in the interview, b) the second section included points that sought to gather background information about the participants, and c) the third section included possible questions which aimed at probing participants' beliefs. Nevertheless, I was aware that the questions were only there to guide the interviews, and that further questions were going to be used depending on the participants' responses. In other words, I was not confined to prescribe the questions on the discussions; rather I intended to let the discussions generate the questions.

4.6.5. Management of interviews

Prior to my departure to Algeria, I sent an informed consent letter to my former colleagues and invited them, and any potential participants, to take part in the research. I asked my contacts to pass this letter on to other teachers they knew. In the letter I explained the nature of my research and explained the participants' rights and researcher's responsibilities (see Appendix I). Once in Algeria, I arranged appointments with the teachers who consented to participate in the research, and then met them on dates and places they conveniently chose. The interviews were generally conducted either in their homes or in schools because I wanted to make my participants feel at ease in a place and surrounding they were familiar with. In terms

of language, I let my participants decide on which language to use because I also wanted to put them at ease so that they could express their ideas and opinions clearly and without any linguistic barrier (Fontana and Frey, 1998). Hence all the interviews were conducted in Arabic, French and/or Algerian dialect. English language for instance was not used in my interviews with English language teachers; instead a mixture of Algerian/French and a few words in English were used. I was particularly aware that if I had used English in my discussions with English language teachers, I would have created a context where there were unequal power relations. I thought that because I came from the UK, the participants would have felt I was showing off my English, and hence this would have affected their answers, or could have even deterred them from participating in the research. Being myself a non-native teacher of English, I knew that part of the non-native teachers' status and pride as professionals has to do with their ability to communicate fluently and proficiently in the language they teach (Britten, 1996; Cullen, 1994). Research has demonstrated that non-native language teachers' fluency in the target language always represented the "bedrock" of their professional confidence (Murdoch, 1994). Thus, I left it to my participants to decide to use the language they felt confident with. I explained the aims and objectives of my study in each session, and confirmed my participants' consent to be interviewed and to be tape-recorded. I clearly explained to them issues of confidentiality and their rights, such as the right to have a copy of the interview, the latter of which was fulfilled before I returned back to the UK. After we had agreed on the above points, I started first by thanking my informants for accepting to be interviewed and officially stated the points upon which our interview agreements

were based. Then, I started the discussions, and I always made sure to put my informants at ease through interacting with them, smiling at them, sometimes joking with them, and by summarising points that had not been made clear in the discussions. In the group interviews I always ensured I took a facilitator's role, which meant I had to prevent any one participant from dominating the discussions. Where this was the case, I had to encourage the others to take active part and to make equal contributions to the discussions (Millward, 1995). This situation was for example present in the group interview with the English secondary school teachers (PES English). Nabil, who also was a teacher coordinator, tried to dominate the discussion, but with diplomacy I managed to get the other participants to take equal parts in the discussion. At the end of each discussion I asked for participants' feedback and offered them the opportunity to ask any questions they had in mind. Most of the participants' questions centred round teachers' lives in the UK. I understood that they generally wanted to know the extent to which what they had said was equally shared by other teachers in the world.

The feedback I received from my participants was very constructive. For instance, one participant, Hakim, said after we had finished the interview:

> *…I also want to thank you for the way you asked the questions. You used all languages, Arabic, French and English. You allowed me to respond to you with big enthusiasm and to express myself without any hesitations. If we spoke in English only, that would have been* **schoolish***, and I would not have said things that I had said in this interview…This is a good thing I learnt from you…* [hakim/int – 824 – word in bold was said in English]

The participants' feedback was also useful to improve my wording and interview techniques. In this respect, I used the first interview with Salima and group interview with the PES French as pilot interviews to check the extent to which my questions were clear and understood by the participants, and whether the interview techniques were appropriate and minimised bias and coercion. The feedback I received from Salima and the PES French group were extremely constructive and encouraging. This allowed me to make some amendments such as: a) I simplified the wording of the questions into more appropriate sentences which probed better the participants' beliefs, and b) I used better techniques to manage the subsequent interviews.

4.6.6. Limitations of using interviews

Although the interview generally presents many advantages, it also presents some disadvantages, most common of which is the researcher's bias and her/his influence on the participant's answers (Kumar, 1996), which in turn could potentially affect the whole research process. The bias I am referring to in this context is the one defined by Hammersley and Gomm (1997) as a:

> …particular source of systematic error: that deriving from a conscious or unconscious tendency on the part of a researcher to produce data, and/or to interpret them, in a way that inclines towards erroneous conclusions which are in line with his or her commitments. (p. 1)

I was aware that although qualitative researchers generally aim for impartiality in their research, there always seems to be an element of bias present either before, during or after their data collection process. Hammersley and Gomm (ibid.) argue that a debate is taking place because the word "bias" is in itself used ambiguously in

social research, which leads to more confusion for novice researchers. It is in this respect that I have always taken the stance which views bias in qualitative research as part of the research process itself, and which researchers are required to acknowledge in the beginning of their research (Street, 1993).

4.7. Data analysis

Qualitative researchers use different procedures for analysing data depending on the paradigm they choose and also on the nature of the data they collect. I chose "grounded theory" as a procedure for data analysis (Strauss and Corbin, 1998; Boulton and Hammersley 1996; Punch, 1998; Flick, 1998). Grounded theory generally 'aims directly at generating abstract theory to explain what is central in the data' (Punch, 1998: 210). The procedure entails three stages as discussed by Punch (1998), Boulton and Hammersley (1996), Flick (1998) and Strauss and Corbin (1998). First, open coding is the process in which the data are translated into categories (Punch, 1998). It entails the 'analytic process through which concepts are identified and their properties and dimensions are discovered in data' (Strauss and Corbin, 1998: 101). Second, theoretical (or axial) coding, is the process that takes the data from the open coding to a higher level of abstraction. It entails 'the process of relating categories to their subcategories, termed "axial" because coding occurs around the axis of a category, linking categories at the level of properties and dimensions' (ibid: 123). Third, selective coding involves 'the process of integrating and refining the theory' (ibid: 143). The main focus at this stage 'is on finding a higher-order concept, a central conceptual category at the second level of

101

abstraction' (Punch, 1998: 218). The three stages do not all necessarily happen 'sequentially; rather, they are likely to be overlapping and done concurrently… [but are]…conceptually distinct operations' (Punch, 1998: 210/211). Hence, my task, it seemed to me, was not a simple one-way allocation of data to categories, but was rather 'a process of mutual fitting between data and categories' (Boulton and Hammersley, 1996: 289), which opens the way for the researcher's creative ability towards the production of an analysis based on the researcher's interpretations and assumptions about what truth could emerge from the data. I relied mostly on the procedures from Boulton and Hammersley (1996), Flick (1998) and Punch (1998) because I found them accessible and responsive to my research. I would like to highlight at this point that I integrated the data from individual and group interviews, and treated them as one for the purposes of analysis.

4.7.1. Open coding

First, I produced a thematic indexing of the recordings (Boulton and Hammersley, 1996). I listened carefully to the interview recordings on the audio-tapes, and allocated a thematic index, or initial category, to each part of the data and noted the counter number of the tape-recorder as a reference for when I would want to retrieve any part of the data. I noted down what was specifically discussed within each category. I listened to each interview twice to increase my familiarity with the data and also to make sure I identified all possible themes and categories. This procedure was time consuming mainly because the data were in mixed languages. I had to rely on my multilingual skills for that purpose. Hence the themes and categories were

also written in different languages depending on how I could best describe what was said in the recordings.

However, I found out that dealing with the issue of beliefs was not easy. Beliefs, as discussed in the literature review, are hard to identify, and hence to study. This is a challenge I acknowledged and accepted in this thesis. Hence, I listened again to the recordings and at the same time followed, by reading the themes and categories previously identified and highlighted, what I thought could represent the teachers' beliefs. In this respect, and in order to avoid any confusion, I used my best judgment and divided the data themes into "factual background data", the ones where the participants told about their historical background, level of experience, and circumstances; and "beliefs data", where the participants made statements of choice, opinions, preferences, and personal views. This did not mean that the two were independent of each other. In fact, as indicated in chapter two, teachers' beliefs are inextricably linked to their backgrounds, experiences and circumstances. I also used the theory in the literature review to help me identify teachers' beliefs. For this purpose, I found Richards and Lockhart's (1994), Schmidt and Kennedy (1990) and Fives and Buehl (2005) classification of teachers' beliefs into three domains very useful. The literature review discussed that teachers' beliefs can generally be allocated to three big domains: personal beliefs, beliefs about teaching, learning and curriculum, and epistemological beliefs. Hence, as an initial step I translated the highlighted codes (the ones that reflect teachers' beliefs) from their original language into English and grouped them under these three domains, although I admit

that these domains tended to be inextricably interrelated and very often it was very hard to differentiate one from the other. Nevertheless, such a distinction enabled me to have a better picture of the data and to familiarise myself with the participants' beliefs, which in essence represented a starting point to my process of analysis. The next step was to allocate a pseudonym to each participant to ensure their confidentiality and anonymity. In this respect, each participant was given a common Algerian name as pseudonym. I intentionally chose Algerian names to preserve an Algerian identity to the research and to give it a specific cultural flair throughout. After that, I allocated a specific code to each category. I used the code "pseudonym/int" to each individual interview and then inserted it with its appropriate counter number. For group interviews, I used the code "gr/int/pem OR pes/fr OR eng" to refer to the appropriate group, and then, I inserted these codes next to their appropriate counter numbers. For instance, the reference [zohra/int – 257] would indicate that the data category emanates from a data chunk that belongs to Zohra, collected from interview, and to retrieve it I would refer to counter number 257 on the tape. I ended up with a list of categories produced by each participant or group of participants (see Appendix M for a sample of translated categories and classification of data). In addition to that, I also wrote a summary discussion of each interview (see Appendix N for a sample). I listened to the tapes again and at the same time used the thematic categorisation for this purpose. This process allowed me a) to explore further the data for my subsequent analysis, b) to send copies to my respondents in order to confirm the validity of my categorisation and initial

interpretation of the data, and c) to use them in the writing of the presentation of the findings in chapter five.

4.7.2. Theoretical coding

The second stage in grounded theory procedure for analysis is theoretical or axial coding. I started with a close reading of the categories that I had identified. I bore in mind that 'the process of analysis is not confined to a particular stage of the research; but rather it begins at the start of data collection and continues in more or less formal ways through to the completion of the research report' (Boulton and Hammersley, 1996: 290). Hence, with the traditional cut and paste method, I cut all the themes with the help of scissors and allocated the common themes together. I had then to 'generate abstract conceptual categories – more abstract than the data they describe' (Punch, 1998: 211). This process created networks or diagrams where the data represented indicators for a category (Punch, 1998). The following step was 'to compare and contrast all the items of data that have been assigned to the same category' (Boulton and Hammersley, 1996: 292), the aim of which was to identify what existing interrelation these categories presented. Thus, I looked at the different data networks and compared them against each other, the process of which produced new networks. I repeated the process again a third time and categories were compared and contrasted (Strauss and Corbin, 1998; Punch, 1998) until core categories emerged. These core categories were closely interrelated with each other and represented the amalgamation of different sets of sub-categories, the latter of

which in turn reflected beliefs related each by a common theme. The three core categories and sub-categories were organised as indicated in Table 4.5 below.

Table 4.5 Core categories and their sub-categories from theoretical coding

Core Category	Sub-category
1. Teaching and learning foreign languages in Algeria	1.1. Beliefs about the importance of learning foreign languages 1.2. Beliefs about the current foreign language teaching situation 1.3. Beliefs about the new curriculum 1.4. Beliefs about students' learning and motivation
2. The school system	2.1. Beliefs about the Algerian school 2.2. Beliefs about resources 2.3. Beliefs about parents 2.4. Beliefs about the educational administration
3. Foreign language teachers' knowledge and professional development	3.1. Beliefs about teachers' roles and responsibilities 3.2. Beliefs about teachers' knowledge 3.3. Beliefs about personal experience with learning foreign languages 3.4. Beliefs about choice of the teaching profession 3.5. Beliefs about training and professional development

The next step was the writing up of the findings supported by evidence from the data. I had to build a consistent discussion based on my own interpretations of the data and supported by quotes from the data. In this respect, I had to transcribe and then to translate the data. Nevertheless, the question that I had in mind at that stage was: "Is it worth transcribing, and then, translating all the interview transcripts into English?" It was clear that if I had decided to transcribe and then translate all the data, I would not have been able to finish my study on time. Hence, I decided to make optimal use of sampling. Flick (1998) notes that sampling decisions in the research process do not only occur while collecting the data, i.e., to decide which people to select as "appropriate informants" (Denzin and Lincoln, 1998), but they

occur throughout the whole research process, i.e., while collecting the data, while interpreting data, and while presenting the findings (Flick, 1998). The next question I had in mind was: "Which data to sample for transcription?" Flick (1998), for instance, notes that in cases of 'psychological and sociological questions…where linguistic exchange is a medium for studying certain contents, exaggerated standards of exactness in transcriptions are justified only in exceptional cases…It seems more reasonable to transcribe only as much and only as exactly as is required by the research question' (pp. 174/175). Thus, I applied a "critical case sampling" strategy, which relies on 'the selection of examples that are significant to the identification of critical incidents that may be generalised to other situations' (Denzin and Lincoln, 1998: 74). In other words, the data chunks I had to choose for transcription had to be: a) representative of other data containing the same information, and b) had to give answers to my questions. Thus I listened again to the recordings while I followed on the index, and then I noted which cases of data chunks needed to be transcribed and scrutinised. After that, I transcribed the sampled data in Arabic or French, and next, I translated the data chunks into English (see Appendix O for a sample of translated data chunks). I was aware that translation usually affects the data because meaning often changes through the process of translation (this issue is discussed in more detail in the next section). In this respect, I made every effort to present my participants' beliefs, views and perceptions in a faithful and appropriate way. At this stage of analysis the data could be presented and described in line with the core categories and their sub-categories, which was done in chapter five. The main purpose for that was to profile the participants' beliefs and thus to provide

answers to the first sub-question: What are a sample of English and French teachers' beliefs about curriculum innovation in Algeria?

4.7.3. Selective coding

Finally, the last step in grounded theory procedure for data analysis is selective coding (Strauss and Corbin, 1998; Punch, 1998; Flick, 1998). This is the stage where data are taken to a higher-order level of abstraction towards developing "theory" (Strauss and Corbin, 1998). Hence, a more in-depth and abstract analysis of the data was conducted. My task was to look for central themes in the data (Punch, 1998) which could eventually help me move from a descriptive to an interpretative account of the findings (Flick, 1998). In this respect, my analysis was conducted round three dimensions: a) the data chunks I sampled for the study, b) the networks of core categories and sub-categories I identified in the previous stage, and c) the research questions and the socio-political framework that direct the research. I therefore allocated the data chunks to their respective networks of categories (Boulton and Hammersley, 1996), and then I contrasted and compared the networks and at the same time identified patterns in the data (Flick, 1998). This process of "constant comparisons" (Punch, 1998) was repeated until "theoretical saturation" (Strauss and Corbin, 1998; Flick, 1998) was reached and new central categories have developed. As a result of this, the following four central categories were identified:

- Unclear views and definitions of curriculum

- Politically dominated, socially distant and under-resourced schools

- Ill-defined policy objectives for foreign language teaching

- Undervalued and oppressed teachers

These central categories were eventually used in providing interpretations to the findings in chapter six in the light of theory on teacher education and second/foreign language teaching. The aim from that was to provide possible answers to the second sub-question: What issues of policy and power underpin these beliefs?

4.8. Issues of translation and acknowledgment of bias

The issue of bias is central to any qualitative research. The question is: "to what extent does the researcher's subjectivity affect the data and analysis of their research?" Amongst the answers are, and I take this position, the fact that qualitative research cannot in any way be free of bias (Peirce, 1995). The researcher, in this sense, is seen as part of the research process itself. Hence, it has now become necessary for researchers to acknowledge their bias in their research (Street, 1993).

Translation can be an important source of bias in qualitative research. By using translation, the researcher engages in an interpretation of meaning based on his/her background knowledge. Nevertheless, translation sometimes is vital in ethnographic and some qualitative research, especially when the researcher comes from a different linguistic and cultural background of the participants. Goldestein (1995), for instance, conducted a study on Portuguese immigrant workers in Canada, and used the help of bilingual translators to conduct her interviews. Another study conducted by Filisetti and Fives (2003) sought to explore the interplay between epistemological beliefs, goal orientations, and self-efficacy beliefs of French students.

Questionnaires were used as method of data collection. Filisetti and Fives (2003) note that their questionnaires were initially developed in English and then were translated into French by one of the authors, who was bilingual, because there was a need 'to create measures of belief constructs within cultural contexts so that meaning within items is consistent with common cultural understandings' (p. 34).

The difficulty I encountered as a researcher was the fact that some interview data chunks were in Algerian dialect. I had therefore to do a double translation: from Algerian (in some cases) to Arabic and then to English. I am not a professional translator, but I am trilingual (Algerian, Arabic, French), and translation is part of my daily life when watching TV, listening to news and reading. I did not want to use professional translators because: a) I did not have the means for this, b) I believed that if had used external translators, they would not have had any academic background of the topic, and thus, they would not have been able to conceptualise the issues discussed in the interviews, and c) I wanted to familiarise myself better with the data in order to deepen my understanding of the participants' beliefs. Hence, I decided to do the translation myself, although I knew it was going to be a lengthy process. I listened to the data I sampled for transcription and wrote down what was said in Arabic or French. Sometimes I had to listen again if I thought the meaning was not clear. After that, I translated the Arabic and French transcripts into English (see Appendix O). I used simple English to make sure the meanings were easy to understand. Having finished with my transcription and translation, I decided to meet with who I could of my participants again, the purpose of which was: a) to

inform them of the progress of my research, b) to ask for their feedback about the copy of their tape-recorded interview, c) to give them a copy of the thematic categorisation of their interviews and interview summaries as we had agreed, and d) to possibly check with them the accuracy of my translation to maximise the credibility of the data (Davis, 1995). The participants' level of English was generally pre-intermediate/intermediate for French teachers, and advanced for English teachers, and writing the translation in simple English allowed them to understand and comment where necessary. These were lengthy sessions, but were very constructive and were part of my "prolonged engagement" (Davis, 1995) as a researcher. Following the participants' feedback, I finally made any necessary amendments to the translations and summaries before I used them in the writing up.

4.9. Issues of ethics and trustworthiness

Ethics in research centre round the responsibilities of researchers towards their participants, their audience, their society, and their colleagues (Cameron et al., 1994; Judd et al., 1991; British Educational Research Association, 1992; British Association for Applied Linguistics, 1994). In the process of conducting this research, I referred extensively to *"Revised Ethical Guidelines for Educational Research"* (British Educational Research Association - BERA, 2004) and *"Recommendations on Good Practice in Applied Linguistics"* (British Association for Applied Linguistics, 1994). I also used a checklist of ethical points (see Appendix P) which I summarised from Judd et al. (1991). The checklist was extremely helpful in monitoring my performance as a researcher. I used it to prepare

for the interview sessions, to explain the points related to the participants' rights and other ethical issues, and to evaluate the extent to which I applied and covered all the points in the checklist. In general, I can confirm that issues of ethics were promoted and respected to the best of my knowledge and abilities, as explained next.

4.9.1. Ethic of respect

An "ethic of respect" (BERA, 2004: 6) and trust was demonstrated towards all those who were involved in this research, namely the participants. My research was conducted bearing in mind that I had to show respect to the participants 'regardless of age, sex, race, religion, political beliefs and lifestyle or any other significant difference between such persons and the researchers themselves' (ibid: 9). Hence all the participants were treated equally and were given a high level of attention for every point they made during the research. When conducting the interviews, I did not use any discourse, academic or personal, that could disempower the participants and make them feel inferior. The participants were allowed to communicate freely, without any obstruction, intrusion or fear, and to use the language they felt comfortable with. I made all efforts to use a discourse that aimed at minimising any influence on my participants' thoughts and feelings. My interactive strategies during the interviews elicited information rather than suggested my own opinions and thoughts. Another issue of ethics is related to my relationship with my participants (Halasa, 2005), especially with my former colleagues. In this respect, I maintained a clear and transparent relationship with all the participants during the stages of the research. In particular, I made a clear distinction between my personal relationship

with my former colleagues and my relationship with them as participants. During the interviews for instance, I kept a formal but relaxed behaviour to ensure the seriousness and, at the same time, the flexibility of the research. All participants were in fact made aware that my position as a researcher had to be neutral and unbiased as much as possible; otherwise it could lead to the distortion of the truth and the falsification of the findings. I explained to them that my job was to listen to them and to report their thoughts and beliefs within a systematic framework of qualitative inquiry.

4.9.2. Informed consent

I sought the "voluntary informed consent" (BERA, 2004: 6) of every participant prior to their interview sessions. An informed consent letter was sent to teachers, which explained the nature and objectives of my research. The letter also gave some information about the ethics of the research. Prior to every interview, I also highlighted the terms of researcher and participant contract (Dane, 1990; Miles and Huberman, 1994), which was recorded on tape. I also sought their consent and made sure they agreed to proceed with the interview, which was also recorded on tape. All those who gave their verbal consent, attended and completed their interviews, except in one case where a group of teachers decided to withdraw after there was a rooming problem, but also because they were not sure they wanted to take part (see diary for data collection Appendix J - Sun 26th Feb).

4.9.3. Incentives

No material incentives were used in the conduct of this research. The participants, however, seemed to have benefited from the post-interview discussions where they asked questions about teaching and studying in the UK. The participants were also made fully aware of the benefits of this research to the teachers' community in Algeria and worldwide, and I believe that represented a valid motivating factor for them to participate in the research. Furthermore, and most importantly, the participants seemed to be in need of somebody to listen to them and to understand them (Miles and Huberman, 1994). They saw in my research an opportunity to voice their concerns, which might have been another motivating factor for accepting to participate in the research. The conduct of interviews was in no way subject to any material conditions to be fulfilled or any service to be provided by me or by anyone else prior or after the interviews.

4.9.4. Confidentiality and anonymity

All efforts were made in this research to ensure the anonymity of participants' and confidentiality of data (Dane, 1990; Miles and Huberman, 1994). These two points were explained to the participants prior to conducting any interviews, and were recorded on the tapes to ensure these agreements were available for any audit. Once in the UK, all data were used and stored in line with the Data Protection Act (1998). No other party, except my supervisors and I, had access to the data. All records, audio and written, were kept in a secure, but accessible place should any audit be conducted. This also was explained clearly to the participants and their agreement was recorded on tape.

4.9.5. Reporting back to the participants

The participants were informed about the progress of the research whenever possible. For instance, after conducting interviews, all participants were given a copy of their interviews on tape (please see researchers' diary on data collection on 11th to 16th March in Appendix J). In addition to this, I subsequently sent them their thematic categorisation, their summary of their interviews, and their data chunks in the original and translated languages. This ensured the prevention of any misrepresentation of data, and hence any falsification of the findings. The BERA considers it a 'good practice for researchers to debrief participants at the conclusions of the research and to provide them with copies of any reports or other publications arising from their participation' (BERA, 2004: 10). I travelled back to Algeria a few times after I conducted the interviews and was able to meet with some of the participants and gave them, or sent them their data, and discussed with some of them many issues related to this research in view to getting feedback from them (Miles and Huberman, 1994), and thus making any necessary amendments if necessary.

4.9.6. Trustworthiness

Trustworthiness is another issue this study addressed in an attempt to establish confidence and consistency of the findings (Lincoln and Guba, 1985; Flick, 1998; Olshansky, undated). In sum, trustworthiness deals with the extent to which the 'data may have been shaped by the presence of the researcher in such a fashion as to lead to misleading conclusions' (Boulton and Hammersley, 1996: 295). To prevent this,

researchers are usually advised to take active steps towards reducing their intrusiveness and bias, and hence, maintaining trustworthiness in their research. This can be achieved through using some strategies. The strategies I used in this research were drawn from Lincoln and Guba (1985), Flick (1998), Olshansky (undated), Miles and Huberman (1994) and Boulton and Hammersley (1996), as explained in the following:

- Prolonged engagement: Trust and honesty with my participants were essential protocols prior, during and after the collection of data. Transparency was my overall philosophy in every step I took in this research. I reported back to the participants whenever I could and gave them copies of their data, audio and written. I also asked them for feedback on every occasion I met with them. All this allowed me to know the participants better and to understand their thoughts and beliefs.

- Triangulation: I used a triangulation of methods for data collection. Hence, individual interviews and group interviews were used to maximise the credibility of the findings. This allowed me to gather data from multiple sources. The teachers who participated in this study also came from different school backgrounds, i.e., primary, middle, and secondary, and curriculum subjects (French and English), which I believe gave the research variety in the perspectives.

- Peer debriefing and reflexivity: I shared my research with some academic colleagues (Chenail, 1995) in view of exchanging ideas and thoughts and getting feedback, which helped me to keep focused. In particular, I asked a

PhD student from Lancaster University to help me with my reflections. We met on many occasions and had very constructive discussions. These were very useful in keeping me focused on the study.

- Reflectiveness: Another strategy I used was to constantly reflect on the research. I used a notebook to record my conflicting thoughts at different steps of the research process (see Appendix V for samples of researcher's notes). This included the discussions I had with my supervisors, colleagues and friends. These notes reflect a natural process of the need of researchers to resort to pen and paper to make sense of their ideas and to clarify different concepts towards building up a systematic framework for the research.

- Use of audit trail: During the process of research, I was constantly aware that my responsibilities as a researcher were not only towards my participants, but also towards my readers and the whole community of researchers (BERA, 2004). I was aware that in 'well-done qualitative research study, in addition to seeing the results of the labor, the reader should have ample opportunities to examine the particulars of the inquiry: What choices were made by the researcher in the construction of the study, what were the steps in the process of forming the research questions, selecting a site, generating and collecting data, processing and analyzing the data, and selecting the data exemplars for the paper or presentation' (Chenail, 1995: 1). Hence, I kept an audit trail of all the stages I undertook during this research such as the interview tapes, and notes of my reflections. This would enhance

trustworthiness of the research, and would allow any auditor to verify the validity of the processes and choices described.

4.10. Summary

This chapter discussed the methodology that underpinned the present study. It provided a reflective account of the steps undertaken in the process of exploring teachers' beliefs in Algeria. First, the chapter defined the nature of the research paradigm and it was argued that the study was positioned in the qualitative research tradition and looked at teachers from an "emic" perspective. More specifically, it was seen that the study took a "constructivist" paradigm, which the chapter explained and discussed. Next, the chapter presented the researcher's biography and stance. After that, it discussed the strategies used to sample participants and the protocols for negotiating access. It was seen that the study used a combination of convenience and snowball sampling strategies, and that networking, flexibility and negotiation were used to gain access to the sample. Following that, the participants' profiles were presented. Next, the chapter discussed the methods of data collection. It was seen that the study used semi-structured individual interviews and group interviews as methods of data collection. The rationale for using interviews was explained, and the two methods were described and justified. After that, the chapter discussed the data analysis procedure. It was seen that grounded theory was used as a method for analysing the data. Finally, the chapter discussed issues of translation and bias, and ethics and trustworthiness.

PRESENTATION OF THE FINDINGS: ALGERIAN FOREIGN LANGUAGE TEACHERS' BELIEFS

5.1 Introduction

This chapter will be organised into three sections, which represent the three interrelated core categories that emerged from the process of data analysis. These core categories involve the amalgamation of sub-categories, which this chapter will present under sub-headings. Hence, the chapter will be organised as follows:

- Teaching and learning foreign languages in Algeria:

  Beliefs about the importance of learning foreign languages

  Beliefs about the current foreign language teaching situation

  Beliefs about the new curriculum

  Beliefs about students' learning and motivation

- The school system:

  Beliefs about the Algerian school

  Beliefs about resources

  Beliefs about parents

  Beliefs about the educational administration

- Foreign language teachers' knowledge and professional development

  Beliefs about teachers' roles and responsibilities

  Beliefs about teachers' knowledge

  Beliefs about personal experience with learning foreign languages

Beliefs about choice of the teaching profession

Beliefs about training and professional development

The chapter will finally provide a summary of the main findings. It is worth noting that the main purpose of this chapter is to profile the participants' beliefs in order to capture the essence of these beliefs, which are often expressed in complex and conflicting ways. An interpretation of these beliefs will eventually be provided in chapter six.

5.2. Teaching and learning foreign languages in Algeria

5.2.1. Beliefs about the importance of learning foreign languages

The participants generally believed that learning foreign languages was important to their students because foreign languages for them represented essential tools towards scientific and economic progress, and a window on the world. The following English teacher, for instance, explained that learning English is the future of Algerian students:

> *English is everything, it is the future of our children...it is used in research...it is important for everything...students will be able to open up towards other skies...it is the future...it is the language the most spread in the world...research is done in English...I have some friends who are doctors and who said to me that they are learning English because they need to attend seminars...nowadays the whole world is looking to learn English...* [pes/eng/gr/int-978]

Hakim, for instance, believed that learning English and other foreign languages can also constitute a means of learning new things from the world mainly the culture of citizenship and democracy, as he explained:

> *Learning a foreign language...to communicate with people abroad...but for me...it can give things that do not exist even in the mother tongue...it has become a tool to learn the culture of citizenry...you accept me and I accept you...you learn from me and I learn from you...* [hakim/int-501]

All participants felt optimistic about the future of foreign language learning in Algeria because the country, according to them, was progressing scientifically and economically. However, one teacher, Nabila, for instance, believed that foreign language education in Algeria would not progress appropriately '*...so long as the programmes were top-down and teachers were not being involved in any decision-making'* [nabila/int-829]. Another teacher, Karim, believed that what was needed to improve the situation was a serious government policy which involves defining clear learning objectives and preparing competent teachers, as he explained:

> *The solution...there needs to be a serious policy...we have to train, and train well the teachers...we need to know what we want by teaching [a foreign] language...this is why it is political...if we want to take things seriously, we have to start building the foundations again...we have to make provision for more learning hours...we have to recruit qualified teachers...* [karim/int-744]

More than two thirds of the participants believed that textbooks and pedagogical documents needed to be provided, that teachers' salaries needed to be reviewed, and

that freedom to work flexibly needed to be given. One participant, Mohamed, provided a summary of teachers' requests as follows:

> *The first thing to improve the situation is to provide textbooks and references…and to increase the pay…and thirdly is to let us work freely…they give us the objectives and let us work freely…the most important is that there should be some positive results at the end…* [Mohamed/int-488]

5.2.2. Beliefs about the current foreign language teaching situation

All the participants believed that teaching in Algeria had deteriorated and that standards had decreased due to a heavy curriculum, a drastic lack of resources and textbooks, overcrowded classes, unmotivated students, and teachers' personal and socio-professional problems. They believed that this state of affairs did not exclude foreign language education, as the following teacher explains:

> *The teaching of foreign languages…we move from the bad to the worse, from the bad to the worse. The standards decrease…[due]…to a heavy curriculum, students are unmotivated…the teachers have lots of problems, personal problems, training problems, all problems…all this [has affected] students…* [salima/int-270]

More than two thirds of the participants, those with longer experience, seemed to agree that teaching was not as enjoyable as it used to be. They believed that teaching as a profession had become difficult in Algeria and that teachers had developed a lack of motivation towards it. This was due according to them to an existing top-down culture in Algeria, which in turn was reflected in the educational system. They believed that *'a top-down system would not lead to progress'* [zohra/int-478].

Mohamed, for example, described what teaching was in Algeria, and also what the majority of teachers felt:

> *The socio-professional problems have affected us and our teaching a lot...if I could I would have requested to retire after 25 years of teaching...there is no teaching in Algeria...in the past there used to be the motivation to work...there used to be importance given to the teacher...the salary was sufficient...but in the recent years this has not become possible...there is no more freedom to work...like in prison, there is the headteacher and the inspector...they treat us like factory workers...they do not let us work the way we want...* [Mohamed/int-328]

In this respect, three participants pointed out that foreign language teaching in Algeria was '*...all exams geared'* [nabila/int-377]. They also believed that there was lots of paperwork involved and that this had taken over their teaching, which had created, according to them, pressure on both the teacher and students.

> *We work with paperwork more than with students...this has also negatively affected the teacher...and the inspector comes to look for the paperwork...it would have been more appropriate for the inspector to look for what I gave to my students, and not what documents I have prepared...if I were inspector I would not have given importance to the paperwork more than students...we are wasting our time without any results and students' levels are in decline...* [jamila/int-965]

5.2.3. Beliefs about the new curriculum

The new curriculum was an important issue for the participants; especially that it represented an innovation in the educational system in Algeria. All, except one, Zohra, had negative beliefs about the new curriculum. They believed that it was very ambitious, very challenging and beyond students' abilities. They believed that it was

a difficult curriculum for Algerian students because it did not reflect the Algerian society, and hence its contents would not be accessible to students. Hakim, for instance, explained:

> *The new curriculum is very ambitious for students who are not ambitious...besides it is not appropriate for their social background...it is beyond their level...far beyond...so this is a real problem...* [karim/int-246]

Moreover, all participants claimed that the new curriculum was handed down by the Ministry without prior notice or training. They believed that this came in line with a top-down policy present in the educational system. They all claimed that the contents of the new curriculum were not made in Algeria, but that *'the rumours [said that it]...was parachuted from other countries...from Canada'* [pes/eng/gr/int-376], *'France'* [Mohamed/int-103] or *'America, but that Algeria is not America'* [nabila/int-844]. The same majority also believed that the new curriculum faced some problems such as overcrowded classes and limited resources, which represented, according to them, a barrier to any development. The PES group explained for instance:

> *The new curriculum requires a good training for the teachers, a coordination, and also it requires a lot of resources...for example...we have overcrowded classrooms...to be able to give more we need to have light classes...this is not the case...so we need to have more classrooms, more teachers...so this requires more resources...to be able to follow a student closely, we need to have a group of a maximum of 20 students...the new curriculum did not work because of the overcrowded classes...you can't really transmit the information...* [pes/eng/gr/int-440]

Nearly a third of participants noted that there was a lack of clear understanding of the objectives and methods of the new curriculum, and that they did not have any guidance or support from their inspectors, as the following quote illustrates:

> *In a training day, the inspector did not know much about this new curriculum... so we have problems here because we don't know the objectives of our programme...* [pes/eng/gr/int-376]

Hakim noted that even inspectors were not trained for the new curriculum. The new curriculum, according to him, was too demanding and had *'unattainable objectives'* [hakim/int-406]. Another participant, Nabila, believed that this curriculum was for the rich, but not for the majority of Algerians who are poor, as she explained:

> *The problem is that you have to use the Internet in the new curriculum, but it is very expensive...I tried to have the Internet at home for a month but it was very expensive... the students, for instance, all their work requires them to use the computer and the Internet to do their homework...how is this possible when the student is very poor? If he has lunch he hasn't dinner, and if he has dinner he hasn't lunch...* [nabila/int-145]

Nevertheless, although she shared the same concerns with other participants, Zohra, held positive beliefs about the new curriculum. She believed that the new curriculum was better than the old. She believed that it brought new things to the classroom, which could benefit both the teachers and their students. According to her, the new curriculum stimulated teachers and students to research in order to prepare their lessons, as she said:

> *I learnt a lot of things from the new curriculum...even the teacher, this has pushed him to do research, to do more...you can't do your lesson like before...now you have to prepare*

> *yourself better because students can ask you more questions...there is always something new...because they do research and prepare at home before they come to class...* [zohra/int-116]

5.2.4. Beliefs about students' learning and motivation

All participants showed strong feelings of love towards their students and felt an obligation to teach them. They believed that they had a sense of responsibility and commitment towards their students, and that their duty was to help students. This gave them, as they said, some self-satisfaction to overcome the difficulties they faced in their profession. Nabila for instance maintained that:

> *There is a relationship that develops with students...when you enter the classroom you feel you love students...I loved students before I became teacher...because there is a responsibility to help students progress in their education so they can find a place in society later...and you do everything to help them...I see my responsibility towards the students only...I don't see a bigger responsibility than this...not towards the inspector or the headteacher, because they all are used by the government and are not here to help or to give results, but are only here to judge the teacher...the most important is the student...* [nabila/int-278/284]

However, nearly two thirds of the participants noted that *'students' standards [had] fallen'* [pes/eng/gr/int-527] in their language classes mostly due to a heavily-loaded curriculum which was decided at the top and which did not usually reflect students' social environment and did not meet their needs. This, according to them, led to the *'...students' loss of motivation'* [karim/int-170] in the sense that they had become *'...passive and over-reliant on the teacher'* [karim/int-223]. Tests and examinations also created, according to the participants, pressure on their students. Other reasons

126

for the students' low standards that they provided were also overcrowded classes and lack of resources.

On another level of argument, three participants related students' motivation towards learning foreign language to their geographical location and social status. One French teacher, Karim, for instance, believed that *'students [had] low standards because they live[d] in rural areas as compared to city students'* [karim/int-154]. However, another French teacher, Jamila, believed that students had different levels in different cities and villages of Algeria. She believed that parents' social status and level of education did influence students' education. She felt that *'teaching French in rural areas was better than in the city because she found that students had a better attitude towards French language'* [jamila/int-152]. Another participant, Nabila, believed, based on her experience, that students' motivation towards learning foreign languages could be different from one city in Algeria to another. She recounted her experience in Tamanrasset, a province in the south of Algeria, *'where students were very motivated to learn either French or English because they needed the language to be able to communicate with tourists'* [nabila/int-310]. Another point expressed by all the participants, with the exception of primary school teachers (where English is not taught), was the fact that the majority of students were better at learning English than French. They noted that students seemed to be *'...more motivated towards English than French'* [karim/int-190] and hence they *'...learn[t] English better than French'* [pem/eng/gr/int-747]. They believed that students were more motivated towards English because it was taught from middle

school with "qualified" teachers, rather than French which started in primary school with sometimes "unqualified" teachers. Karim explained this phenomenon in the following excerpt:

> *You find that there are some students who...show certain dispositions to learn English better than French...because English is new for them...it is a language they haven't studied when they were in primary school...so there is some kind of motivation towards English...a passion to discover a new language...* [karim/int-190]

Nearly a third of participants believed that it was difficult to teach French because of students' negative attitude towards French language. This was due, in their opinion, to the influence of some teachers, the latter of whom claim that French is a colonial language, as the following participant pointed out:

> *...there are teachers and even parents who tell the students that French is a colonial language...* [jamila/int-235]

On the other hand, less than one third of participants expressed their concerns over students' behaviour. They believed that students in Algeria were better in the past than nowadays. This was reflected, according to the participants, in their students' behaviour inside and outside school. The following French teacher expressed her disappointment of the situation:

> *I have been really disappointed to see children's education...in decline...my students are all right, but I see other students who stone their teachers and insult them...this is disappointing...* [pem/fr/gr/int-316/340]

5.3. The school system

5.3.1. Beliefs about the Algerian school

More than two thirds of the participants tended to perceive the role of school in terms of the objectives it was believed to achieve. In this respect, they believed that the objectives of school should be to *'form the citizen of tomorrow...to be committed and disciplined...to be organised...in all aspects...the perfect citizen...'* [omar/int-179]. Furthermore, nearly a third of participants perceived school from a parental perspective. They looked at school as the students' second home, as the following teacher explained:

> *The role of school is a second home...the student has a first home and school is the second...* [jamila/int-742]

However, this is not what they believed about the reality of the Algerian school. Overall, the participants described the Algerian school as being deficient. One teacher, Mohamed, for instance, believed that the Algerian school was *'like in the street'*. He described the situation as being anarchical:

> *School in Algeria has become like in the street...the same thing...there's no more respect for the teacher...there is a total anarchy...there are a few parents who are interested in their children's progress, but most of them do not care...the most important for them is that their children go to school...and at the same time the teacher has been marginalised a lot...by the government and the society...nobody respects the teacher...the teacher has become like a slave...and this is the reality, we are like slaves...we have 40 copybooks to check everyday...those at the top do not care about school anymore...look at this classroom, look at the board, look at the walls...* [Mohamed/int-303]

Another participant, Nabila, believed that the actual role of school in Algeria had become to *'make children sleep'* whereas she felt that the actual role of school and education should ideally be to open up students' eyes towards the world, as she explained:

> *The role of school in the present times has become to make children sleep...as if we are giving sleeping tablets here...* [nabila/int-357]

Another participant, Omar, believed that the Algerian school in reality had become deficient because it had been influenced by a corrupt political system, and that it had become a means of indoctrination, not of freedom. This indoctrination, according to Omar *'...is present in the textbooks that [teachers] use in the classroom, and in the curriculum and in the educational system'* [omar/int-207]. He explained that teachers were implementing orders, and that they did not have any power to change. Hakim, an inspector, believed for instance that school in Algeria did *'...not even exist because there [was] actually no culture of education in this country'* [hakim /int-197]. He believed that those involved in education must start first by defining what learning is because in Algeria they did not know what learning is, as the following excerpt indicates:

> *...the reality of school...I don't think school even exists in Algeria...there is no school...there is no university...there are walls and there are students...the student doesn't know his role, the teacher doesn't know his role...there is confusion in the concepts...there is no culture in place that enables people to identify that this is school, this is a student and this is a teacher...school has to be a real school before you can call it school...* [hakim/int-197]

5.3.2. Beliefs about resources

In terms of resources, all teachers believed that resources were important for efficient learning to take place. One teacher, Nabila, for instance believed that the ideal school was where *'there [were] less students in the classroom and also where there [was] a specially-designed language classroom'* [nabila/int-395] to teach foreign languages appropriately. However, they all believed that there was a drastic lack of resources, which according to them was another element that contributed to the deterioration of foreign language education in Algeria. Two issues that particularly emerged from the data were overcrowded classes and lack of textbooks. In this respect, all the participants believed that overcrowded classes represented a barrier to any development and innovation, particularly to the recently introduced new curriculum, as the following groups of teachers explained:

> *The new curriculum is good, but it does not suit the current situation...you can't work with a classroom of 40 students...there should be a class of 25 students maximum...because in the current situation, you are only able to work with a small group of students at the expense of the others...so only a few will be able to learn and progress...* [pem/eng/gr/int-708]

All the participants also pointed out that there was a lack of textbooks and other pedagogical documents. One teacher for instance, Mohammed, believed that to be able to raise standards, decision-makers would need *'to provide textbooks and pedagogical documents'* [Mohamed/int-488]. Another teacher, Salima, believed that *'the administration [was] not usually helpful and often represent[ed] an obstacle to any use of resources'* [salima/int-426].

5.3.3. Beliefs about parents

All the participants believed that parents should also be involved in their children's educational process. They believed that education was not limited to the classroom but extended to the students' homes. They believed that parents' follow up was very important for the progress of their children. However, they believed that in reality *'...a few parents...[were] interested in their children's progress, but most of them [did] not care...the most important for them [was] that their children go to school'* [Mohamed/int-303]. The participants believed that parents had become passive because the latter did not contribute to the education of their children, which in turn impacted on students learning, and hence, the deterioration of students' standards and lack of discipline. In general, they believed that there was a break up between family and school in Algeria. Jamila explained the issue of parents' detachment from school in the following quote:

> *The children's environment plays an important role in education... parents don't show any interest to their children's education anymore, and it is rare to see parents coming to the school to enquire about their children's progress...* [jamila/int-137]

Nevertheless, one teacher, Zohra, had positive beliefs about the future of parents' involvement in the educational process of their children. She believed that the new curriculum aimed at getting the teacher, the students but also the parents engaged in the education of their children, as she noted in the following excerpt:

132

*I see that with the new curriculum, we are going to progress
although many people say that it is difficult and that it is
inappropriate for the students' abilities...it is true that it
requires help from the parents and the teachers, but I think
students will improve and their level will improve...*
[zohra/int-149

5.3.4. Beliefs about the educational administration

All the participants reported their feelings about administration in Algeria. They
claimed that there was a continuous conflict between an autocratic and bureaucratic
administration and the teacher. They believed that they worked in a culture of
oppression and that this had led to *'injustice and corruption and to a breach of equal
opportunities policy'* [hakim/int-550]. They noted that teachers lived *'...in constant
fear from the administration'* [jamila/int-645]. They believed that this state of affairs
was the main cause behind the deterioration of education in Algeria. They also
believed that the top-down system had led teachers to have personal and socio-
professional problems, which, according to them, had impacted negatively on their
performance. They noted that some teachers had given up teaching, while others had
chosen to resort to strikes to voice their concerns. The participants also explained
that the Ministry had never consulted them before innovations were implemented.
The innovation the participants were referring to in that particular case was the new
curriculum which they said they were not consulted for, as Zohra noted:

*...we have a problem in Algeria...they never ask our opinion
when there is an innovation...unfortunately everything is
imposed from the top, even the BEF examination, a national
examination full of mistakes...because those who decide and
plan are not aware of their responsibility...and they usually
have nothing to do with the teaching profession...* [zohra/int-
462]

Or as Jamila explained:

> *Who plans for the educational system?...in normal circumstances it should be the teachers because they are the ones in the field and they know what to teach and what not to teach...but in reality it is planned and decided from the top and is downloaded for application only...this is unfair for the students...* [jamila/int-506]

Furthermore, more than two thirds of the participants believed the inspector was an agent of the administration system. These participants viewed their relationship with their inspectors as being based on "fear" and distrust. They also claimed that they did not have enough support from the inspectors. Nevertheless, from an inspector's perspective, Hakim claimed that teachers' beliefs about inspectors were over-exaggerated, although he acknowledged that some inspectors promoted a top-down culture by abusing their authority. Moreover, he believed that the term 'inspector' was misleading and that inspectors in Algeria had two conflicting roles: inspectors and trainers. Hakim did not see himself as a *"fault-finder"* or somebody who looks for mistakes and who responds by punishment. Instead he saw himself as a teacher-trainer, as someone whose role was to encourage, support and help teachers. Hakim also added that inspectors in Algeria had similar professional problems as the teachers. He claimed that they also had no rights, no social status and were not provided with adequate resources, as he explained in the following quote:

> *There are no rights for the inspectors as well... we do not have the means and the resources...how do they want us to train teachers? Nobody encourages us or helps us...* [hakim/int-804]

Hakim added that the teachers were themselves '… *the source of the problem, but*

they…[were] not aware of that' [hakim/int-262].

5.4. Foreign language teachers' knowledge and professional development

5.4.1. Beliefs about teachers' roles and responsibilities

All the participants believed that teaching had two objectives: a) moral, to guide and

to *'form an efficient student, well mannered'* [hakim/int-377], and involves parents

as a crucial element in this process, and b) intellectual, to teach knowledge through a

process of transmission from teachers to students. This dichotomy of guiding

students and transmitting knowledge was found to have bearings on the participants'

ways of perceiving themselves, their students and hence of curriculum as will be

seen in the subsequent chapter.

Hence, all the participants viewed teaching as the process of transferring knowledge

towards preparing students to face the unknown in life. They believed that teaching

involved the teacher and the school as fundamental elements, as Hakim noted:

> *…school forms individuals who face the unexpected in the*
> *future…they are trained for life…not knowledge for the sake*
> *of having knowledge, but knowledge to benefit from and to*
> *apply in their real world…the transfer of learning…the role of*
> *the teacher within this frame is to form students and to*
> *prepare them for the new …* [hakim/int-157]

Nearly a third of participants viewed teaching from a parental and social perspective. They believed that teaching was first and foremost about establishing good rapport with and loving people, in general, and students in particular. The following participants for instance made it a necessary requirement to be a teacher:

> *For [us]...the requirement to be a teacher is first to love others...* [pes/eng/gr/int-762]

The participants' views of teaching were translated in their beliefs about teachers' roles and responsibilities. The first aspect of teachers' roles as highlighted by the participants was transmitting knowledge to learners. All the participants believed that the ideal role of the teacher was to transmit knowledge, as one participant, Salima, explained:

> *The role of the teacher in the first instance is to transmit the message...knowledge...* [salima/int-505]

The second aspect was guiding students. In this respect, all the participants believed that the role of the teacher was also to guide students and to show them how to be good citizens. The teacher, according to them, should be a role model and an educator, as Mohamed explained:

> *The role of the teacher is to educate and to bring up children as if they are his own...to teach good manners...civic rights...so that they become good citizens...and the teacher has to be a role model...he has to give the image of a good citizen...* [Mohamed/int-342]

To be able to guide students appropriately, all the participants believed that the teacher had to know her/his students' needs and their socio-political and cultural

136

environment well. They also believed that the teacher should have a good personality in the sense that she/he should be calm and trustworthy, and should not be severe and authoritarian. The PES English group pointed out that communication and dialogue between teachers and their students is an important part of the educational process, as they said:

> *There are some teachers who can't establish a good relationship with their students...I mean the teacher enters the classroom, presents his lesson, Sshut!, that's it...there is no relationship between the student and the teacher...the student fears the teacher and can't express his opinion or say what he wants to say in front of his teacher...but there are other teachers who put their students at ease, of course there are some limits, but their students are able to communicate with them...* [pes/eng/gr/int-733]

Another point more than a third of participants made was the fact that the teacher should not fall into routine and should update her/his knowledge continuously. They believed that the teacher is a researcher because *'...learning has no limits... [he/she has] to constantly do some research to update [their] knowledge...* [omar/int-536]. However, they believed that in reality *'...the teacher in Algeria had not been given the opportunity to be creative...'* [pes/fr/gr/int-274]. A further point expressed by the participants was the fact that teachers need to have a sense of commitment and professional conscience, which are triggered by their love towards their students. Nabila explained the teachers' sense of responsibility:

> *There is a relationship that develops with students...when you enter the classroom you feel you love students...I loved students before I became teacher...because there is a responsibility to help students progress in their education and to find a place in the society later...and you do everything to help them...I see my responsibility towards the students only...I don't see a bigger responsibility than this...not the*

137

inspector or the headteacher, because they all are used by the government and are not here to help or to give results, but are only here to judge the teacher...the most important is the student... [nabila/int-278/284]

5.4.2. Beliefs about teachers' knowledge

The first aspect of teachers' professional knowledge that the participants identified was language competence. In general, all participants believed that language competence is important to be able to teach foreign languages. They believed that their choice to teach foreign languages was due to the fact that they had good command of foreign languages. They believed that fluency in the language should be one of the pre-requisites of the teaching profession. They all believed that fluency in the foreign language entailed the mastery of pronunciation, grammar, vocabulary, syntax, and knowledge of the cultural aspects of the foreign language, as the following extract by the PEM French participants shows:

> *The teacher has to primarily master the language...he has to speak French fluently, not the broken French...a French with a good and appropriate register...a good French...the correct French...so that the student learns to communicate with others...without making mistakes...and also the teacher has to master the grammar and the system of the language...they go together...he needs to know literature as well...the culture of the language, and the origins of the language...* [pem/fr/gr/int-358]

Another participant, Omar, believed that language competence for Algerian foreign language teachers was very important because it impacted on their students:

> *With a competent teacher students learn well...and this will reflect in students' attendance and participation in the lessons...* [omar/int-336]

The second aspect the participants identified was pedagogical competence. All the participants noted that pedagogical competence is also important for teachers. They defined pedagogical competence as knowledge of methods and teaching methodology. Omar, for instance, defined pedagogical competence as a set of methods and techniques to be used in the classroom. He divided pedagogical competence into theory, which he believed derived from reading books, teacher-training courses and contact with colleagues, and practice, which he claimed derived from classroom teaching experience and self-reflection. Omar believed pedagogical competence is what makes experienced teachers better than new teachers. According to him '*We might know a lot of things but we might not know how to transmit them*' [omar/int – 395].

The PEM and MEF participants pointed out for instance that newly-qualified teachers were not usually pedagogically competent, although they acknowledged that they might be linguistically competent. The reason, as they explained, was that these newly qualified teachers did not usually have the knowledge of how to transmit knowledge, as they pointed out:

> *we didn't study for the Licence degree, although it doesn't mean that those who hold the Licence are better than us…we have teaching experience…the Licence people can give us more information on the language, but in teaching we are better…*[jamila/int/328]

> *We don't teach a teacher how to teach…it is experience that taught us to teach…how to teach…theory is easy, but*

139

> *practice…this is where the teacher has to show his knowledge…* [pem/fr/gr/int-453]

This was also confirmed by the PES participants, who believed that the best way to learn to teach was on-the-job, as they explained:

> *We have learnt to teach on-the-job…in the real…we did a Licence…what you have is the competence in the language…it is a necessary tool…and after that is the method of teaching that you develop in the field…every teacher develops their own methods…with experience…* [pes/fr/gr/int-170]

In addition to the above, the participants noted that teachers should also have knowledge of students' psychology and classroom management, as the following participants pointed out:

> *the teacher has to know pedagogy as well…he has to be a psychologist…because it is not enough to just master the language, we have to know how to transmit the message…this is acquired…the first lesson we gave is surely not the best… it will change…there is also the management of the class…and psychology because we are dealing with adolescents, so we have to know how to behave with them…this isn't easy…* [pem/fr/gr/int-358]

Nevertheless, about two thirds of participants believed that teaching was an art and that the best teachers are not necessarily those who had training. They believed that there were teachers who had certain pre-dispositions that enabled them to teach effectively. They believed that in addition to the fluency in the foreign language and the love to teach it, teachers needed to have the art and the manner to transmit knowledge. As one participant, Salima, explained:

There is the art and the manner to transmit knowledge…there are some teachers who know but do not know how to transmit….you need to know how to transmit knowledge…there are a lot of teachers who are like this…for example the Licence people follow a course at the university and acquire knowledge, but they don't know how to transmit… [salima/int-452]

In addition to language and pedagogical competence, all the participants stressed the importance of teachers having a good personality. Teachers, according to them, have to establish good rapport with their students and with people in society. They believed that good teachers are those who love their students and profession, act as a parent and a role model, are tolerant, calm and patient, are trustworthy, are not severe and authoritative, and are able to teach how to be a good citizen. Another participant, Nabila, added that in addition to a good personality, the teacher also needed '…*to know their environment…national or international…[which] is very important…* [nabila/int-709].

5.4.3. Beliefs about personal experience with learning foreign languages

Nearly one third of participants believed that their knowledge of foreign languages was drawn from their own teachers when they were learners. They also believed that their past experience with learning foreign languages at school influenced their choice to become foreign language teachers. They explained that their teachers' feedback and exam results represented the principal criteria upon which their judgements about their fluency in the foreign language was made. One teacher, Nabila, for example, believed that she chose to be an English teacher because she

believed she was good at it when she was in secondary school, as the following excerpt shows:

> *I chose to teach English because my teacher in secondary school used to tell me that I was good at English... she used to tell me that I should choose to become an English teacher...* [nabila/int-233]

Two other teachers, Jamila and Karim, believed that their experience with acquiring French outside school helped them to be good students. They said that they used to read and watch television in the target language. Jamila, for instance, recounted that she also used to make contacts with families in France, the thing that helped her acquisition of French language. She said that she *'used to have a family in France and they used to send [her] books...[and that she] used to read to strengthen [her] French...'* [jamila/int-580]. Karim said that he also used to listen to French radio channels, which he believed helped him acquire and improve his language, as he explained:

> *I think that to learn language, we should not limit ourselves to just what they give us at school...I personally speak from my own experience, it is not just school that taught me French language...this is wrong...it is home that helped me learn French too...I used to listen to the radio constantly...students unfortunately rely a lot on what we give them at school...* [karim/int-223]

5.4.4. Beliefs about choice of the teaching profession

The first thing to point out under this section is the fact that nearly half of the sample believed that they chose teaching by "chance" or as they said in French, *"par hazard"*. These participants said that they wanted to do other professions rather than

teaching, but that their circumstances did not allow them for fulfil their ambitions. For instance, three female participants, Malika (in the PES English group), Ahlam (in the PES French group) and Salima said that they had never wanted to become teachers, but that their families did not allow them to study at university for cultural reasons. So they chose teaching as a last resort. In the following quote, Malika for instance explained how she was forced to become a teacher:

> *I found myself by chance in the teaching profession...I did not want to become teacher...because we are a family of teachers...my father spent all his life in the teaching profession...so I didn't want teaching, I wanted other things, I wanted translation and interpreting, journalism...but my mother did not let me go to other cities to study...I have done the examination for the Masters degree, but didn't pass...I was then forced to choose teaching...but anyway I love teaching now, and I like my relationship with children...although teaching has become too tiring for me...* [pes/eng/gr/int-182]

Other participants, Mohamed, Tariq (in the PES French group) and Rafik (in the PES English group) never wanted to become teachers, but chose it as a last resort in order to have a regular income, because they were responsible for their families and that there was high level of unemployment in Algeria. Mohamed for instance pointed out:

> *I chose teaching not because I loved teaching, but as a last choice because there were not other jobs so I chose teaching to get a job...but I used to have an interest in teaching French...I had a good level in French and this is what led me to choose French teaching...* [Mohamed/int-153]

However, the other half of participants explained that they had chosen teaching because they wanted to become teachers. They pointed out that they were not forced

143

to choose the teaching profession and that they had always wanted to be teachers. The PEM French teachers, for instance, explained that they chose teaching because they loved it, as they said:

> *We love our profession...we chose teaching because we loved it...nobody forced us to choose it...we loved this profession...it was not like nowadays people choose teaching just to have a salary...when we started teaching it was because we loved it...we loved this profession...it was our dream to become teachers...since we were young...* [pem/fr/gr/int-154]

5.4.5. Beliefs about training and professional development

All the participants, with the exception of Jamila, Mohamed and Tariq who did not benefit from formal training, believed that their pre-service training courses were too theoretical and lacked a solid practical component. They believed that there needed to be more practical teaching scheduled in the training programmes in order to have a balance between theory and practice. The ITE participants, for instance, explained that it was wrong to close down the ITE and believed that it should be re-opened. They also believed that newly qualified teachers with a Licence were not competent enough to be able to teach and that they lacked both language competence and pedagogical competence. To improve the situation all the participants believed that there should to be a rigorous teacher preparation and recruitment process, as Mohamed explained:

> *Recruitment has become very ad hoc...there are those who have the Licence but don't have a level in French...they have to be trained...they have to be trained in teaching in addition to improving their French language...they have to train with a proper trainer...* [Mohamed/int-272]

144

However, one participant, Zohra, who held a Licence and taught in the middle school, believed that what she had learnt in her Licence course was very important to the teacher especially with this new curriculum. She believed that the content knowledge she had acquired in the Licence course helped her transition to the new curriculum, as she noted in the following excerpt:

> *The Licence course helped me in many ways...for example when I was in the lycée as a students I used to learn English as a foreign language the same as French...but after in the Licence, English has become a subject of expertise for me...I learnt many things...phonetics, the language, the history of the language...this is very important for the teacher in all areas...the teacher can later use this knowledge in the classroom...you can't teach something that you don't know anything about...especially now, the Licence has helped me to understand and to adapt to the new curriculum because I can use everything I learnt in my classroom...I teach phonetics, transcription...those who studied in the ITE however, feel a bit lost...they have to go on training...in other words, it is in this new curriculum that we started using what we had learnt in the Licence...* [zohra/int-265]

Furthermore, all the participants believed that their work was surrounded with uncertainty and ambiguity. Hence, they believed that in-service training (INSET) would help them find appropriate methodologies and improve their teaching. Zohra explained that the INSET is an opportunity for teachers to evaluate their practices, as she indicated in the following statement:

> *I would like us to be given the opportunity to meet up at least three times a year, after every trimester, so that teachers can evaluate their work...and hence we can contribute to the development of the programmes...* [zohra/int-471]

Hakim acknowledged that classes in Algeria were overcrowded, but also added that teachers had not been trained to deal with large classes. According to him teachers needed INSETs to be trained to use specific techniques appropriate to large classes, as he explained:

> *the reality of the teacher...we ask the impossible from the Algerian teacher...the Algerian teacher is in constant conflict, nobody understands him...you give him a class with 54 students...the teacher is not trained to deal with large classes...he has to be trained...there are specific techniques...the teacher is not able...in addition to this...the teacher doesn't know the right methodology for large classes...* [hakim/int-224]

One participant, Jamila, however, believed that the INSETs she attended were useless because no concrete things have been achieved, as she put it.

> *INSETs are all bla bla...we go there but we don't learn anything...we used to have a good inspector and we used to learn a lot from him, but currently we don't benefit from them...it's all bla bla...and now these INSETs have become a place for meetings and socialisation...*[jamila/int-360]

Finally, all, the participants noted that continuous professional development (CPD) was important for them. They claimed that they wanted to progress in their careers, and therefore, CPD would help them achieve their professional aims. They believed that they needed to acquire more knowledge and to gain a certificate, as Jamila pointed out:

> *It is in our benefit that CPD programmes are organised...this will lead to an improvement of our teaching methods...they train us on how to teach students and at the same time we gain a certificate...* [jamila/int/328]

All Licence participants, nearly half of the sample, for instance believed that they should be encouraged to do a Masters degree so they can progress and lecture at the university. They believed they could use their knowledge and experience to benefit research in education, and hence to raise the standards in Algeria. However, they believed that no opportunities were open to them because '*the government does not give [them] this opportunity...*' [pes/fr/gr/int-520].

5.5. Summary of the main findings

To sum up this chapter, it was found that the participants generally believed that it was important to learn foreign languages for communication, scientific and economic progress, and for cultural and political enrichment. They believed that education in Algeria had deteriorated because of a deficient educational system. They believed that the new curriculum was inappropriate to the Algerian school and students, but some of them acknowledged that it also presented some positive aspects. Furthermore, although the participants believed that students' standards in foreign languages were generally low, they also believed that students tended to be better at English than French. Furthermore, the participants believed that school was ideally a place where future citizens are prepared, and where emancipation and social justice are taught. However, they believed that in reality the Algerian school had become a place for political indoctrination and oppression, and a place with overcrowded classrooms and a drastic lack of resources. They also believed that there was a gap between school and parents. Finally the participants believed that their roles were to transmit knowledge and to guide learners. They believed that

language competence and pedagogical competence were important components of teachers' professional knowledge. They believed that teachers should be given the opportunity to improve their knowledge via INSET and CPD programmes, but in contrast they believed that in Algeria these were either scarce or incompatible with their needs. Table 5.1 provides an overview of the main beliefs in this chapter.

Table 5.1 Summary of the main findings

- It is important to learn foreign languages for progress and communication.
- Foreign language education in Algeria has deteriorated because of a deficient educational system.
- The new curriculum is inappropriate to the Algerian school and students.
- Students have become unmotivated.
- Students are generally better at English than French.
- Algerian school is a place for political indoctrination, rather than emancipation.
- There is a lack of resources and classrooms are overcrowded.
- There is a gap between school and parents.
- The administration and inspectors led to the deterioration of education because of their top-down approach.
- Teachers' roles are to transmit knowledge and to guide learners.
- Language competence and pedagogical competence are important components of teachers' professional knowledge.
- Forced to choose the teaching profession vs. choosing by own will.
- Training and development courses in Algeria are scarce and incompatible with teachers' needs.

CHAPTER SIX

INTERPRETATION OF THE FINDINGS

6.1. Introduction

Chapter five presented the findings that emerged from the data. This chapter will take us to a more in-depth and abstract analysis of these findings. It will attempt to provide interpretations in light of theory on teacher education and second/foreign language teaching. In particular, it will adopt a socio-political perspective, which involves depicting issues of policy and power embedded in the participants' beliefs. An important point to note is that the findings are only limited to the sample of teachers who participated in this study, and therefore the interpretations that this chapter will give are only tentative and restricted to the case under study.

6.2. Interpretation of the main findings

In light of the first sub-question "what are a sample of English and French teachers' beliefs about curriculum innovation in Algeria?" the findings indicate that the participants generally held negative beliefs about the new curriculum. For instance, the participants reported that they had not been consulted in the design of the new curriculum and had not received adequate support and training for its implementation. The participants saw themselves as an important element to be accounted for in educational innovations; an element that was, according to them, neglected and "excluded" (Ballone and Czerniak, 2001) from decision-making. This state of affairs seems to have impacted negatively on the participants' attitudes

towards the new curriculum. It was discussed in the literature review (chapter two) that curriculum innovations generally challenge teachers' beliefs (Schmidt and Kennedy, 1990; Ballone and Czerniak, 2001), and it was argued that educational innovations would not generally succeed if the objectives of these innovations were incompatible with the beliefs of teachers (Rueda and Garcia, 1994; Fives, 2003; Anderson et al., 1991; Matese et al., 2002; Ballone and Czerniak, 2001). In other words, it was argued that any attempt to introduce curriculum reforms without full consideration of teachers' views and beliefs would lead to a failure of the innovation (Anderson et al., 1991; Richards et al., 2001). Teachers, it was suggested, must understand and agree with the principles and objectives underlying the innovation (Schmidt and Kennedy, 1990; Richards et al., 2001; Ballone and Czerniak, 2001). Hence, from the findings in chapter five, I argue tentatively that the participants' beliefs reflected a negative attitude towards the new curriculum in Algeria because there was an incompatibility of their beliefs with the principles underlying the innovation.

Many studies have documented the issue of incompatibility of teachers' beliefs with educational innovations. Al-Mekhlafi (2004) for instance conducted a study that investigated teachers' beliefs and attitudes towards using the Internet in EFL classrooms in the United Arab Emirates. He found that although teachers were familiar with using technology and showed a willingness to integrate it in their teaching, the majority did not in fact use the Internet technology in their classrooms. Karavas-Doukas (1996) investigated EFL teachers' attitudes towards the

communicative approach as an educational innovation in Greece and found that although the teachers claimed they were following the communicative approach, their beliefs were in fact grammar-centred. Karavas-Doukas concluded that teachers' attitudes and beliefs play an important role in the success, or the failure, of any innovation, and that decision-makers need to take into account teachers' beliefs because 'teachers are not atheoretical beings [and hence the]…introduction of a new programme…will be in competition with well-established…experiences, prejudices, and beliefs' (p. 188). In another study, Gahin and Myhill (2001) conducted a study on Egyptian EFL teachers' beliefs about the communicative approach as a curriculum innovation. They point out that their findings indicate that there was mismatch between the teachers' beliefs and the innovation. They concluded that in 'the Egyptian ELT context, the change in teaching materials in the form of new syllabus coursebooks and the change in teaching approaches advocated by the [Egyptian]…Ministry of Education…have not been paralleled by any attempt to achieve a change in the pedagogical values of the teachers involved in implementing the curriculum innovation' (p. 3). Gahin and Myhill's findings can also be applied to the Algerian case, especially that the two countries share some common features in terms of historical, political, and cultural systems[4]. Nevertheless, a question that we need to answer so far is: "What is the nature of this incompatibility and how is it reflected in the data?"

---

[4] For a discussion of similarities and differences between Algeria and Egypt, please see Malley (1996), Burke and Lapidus (1988) and Allain (2003).

In chapter four it was discussed that a more in-depth analysis of the data generated further higher-order categories, which took the participants' beliefs to a higher level of abstraction. These new central categories, as I see them, could represent the factors behind the phenomenon of incompatibility. These factors are: a) unclear views and definitions of curriculum, b) politically dominated, socially distant, and under-resourced schools, c) ill-defined policy objectives, and d) undervalued and oppressed teachers. It is worth noting that the factors tend to be closely interrelated, in the sense that they influence each other to produce a bigger system, which in turn influences the participants' beliefs about the new curriculum, as illustrated in Figure 6.1. These incompatibility factors will be further explored in the next sections.

Unclear views and definitions of curriculum

Ill-defined policy objectives for foreign language teaching

INCOMPATIBILITY OF PARTICIPANTS' BELIEFS WITH CURRICULUM INNOVATION IN ALGERIA

Undervalued and oppressed teachers

Politically dominated, socially distant and under-resourced schools
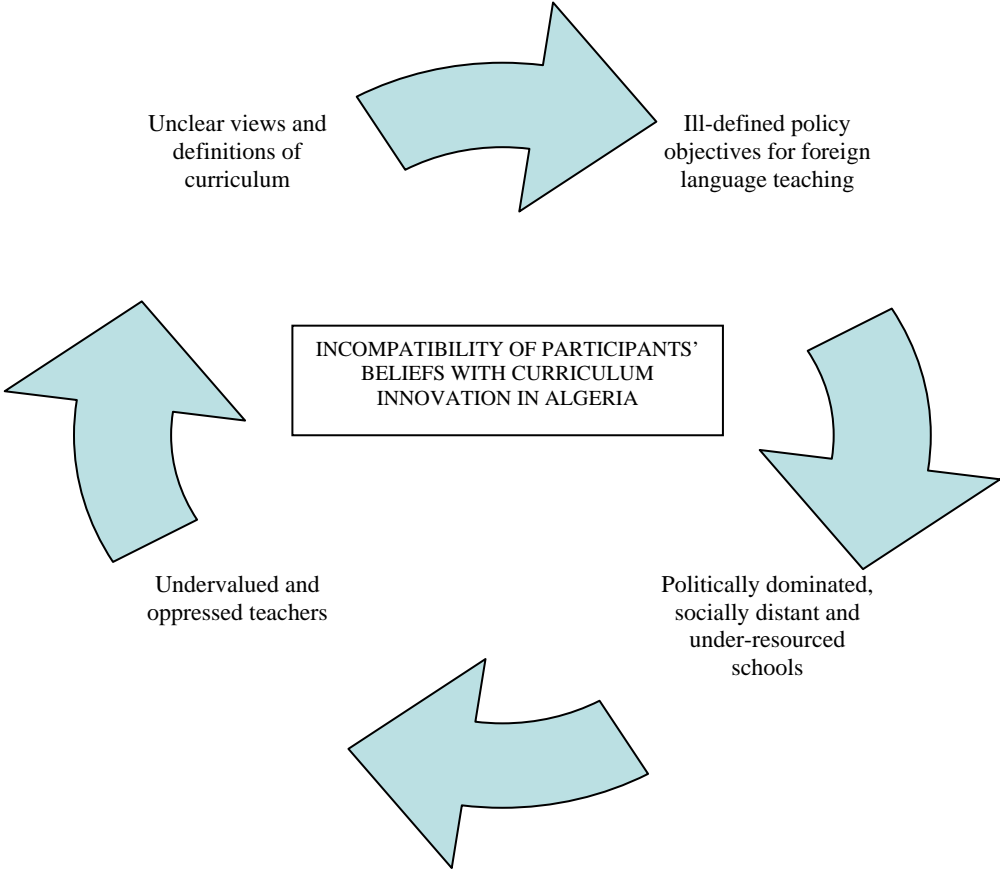
Figure 6.1 System of incompatibility factors

6.2.1. Unclear views and definitions of curriculum

The incompatibility of participants' beliefs with the new curriculum can be seen in the ideology they had about learning and teaching, which in turn influenced their perceptions of curriculum. The findings indicate that the participants' generally held a transmissionist ideology about teaching and learning. This is for instance reflected in the following quote by Salima when she was asked about what teaching was:

> *The role of the teacher in the first instance is to transmit the message…knowledge…the art and the manner to transmit…* [salima/int-505]

Another instance where teachers expressed transmissionist beliefs was when they discussed the nature and importance of teachers to have pedagogical knowledge in addition to language competence. The middle school French teachers for instance pointed out that:

> *The teacher has to know pedagogy as well…because it is not enough to just master the language; we have to know how to transmit the message…* [pem/fr/gr/int-358]

A further data sample where transmissionist beliefs were expressed was when the secondary school English teachers discussed the problems surrounding the introductions of the new curriculum. They explained for instance:

> *We have overcrowded classrooms…the new curriculum did not work because of the overcrowded classes…you can't really transmit the information…* [pes/eng/gr/int-440]

In chapter two, it was discussed that any conceptualisation of curriculum is generally underpinned by our ideological and philosophical views about learning, teaching and knowledge (Lawton, 1989; Kelly, 1999). It was seen that teachers can have different beliefs about the nature of knowledge and how knowledge should be taught and learnt. The main categories of these ideologies that were identified were generally "transmissionist" where the teachers' role is to transmit knowledge and the learner's role is to receive this transmitted knowledge (Kemmis et al., 1983; Calderhead, 1996; Anderson et al., 1991), and "socio-constructivist", where the teacher interacts with students and creates opportunities for negotiation of knowledge and critical reflection, and the learner engages in critical reflection towards constructing knowledge to be used for the benefit of their community (Kemmis et al., 1983; Calderhead, 1996; Anderson et al., 1991). Hence, it can be argued that the participants' beliefs were incompatible with the new curriculum because these beliefs projected a transmissionist ideology, whereas the ideology underpinning the new curriculum, as we saw in chapter three, was intended as socio-constructivist. Similar conclusions were reported in some literature on teachers' beliefs. A study on teachers' beliefs about EFL learning and teaching conducted by Richards et al (2001), for instance, found that many of their respondents held transmissionist beliefs about language learning while their curriculum was communicative. Richards et al. explained that their respondents believed in direct grammar teaching and teacher-centred methodology, although they claimed they were following the communicative approach. Richards et al. concluded that the respondents' beliefs were incompatible with the principles directing communicative language teaching.

The participants' transmissionist beliefs were nevertheless congruent with the philosophy of education that prevailed in the old Algerian educational system. In fact, the Ministry's philosophy of education in the 70s up to early 90s can be categorised as transmissionist. The Ministry of Education (1975) for instance viewed the teachers' role as transmitters of knowledge, as indicated in the following excerpts:

> - Academic training which aims at helping the teacher to acquire specialist knowledge, as well as the science or the spirit of the discipline to which the teacher is trained. It is the "knowledge" side of what is to be transmitted which is in concern here.
> - Pedagogic or didactic training aims at the know-how (how to transmit), and prepares the teacher technician. Here, it is the dimension of "teacher-pedagogue" that is to be reached.
> - Psycho-sociologic training which tends to develop in the teacher humane qualities and attitudes and behaviours, which would in turn help him/her to transmit the knowledge. (pp. 18/19) [My own translation from French]

Thus, the Ministry's approach to training teachers in the 70 – 90s was drawn from the then prevailing transmissionist educational philosophy. Teachers according to this philosophy were required to pass on their knowledge to their learners in order to preserve their cultural heritage and social values (Lawton, 1983, 1989; Squires, 1987). The majority of participants in the present study have been through this system of teacher education, except four who have been through the Algerian graduate teacher route (see section 3.5.3. for more details on this programme). Therefore, it can be argued that the participants' transmissionist ideology might have been shaped by the widespread philosophy of teaching and learning in Algeria in the

70s to 90s, the time of which the participants were all educated and recruited as teachers. There were some attempts in late 80s and early 90s to reform the educational system in Algeria, but this could not have been possibly achieved because the country entered a civil war in 1990 (see section 3.3.3. in chapter three). Nevertheless, in light of the current reforms, the Ministry's new philosophy seems to have shifted towards socio-constructivism, the latter of which emphasises the students' construction of meaning through interaction with their teachers and society, and through constant reflection (Ministry of Education, 2005a).

Another issue the data indicate is that some participants claimed that they did not understand or have clear guidelines on the objectives and methodology of the new curriculum. They claimed that they did not have any guidance or support. In the following excerpt, for example, the secondary school English teachers re-iterated they were not inducted properly to the practicalities of the new curriculum:

> *In a training day, the inspector did not know much about this new curriculum... so we have a problem here because we don't know the objectives of our programme...* [pes/eng/gr/int-376]

Hence, I argue that in the absence of clear guidelines and appropriate training, there is a danger that the participants interpret the objectives of the new curriculum within their transmissionist paradigm, which would lead to more confusion. It was discussed in chapter two that prior to any implementation of innovation, teachers need to engage in reflective practice in order to critically evaluate their beliefs against the demands of the innovation (Richards and Lockhart, 1994; Newstead,

1999; Rueda and Garcia, 1994; Flores, 2001; Fives, 2003). In the next chapter, it will be concluded that the participants and curriculum developers need to engage in critical reflection as part of their process of understanding the new curriculum and exploring its strengths and weaknesses.

6.2.2. Politically-dominated, socially-distant and under-resourced schools

A key theme that emerged from the findings was the role of school in Algeria. The participants viewed an ideal school as the students' second home where students are taught how to be active citizens. Nevertheless, they criticised the Algerian school for being a place for political indoctrination rather than emancipation. Nabila, for instance, saw the Algerian school as follows:

> *The role of school in the present times has become to make children sleep…as if we are giving sleeping tablets here…* [nabila/int-357]

This view comes within a current educational debate on the effectiveness of school and the latter's position between, on the one hand, narrow political objectives, where politicians define the role of school according to their political aims for power and control; and on the other hand, social aspirations, where the civil society decides on the role of school as a place for teaching social justice, equality and democracy for the benefit of society as a whole. In this respect, Morgan (1998) for instance notes that there are many perspectives through which organisations can be viewed, amongst which are on the one hand the view of organisations as "socio-cultural systems", and on the other as "systems of political power and instruments of

domination".[5] A "socio-cultural systems" perspective views organisations as the embodiment of society with its shared 'values, rituals, ideologies, and beliefs' (Morgan, 1998: 111). These organisations are regulated by a system of shared objectives and meanings, or "realities", which stem from the enactment of its actors. More specifically, schools according to this view can be seen as a reflection of the students' home and society. This view allows for a continuation and reciprocity of education between informal and formal institutions, in the sense that school complements home and society, and reciprocally home and society complement school. A "political power and instruments for domination" perspective, however, views organisations as arenas of competition for power and domination towards the fulfilment of personal or group interests, where conflict is created to shape people's beliefs according to pre-planned agendas (Morgan, 1998). Authority and control are some key characteristics of these types of organisations. The school in this perspective can be seen as a place for political indoctrination towards serving a system governed by power for political and economic interests. School, according to this view inculcates a political ideology of submission to a system created by politicians towards maintaining their power and privileges. The participants viewed school within a "political power and instruments of domination" perspective. They believed that the Algerian school was a place for political indoctrination and control planned by the Ministry. It is not surprising to see that one participant, Omar, in the data believed that *'...students are the victims of the system'* [omar/int-250].

---

[5] Although Morgan defines organisations in their broader sense, I argue that his definition can equally be applied to schools as educational institutions as pointed out by Sayer (1989) and Brint (1998).

Nevertheless, the participants' beliefs seem to contrast with the Ministry's view of school. The Ministry views the Algerian school from a "socio-cultural systems" perspective (Morgan, 1998), where democracy and socio-cultural emancipation are promoted. The Ministry for instance states that the Algerian school aims at:

> developing children and citizens' personalities and preparing them for their active life, providing them with…knowledge, responding to their needs for justice and progress and raising their awareness of the love of their country…[The school]…has put as objectives to inculcate to the youths the principles of justice and equality between citizens and people, and to teach them to combat all forms of discrimination…[and to] provide an education that promotes dialogue and cooperation between nations towards peace, and to develop an education that promotes human rights. (Ministry of Education, 2004: 2 – translated from French)

However, although the Ministry officially projects this view of school, the reality seems to be different. In fact, the Algerian political system is generally characterised by a top-down and bureaucratic culture inherited from the French colonial period (Bouhouche, 1998; Zoubir, 1998; Bouakba, 2006). This has impacted negatively on the educational system and its institutions (Brahimi, 1991), and although different governments have made several attempts to "democratise" the educational system and its schools, the structure and culture remained to a large extent bureaucratic and top-down (Bouakba, 2006). Furthermore, Algeria has also been suffering from political and economic instability as a consequence of the civil war in the 90s (Garon, 2003; Bouhouche, 1998; Zoubir, 1998; Ciment, 1997; Malley, 1996). Hence, although a process of reconciliation has been initiated lately, I believe that schools in Algeria still live the repercussion of the civil war, which may possibly explain the participants' negative beliefs towards school in Algeria. The secondary

school English teachers for instance explained that the Algerian school still lives

instability because of an unstable political system in the country:

> *The transitional period in Algeria has lasted for a long time...because currently our education is going down gradually...because they are still testing new things...since independence....so because there is political instability, there is education instability...there is a repercussion...* [pes/eng/gr/int-932]

Brint (1998) explains that schools in most developing countries have generally

inherited a traditional system from their former colonial powers, which consequently

led to their decline and their inefficiency in meeting their societies' needs and

demands. Brint adds that other problems that contributed to the decline of schools in

the developing countries were lack of stability and security, poverty and

'…economic stagnation, high indebtedness, and continued population growth' (p.

99), which Algeria is known to have been suffering from. Hence, as Brint (1998)

argues, '[c]hildren and young adults cannot concentrate on school lessons where

they fear for their lives, or see little hope for the future because of constant warfare'

(p. 71). In the conclusion chapter, it will be suggested that educational reforms in

Algeria need to be in line with social, political and economic reforms.

Another issue that seems to add to the decline of the Algerian school and that the

data reveal is the absence of communication between schools and parents. The

participants explained that there was a detachment of parents from school in the

sense that parents do not take an active role by liaising with schools for the follow

up of their children's education. For instance, Mohamed and Jamila both explained that parents in Algeria were not interested in their children's education:

> *…a few parents who [were] interested in their children's progress, but most of them do not care…the most important for them is that their children go to school* [Mohamed/int-303]

> *…parents don't show any interest to their children's education anymore, and it is rare to see parents coming to the school to enquire about their children's progress…* [jamila/int-137]

The literature on parents' relationship with school suggests that parents' involvement in the education of their children is important, if not essential. Parents' involvement, it is argued, increases students' performance and achievement (Tableman, 2004; Zhang and Carrasquillo, 1995). Pennell and West (2007), for instance, point out that parents should be 'more constructively engaged in discussions about the future of the school at an earlier stage' (p. 6). Parents' involvement is argued to benefit children at all stages of their educational pathway. Kreider (2002) posits that when 'families are involved in their children's early childhood education, children may experience greater success once they enter elementary school' (p. 1). Taylor et al. (2004) argue that parents play an important role in their influence on their children's choices for their careers in colleges. In foreign language learning, Sung and Padilla (1998) for instance note that it 'is commonly noted that for young learners, parents' involvement in and attitudes towards language learning are two important factors in second language development' (p. 2). Furthermore, from a policy perspective it is also argued that

parents' involvement in schools can also give 'parents the opportunity to take part in decision-making' (Cotton and Wikelund, 2001: 1), which could potentially create a balance of power and reduce governments' control on schools (Cotton and Wikelund, 2001). Parents can also form pressure groups on governments for the improvement of schools (Cotton and Wikelund, 2001). Nevertheless, the data in the present study indicate that there seems to be an absence in Algeria of a "culture of parents' involvement" (Cotton and Wikelund, 2001) in schools, and reversibly of school accountability towards parents and society. In the next chapter, it will be put as recommendations to improve the teachers' situation in Algeria, that there is a need to promote a culture of involvement of all the civil society, mainly parents, in all educational matters, rather than to rely solely on state intervention and control.

Other beliefs related to describing the current state of schools in Algeria and that the data reveal are about lack of resources. It was explained in chapter three that schools in Algeria are currently being criticised by the media and teachers' unions for their inefficiency and inability to provide adequate resources in order to facilitate students' learning; in some cases even basic things such as heating and ventilation were not provided. This situation has created what seems to be an endless conflict between the Ministry and its administration on the one hand, and the teachers and their unions on the other. Brint (1998) points out that some major characteristics of schools and education in developing countries, which Algeria is part of, are the presence of a centralised authority and lack of resources. The picture of the Algerian school that the data provide is somewhat similar to what Brint describes. It was seen

162

that the participants explained that there was a drastic shortage of resources in schools and that classrooms were overcrowded, which, according to them, made curricular reforms difficult. The secondary school English teachers, for example, explained that resources are important to meet the challenges of the new curriculum:

> *The new curriculum requires...a lot of resources...for example...we have overcrowded classrooms...to be able to give more we need to have light classes...this is not the case...so we need to have more classrooms, more teachers...so this requires more resources...* [pes/eng/gr/int-440]

The provision of resources is crucial in second/foreign language education. Murphy (2000) for instance conducted a study of foreign language teachers' beliefs about online learning and found that her participants expressed the need to be provided with appropriate resources because the latter were important for foreign language teaching and learning. She concluded that learning a foreign language with appropriate resources would create a more authentic experience, which in turn could enhance students' learning and achievement, and therefore this may increase their motivation (Ballone and Czerniak, 2001; Murphy, 2000). Resources are particularly important in communicative language teaching (Yalden, 1987; Richards and Rogers, 1986), an approach most foreign language classrooms nowadays tend to follow to enhance students' language learning. The essence of communicative language teaching is that learning a language cannot in any way be dissociated from the context where it has appeared, developed and is being used (Yalden, 1987). The approach essentially aims at providing a framework for teaching and learning foreign languages in authentic contexts towards developing students' communicative

competence (Canale, 1983; Brumfit, and Johnson, 1979; Brown, 1994b; Richards and Rogers, 1986; Munby, 1978)[6]. Richards and Rogers (1986) note that the communicative approach is governed by some principles, which they summarise as follows:

1. Language is a system for the expression of meaning.
2. The primary function of language is for interaction and communication.
3. The structure of language reflects its functional and communicative uses.
4. The primary units of language are not merely its grammatical and structural features, but categories of functional and communicative meaning as exemplified in discourse. (p. 71)

In more practical terms, Nunan (1991) points out that communicative language teaching generally involves: a) focusing on interaction for communicative purposes, b) providing authentic material to produce active learning, c) promoting learning as process, d) linking the student's personal experience to their learning, and e) providing an interface between classroom learning and society.

Hence, the effectiveness of communicative language teaching goes in parallel with an adequate provision of resources towards increasing opportunities for learners' exposure to real communicative contexts. These resources can be things like textbooks and written texts, audio-visual materials, real objects, and computer-

---

[6] Communicative competence can generally be defined as the ability to communicate effectively in real situations using the target language (Rivers, 1983). It involves four main types of knowledge, according to Canale and Swain (1980) and Canale (1983): a) grammatical competence, which is the knowledge of syntax, vocabulary, phonology and meaning of the language, b) sociolinguistic competence, which involves knowledge of how to use appropriate discourse in a sociocultural context, c) discourse competence, which is the knowledge of how to link syntax to semantics to form different types of discourse, and d) strategic competence, which involves the knowledge of verbal and non-verbal communication strategies used to enhance the effectiveness of communication. For a more elaborated model see also Bachman (1990).

related resources (Brown, 1994a). In fact, another important problem in relation to the lack of resources in Algerian schools, according to the participants, is the drastic shortage of technology; at least in the schools I visited to conduct my interviews. The participants highlighted, for instance, that while the new curriculum relied mostly on the Internet for learning, no provision of this facility was made by the Ministry. One teacher, Nabila, said:

> *The problem is that you have to use the Internet in the new curriculum, but it is very expensive…I tried to have Internet at home for a month but it was very expensive… the students, for instance, all their work requires them to use the computer and the Internet to do research for their homework…how is this possible when the student is very poor?* [nabila/int-145]

Technology has taken a considerable part of teachers' professional work (Alias and Hussin, 2002). Nowadays it is hard to imagine for instance a standard language classroom that does not rely on technology as a means to learning languages (Canning-Wilson, 2000; Alias and Hussin, 2002; Yonally and Gilfert, 1995; Weschler and Pitts, 2000). In second/foreign language teaching, the need to resort to the use of technology, for example, has shortened the distance between non-native learners and native speakers of the target language; real communication has replaced simulated communication; news of the world in the target language can be accessed and presented spontaneously in classrooms; and e-learning has taken the language classroom beyond the classroom walls to a wider space (Alias and Hussin, 2002; Singhal, 1997).

Another important benefit of an adequate provision of resources is the fact that it can help teachers to diversify their teaching styles in order to meet the needs of all learners (Ballone and Czerniak, 2001). This is particularly necessary where teachers deal with large classes (Ballone and Czerniak, 2001; Sarwar, 2001), which the data also revealed about Algerian schools. Overcrowded classes can have a negative impact on students' and teachers' motivation, performance and achievement. It is argued, for instance, that a lack of resources may lead to a difficulty in meeting all the learners' needs and learning styles, and this generally results in students losing their motivation and interest in their learning (Ballone and Czerniak, 2001). This may partly explain why the Algerian students were reported to have lost motivation in learning foreign languages.

Nevertheless, the Ministry of Education maintains that part of the reforms affecting the educational system centre around the provision of schools with adequate resources (Tawil, 2006). The Ministry acknowledges that schools are generally under-resourced and overcrowded, but claims that appropriate resourcing is one of the central aims of reforms (Le Jour d'Algérie, 02/01/07). In this respect, the Ministry has for example initiated a project of technology-in-education, which involves a generalisation of the use of technology in all Algerian schools (Tawil, 2006; Roegiers, 2006; Chevalier, 2006; Ministry of Education, 2006a), and has created a specific department to oversee the process of implementation of this project (Le Jour d'Algérie, 26/02/07). Technology, as the Ministry argues, has become essential to modernise the Algerian schools in accordance with the

principles underlying the reforms (Tawil, 2006; Roegiers, 2006; Chevalier, 2006; Ministry of Education, 2006a). The Ministry has also ensured textbooks and teachers' books are also being made available to meet school demands (El Watan, 04/09/06). Furthermore, the Algerian government recently allocated extra funds to the sector of education to build more schools and to recruit more teachers in order to put an end to overcrowded classes and the shortage of teachers (El-Moudjahid, 28/06/08).

6.2.3. Ill-defined policy objectives for foreign language teaching

A further issue the data reveal is the status of French and English in Algeria and the attitudes foreign language teachers have towards them. The findings indicate that the participants generally held positive attitudes towards foreign languages. They saw learning French and English as an important thing to their students because they believed that these languages represented a tool towards scientific and economic progress, and a means of communication with the world. This is indicated in the following excerpt by the secondary school English teachers when they discussed the importance of learning English language in Algeria:

> *English is everything, it is the future of our children…it is used in research…it is important for everything…students will be able to open up towards other skies…it is the future…it is the language the most spread in the world…research is done in English…I have some friends who are doctors and who said to me that they are learning English because they need to attend seminars…nowadays the whole world is looking to learn English…* [pes/eng/gr/int-978]

It was seen in chapter five that the same was said about the importance of learning French as well. The participants saw the objectives of their students' learning of foreign languages as "instrumental" (Ming, 2004), where students learn languages to gain knowledge in a specialist field, mostly in science and technology, and to later obtain a good job, and, hence, social status. The participants also saw the purposes of learning foreign languages as "integrative" (Ming, 2004), where learners learn languages to communicate with others in the world.

The participants' beliefs are congruent with a current "post-colonial discourse" (Pennycook, 1998) which claims that English and French represent the necessary tools towards progress and economic prosperity, and a means for international communication, the principles the Algerian Ministry of Education equally advocates. It was seen in chapter four, that the Ministry's policy for foreign language teaching centres round the provision of learners with the necessary skills to enable them to contribute to the progress of their country technologically, scientifically, and culturally (Ministry of Education, 2005a/b).

English is the most widespread language in the world (Pennycook, 1995; Graddol, 1997, 2006). It has become the chief medium of international communication. It is the most commonly used language in diplomacy (Phillipson and Skutnabb-Kangas, 1996), business, finance, science and technology, and tourism (Coulmas, 1994). As Crystal (1988, cf. Swann, 1996, p. 31) points out, English is:

> …the main language of the world's books, newspapers, and advertising. It is the official international language of airports

and air traffic control. It is the chief maritime language. It is the language of international business and academic conferences, of diplomacy, of sport. Over two-thirds of the world's scientists write in English. Three-quarters of the world's mail is written in English. Eighty per cent of all the information stored in the electronic retrieval systems of the world is stored in English.

French is also an international language (Shryock, 1997; French Ministry of Foreign Affairs, 2006; The French Language Initiative, 2007). It is the 'second language most frequently taught language in the world after English' (Shryok, 2007: 1). It is also a language of science and technology, literature and modernity. As the French Ministry of Foreign Affairs (2006) puts it:

French is one of the major languages used for communication across our planet. Almost 119 million men and women throughout the world have French as their mother tongue or are fluent in it; a further 63 million are partly French-speakers and 85 million young people and adults are learning French: that is a total of about 270 million individuals who use the French language. It is one of the UNO's working languages, one of the two official languages of the International Olympics Committee, the postal services' only universal language, the African Union's main language. In the field of aeronautics, rail transport, food, luxury and fashion industries, it combines with high levels of expertise, technology and modernity….alongside English, it is the only language present on all our continents. (p. 1)

French language has also been enjoying a special place in Algeria because of historical ties (Granguillaume, 2004)[7]. French is the language taught at all levels of education in Algeria. It is the language taught as a foreign language in the primary, middle and secondary school, but is the official language of science and technology at the Algerian university. English however is only taught in the middle and

---

[7] Please see chapter three for a political and historical background of foreign languages in Algeria.

secondary school. Nevertheless, an important issue, closely linked to language-in-education policy and power, is the fact that French and English have in the past decade been competing for the status of first foreign language in the Algerian educational system (Grandguillaume, 2004), a competition that is not resolved as yet because language policies in Algeria seem to be linked to political visions and interests of individuals rather than institutions (Grandguillaume, 2004). In chapter three, it was discussed for example that after a long period of enjoying an unchallenged position in the Algerian educational system, French language was replaced with English as the first foreign language in primary schools in 1995 (Campbell, 1996; Daoud, 1996). Textbooks were produced and teachers were trained to meet the requirements of the then innovation. However, soon after the project started to enjoy success, it was halted in 1999, to join the case of the neighbouring country Tunisia, where the project of English in primary schools was cancelled within one year of its implementation (Daoud, 1996). Moreover, under the recent reforms of the educational system in 2003, French was re-instated as the first foreign language taught in the 2nd year of primary schools, whereas English was taken back from primary school to be taught in the 1st year of middle schools. Nevertheless, an interesting issue that emerged from the data was that the participants reported that their students tended to be more motivated towards learning English than French, although the participants acknowledged that students' level in foreign languages was generally low. It is not clear whether such a phenomenon is generalisable to all the Algerian territory, but a further study will undoubtedly enlighten us better, a point to be mentioned in the next chapter.

A further point that the findings indicate, in addition to the participants' beliefs in favour of learning foreign languages, is at the same time their beliefs that learning foreign languages had to occur within an Algerian-designed curriculum. In fact, part of the participants' opposition towards the new curriculum was because they believed it was designed abroad, or '…*was parachuted from other countries'* [pes/eng/gr/int-376]. It is worth mentioning, however, that it is not clear whether or not the new curriculum was designed in France, the USA or Canada, as the participants claim, although it is acknowledged that the reforms of the educational system were funded by international agencies such as the UNESCO, the French Agency for Development, the European Union, and the United States Aid (Tawil, 2006). However, it seems that the Algerian government's decision to resort to external agencies for funding of educational reforms may have led the participants to raise some questions on the true political intentions behind these reforms. This is especially important considering that Algeria is a rich country with natural resources such as oil and gas (Kheir Allah, 1997; El Nather, 1997), which can therefore self-fund without resorting to international aid.

The participants' beliefs seem to reflect an implicit awareness of the hegemonic power that the new foreign language curriculum might bring to the Algerian classroom if designed abroad. They believed, for instance, that the new curriculum was inappropriate to their students' socio-cultural background. The following

extracts by Karim and Mohamed for instance indicated that there was mismatch between the new curriculum and the students' social and cultural background:

The new curriculum is...not appropriate for [our students'] social background...it is beyond their level...far beyond...so this is a real problem... [karim/int-246]

The new curriculum is not designed for us as Algerians or Arabs because French is a foreign language...the French programme is very difficult for 6 year old students, those who do not even master reading in Arabic language, and they give them a programme designed for students who should normally start learning French in the nursery... [Mohamed/int-103]

Similar findings about the issue of incompatibility of innovations with the cultural beliefs of its users were documented by Albirini (2006), who for instance studied the effect of technology as an innovation on teachers' beliefs in Syria. He found that importing an educational innovation into Arab countries without consideration of the culture of its users will result in an incompatibility between the innovation and the beliefs of its users, and will ultimately lead to resistance and conflict. It can be argued at this stage that in addition to their beliefs about the openness towards learning foreign languages, the participants seemed to hold beliefs against linguistic and cultural hegemony, which they probably saw as part of their roles and responsibilities of guiding students towards active citizenship.

The participants' anti-hegemonic beliefs are to a certain extent congruent with the literature which argues that language and power are inextricably related. Language is in fact seen as a means by which power and control can be exerted (Ng and Bradac, 1993). It is argued that very often people are subject to ideological power embedded

in discourse practices (Ng and Bradac, 1993; Mc Kay, 1996; Fairclough, 1989a/b),

used by those who exercise power (Auerbach, 1995). In language policy (LP)[8]

studies, it is argued that LP purposes may be perceived as non-linguistic, where

language becomes a political means to acquire power (Wiley, 1996; Coulmas, 1994;

Baldauf, Jr., 1994; Phillipson and Skutnabb-Kangas, 1996; Breton, 1996; Phillipson,

1992; Ng and Bradac, 1993). Cooper (1989), for instance, notes on this point that:

> [I]t is hard to think of an instance in which language planning has been carried out solely for the sake of improving communication, where problems of communication are the only problems to be solved, or where the facilitation of communication is the only interest to be promoted. Language planning is typically carried out for the attainment of non-linguistic ends such as consumer protection, scientific exchange, national integration, political control, economic development, the creation of new elites or the maintenance of the old ones, the pacification or cooption of minority groups, and mass mobilization of national or political movements...Thus those definitions which are framed in terms of the solution of *language* or communication problems obscure a fundamental point about language planning, namely that it is typically, perhaps always, directed ultimately towards nonlinguistic ends. (pp. 34/35)

Furthermore, in New Literacy Studies (NLS)[9], Street (1984, 1993, 1996, 1997), for

instance argues that language and literacy practices have to be viewed within what

he calls an "ideological model", which 'view[s] literacy practices as inextricably

---

[8] Language policy is defined as 'a body of ideas, laws and regulations...change of rules, beliefs, and practices intended to achieve a planned change (or to stop change from happening) in the language use in one or more communities... [it] involves deliberate, although not always overt, future oriented change in systems of language code and/or speaking in a societal context' (Kaplan and Baldauf Jr., 1997: 3).

[9] New Literacy Studies is a research orientation that views literacy as an enactment and representation of social behaviours, where many socio-political and cultural factors interact towards the shaping of these social behaviours (Street, 1997; Srivastava, 1989). This involves a full understanding of the socio-political, economic and cultural context in which literacy is being decided, planned, implemented, and mostly how it is practised in the society (Street, 1993, 1996, 1998) and how people 'transform literacy to their own cultural concerns and interests' (Street, 1993: 1).

linked to cultural and power structure in society, and… recognise[s] the variety of cultural practices associated with reading and writing in different contexts' (Street, 1993: 7-8), rather than an "autonomous model", which is a narrow and simplistic view that literacy is simply to acquire individual cognitive skill to read and write and then to access employment (Barton and Hamilton, 1998). Hence, with respect to the present study, the participants seemed to point out that the Ministry's perception of English and French languages solely for scientific progress and communication can be seen as narrow and simplistic, and even naïve, because this view does not account for the historical, socio-political, cultural and ideological aspects each language carries. Rather, they hypothesised that the spread of English and French in the world may also lead to "linguistic imperialism"[10] (Phillipson, 1992). In other words, the participants believed in the universality of English and French languages, but at the same time believed in the Algerianisation of curriculum contents. These beliefs might also stem from the participants' awareness that the relationship between developed and developing countries is nowadays governed by an unequal economic relation of dependency of the latter towards the former (Pennycook, 1994).

Nevertheless, these post-colonial conceptualisations of "language imperialism" and "dependency theory" have lately been reviewed and even challenged, as Graddol (2006) for instance explains:

> The concept of linguistic imperialism, such as put forward in Robert Phillipson's ground-breaking book in 1992, does not wholly explain the current enthusiasm for English which seems driven primarily by parental and governmental demand,

---

[10] Linguistic imperialism 'refers exclusively to ideologies and structures where language is the means for affecting or maintaining an unequal allocation of power and resources' (Phillipson, 1992: 55).

rather than promotion by Anglophone countries. Trying to understand the reasons for the continuing adoption of English and its consequences within the imperialism framework may even have the ironic effect of keeping native speakers centre-stage, flattering their self-importance in a world that is fast passing them by. It may also distract from the new forms of hegemony which are arising, which cannot be understood simply in terms of national interests in competition with each other. (p. 112)

In other words, there is a paradigm shift in foreign language learning from a colonial view that English and French are the sole property of England and France, to a more universal view of English and French as international languages, in the sense that they have become the property of all their speakers and users (Jenkins, 2003; Graddol, 2006; Brown, 2001), and that varieties of these languages are of equal importance as the original ones. In fact, it is noticed that there is an increase in the number of non-native speakers, who seem to have even outnumbered native speakers, such as the case of English in the world (Graddol, 1997). There is also an increase in varieties of French (native speakers in Lebanon and Togo for instance) and in varieties of English (speakers in Jamaica and Nigeria). This is why current trends in foreign language learning focus on the regional aspects and particularities of each region and society (Jenkins, 2003; Brown, 2001). In the following chapter, as part of making recommendations, the thesis will argue that foreign language teachers and the civil society should take active participation in policy making and educational planning towards producing an Algerian curriculum that reflects its regional particularities, but that at the same time is compatible with current universal aspirations of maintaining and preserving democracy, peace and human rights in the world.

6.2.4. Undervalued and oppressed teachers

A key finding relates to the issue of teachers' professional legitimacy. The participants explained that their working conditions were difficult and that they were not given the opportunity to contribute to decision-making. The following extract by Mohamed for instance summarises what teachers in Algeria are enduring these days:

> *The socio-professional problems have affected us and our teaching a lot...if I could I would have requested to retire after 25 years of teaching...there is no teaching in Algeria...in the past there used to be motivation to work...there used to be importance given to the teacher...the salary was sufficient...but in the recent years this has not become possible...there is no more freedom to work...like in prison, there is the headteacher and the inspector...they treat us like factory workers...they do not let us work the way we want.* [Mohamed/int-328]

These beliefs reflect issues of authority and power, and broken communication within the Algerian educational system. In other words, the participants claimed that they were not being recognised as professionals in their own right. One reason for this state of affairs is, according to them, the autocratic nature of leadership and management in Algeria. The data show that the Ministry is accused of being top-down, authoritative and bureaucratic. This state of affairs seems to be a characteristic of administration in the Arab world, which Algeria is part of. Mendenhall et al. (1995) for instance posit that the culture of management and leadership in today's Arab world generally stem from the influence of their local tribal conventions and traditions and also from the influence of Western colonial cultures. They point out in this respect that:

> The legacy of being ruled by the Ottoman and Europeans has left a strong tradition of ruling by administration in the Arab countries. This legacy left administrative orientations toward centralization, rigid rules, clear divisions of labor, low tolerance for ambiguity, and little tolerance of autonomy. (ibid: 575)

This top-down culture has led to a lack of communication and dialogue between teachers and their administration, which consequently led to conflict (El Shourouk El Yaoumi, 09/01/06; El Khabar, 09/10/06). The literature on management indicates that top-down approaches generally lead to resistance (Daft, 1994). In education, Kelly (1999) for instance notes that any practice of education cannot be effective if the means to maintain such a practice were based on obedience and authority. This is particularly important because of the "make or break" (Kelly, 1999) role teachers have. Nevertheless, the literature on teacher education maintains that teachers are usually marginalised in decision-making and curriculum planning (Sachs, 2003).

Hence, in the absence of dialogue, the participants have resorted to an occasional act of political activism, manifested in organising strikes and using a political discourse to legitimise teachers as professionals, but at the same time to deligitimise their leadership. This discourse seems to form the basis for a struggle to gain "legitimate power" (Daft, 1994). This can be seen in the following excerpt by the secondary English teacher-participants:

> *...everything positive that you see is thanks to the teacher and everything negative that you see is because of the Ministry...* [pes/eng/gr/int-932]

Chilton and Schaffner (1997) discuss the issue of legitimisation and deligitimisation in political discourse. According to them, strategies that politicians use to legitimise themselves are for instance, 'arguments about voters' wants, general ideological principles, charismatic leadership projection, boasting about performance, and positive self-presentation' (p. 213). On the other hand, strategies to deligitimise include 'the use of ideas of difference and boundaries, and speech acts of blaming, accusing, [and] insulting' (p. 213). The participants' discourse for legitimisation included for instance arguments about students' and parents' needs, talking about professional conscience, expressing feelings of responsibility and love towards students and society, boasting about performance, and showing positive self-presentation; while their discourse for deligitimisation included for instance ideas of difference, blames and accusations that the Ministry was oppressive and undemocratic and that it was behind the deterioration of education in Algeria.

Nevertheless, the Ministry on the other hand blames teachers for not being responsive to change, and claims that teachers often stick to their routine instead of opening up to new challenges in education. The Minister of Education for instance called for teachers to be "wise and responsible" in order to face the wave of current reforms (Le Jour d'Algérie, 26/02/07). The Ministry further argues that amongst the objectives of reforms is to equip teachers with appropriate knowledge and qualifications, and to help them gain professional status (Le Soir d'Algérie, 20/12/06). One of the platforms for educational reforms, according to the Ministry, involves the training and preparation of appropriate teachers and inspectors to make

them able to cope with the challenges of the new curriculum (Ministry of Education, 2006a; Tawil, 2006). In this respect, the Ministry has initiated a series of continuous professional development courses for primary and middle-school teachers in order to help them gain a degree in their specialist field (Ministry of Education, 2006a, 2004; Le Jour d'Algérie, 02/01/07). The Ministry has also reviewed the recruitment and training of prospective teachers. In this respect, all future teachers would have to train for a teaching degree at the National Institutes for Teachers (Ministry of Education, 2006a, 2004). In addition to this, the Ministry has also set up more recruitment and training of inspectors, who are expected to organise in-service training for teachers (Tawil, 2006). In foreign language teaching, the Ministry indicated that there was a real shortage of qualified English and French teachers (Amriout, 2006). Hence to deal with this deficit, the Algerian government signed a series of contracts with training institutes and universities from the UK, the USA, (Echourouk Online, 14/06/08), and France (El Watan, 11/11/06) to provide professional development courses for teachers and inspectors. Moreover, the Ministry has indicated that teachers' salaries were reviewed and an increase in teachers' pay was recently approved by the government (El Moudjahid, 25/05/08).

Another issue related to teachers' oppression was present in the data in the case of some female participants, who explained that they chose the teaching profession because they were not allowed to study at the university or to do other jobs. Inequality between males and females in education is still one of the characteristics of the Algerian educational system. Brint (1998) for instance explains that

'[w]omen…are acutely disadvantaged in many developing countries, because their role is socially defined to be primary in the private sphere of the family, but entirely secondary in the public sphere' (p. 69). Hence, boys' schooling and education in Algeria is generally more favoured than girls' schooling because of an underlying belief that the girls' role is only limited to their homes and family spheres rather than public spheres (Benjeddou, 1995; MacMaster, 2007). Although the country has made some big advancement in modernising its socio-cultural and institutional policies and practices, women are generally still confined to 'their traditional role as mute objects within a rigid patriarchy' (Benjeddou, 1995: 1). This is because, as MacMaster (2007) argues, 'post-independence states…[in Algeria] proved weak and ineffective in the face of the entrenched power of patriarchal family structures and ideology' (p. 1). In other words, what one notices in Algeria is a discrepancy between what the official discourse claims on the equality between men and women, and what actually goes on in families and institutions. As MacMaster (2007) argues:

> A developmental theory of emancipation…argues that women more generally are likely to gain rights through the long-term effects of modernization, including economic change, urbanization, improved education and training, better health care, and increased access to employment. But in the Algerian case the potential for such progress was radically blocked by women's confinement. Firstly, although considerable advances were made in post-independence educational provision for girls, this was for the great majority restricted to primary schooling, and parents usually insisted on withdrawing daughters….at 12 or 14, isolating them in the home and preparing them for marriage. Secondly, patriarchal values of honor and seclusion prevented women from engaging in employment outside the household, and by 1975 only 3.2 per cent of women above 15 years was economically active, one of the lowest figures in the Arab world…The simultaneous explosion in the birth rate further locked women into the domestic role of mothers. Finally, the isolation and

> atomization of women made it difficult for them to gain any kind of political awareness and for many involvement in any kind of associational life or women's movement… (pp. 111-112)

The issue of male domination and women oppression seems to be implicitly engrained in the deepest of Algerian peoples' beliefs and customs, and in institutional structures. Bourdieu (1998) for instance argues that male domination 'is so engrained in our subconscious system that we cannot see it' (p. 1), and that neither the dominator nor the dominated are able to perceive it. This domination, Bourdieu argues, is reproduced through discoursal and structural mechanisms present in groups and institutions. In other words, what Bourdieu argues is that there is a mechanism of reciprocity between discourse and structure on the one hand and people on the other, i.e., institutions and groups influence people's beliefs and knowledge, and reciprocally people reproduce their beliefs and knowledge in their discourse and institutions. Hence, what seems to be needed in the Algerian educational system is primarily a reform of discourse and structures in parallel with curriculum reforms. Part of the recommendations this thesis will put forward is the fact that Algerian teachers in general, and female teachers in particular, should take a more active role towards combating sexism, social and political exclusion, and economic deprivation, as discussed in the next chapter.

The data also reveal that the participants viewed professional knowledge as an important component for the validation of their professional legitimacy. In other words, in line with their beliefs about teaching, learning and curriculum, which they

viewed essentially as transmitting knowledge, the participants generally believed

that they had to be communicatively and pedagogically competent in the foreign

language they taught. These beliefs were projected for instance in their

categorisation of "competent" and "incompetent" teachers, such as in the following

excerpt by Omar.

> *With competent teachers students learn well...and this will reflect in students' attendance and participation in the lessons...and with incompetent teachers students generally speak Arabic most of the time and the teacher explains using Arabic...* [omar/int-336]

In this respect, the participants identified two types of foreign language teachers'

professional knowledge: language competence and pedagogical competence. These

beliefs seem to be congruent with the literature on second/foreign language teachers'

knowledge which indicates that two main components of teachers' knowledge are

identified: The first, language competence[11] (Jones, J. 2004), involves the actual

ability of the language teacher to interact appropriately, i.e., to be communicatively

competent[12] (Brown, 1994b; Canale, 1983; Brumfit, and Johnson, 1979; Richards

and Rogers, 1986; Munby, 1978), to have an explicit knowledge about the different

aspects of language (Widdowson, 1977). Language competence is the content

knowledge, which involves the teachers' understanding and mastery of their subject

matter (McNamara, 1991; Shulman, 1987; Cochran, 1997). The second, pedagogical

competence, is knowledge of the methods and methodologies required by teachers to

---

[11] Language competence is used here as an umbrella term to refer to both the declarative and procedural types of knowledge (Fotos, 1993; Widdowson, 1993). The first is the explicit and conscious knowledge about the language system and functions, and the second, procedural, is the knowledge and strategies of how to use language for communication (Fotos and Ellis, 1991; Fotos, 1993).

[12] Please see definition of communicative competence above in 6.2.2.

be able to teach languages (Thomas, 1987; Ellis, 1996; Britten, 1996; Wallace, 1991; Thoren et al., 1999; Cochran, 1997). Pedagogical competence can be further divided into two sub-components: "experiential practices" (Ellis, 1996; Britten, 1996), which involve the teacher in real or simulated teaching practice (Ellis, 1996), and "pedagogic awareness", which aims at developing the teacher's conscious understanding of the principles and theories underpinning second language learning and teaching (Ellis, 1996). Other terms used are "received knowledge", to refer to the methodology in theory, and "experiential knowledge", to refer to methodology in practice (Wallace, 1991). Nevertheless, it is also argued that the above categorisation does not fully reflect all the existing types of teachers' knowledge. In fact, the issue of teachers' professional knowledge is still surrounded with ambiguity and inconclusiveness (Eraut, 1994; Kagan, 1992; Nespor, 1987). Eraut (1994) points out that defining professional knowledge tends to be difficult because of its implicit nature. He further argues that 'professional knowledge cannot be characterized in a manner that is independent of how it is learned and how it is used…It is through looking at the contexts of its acquisition and its use that its essential nature is revealed' (p 19). In this respect, recent trends in teacher education argue for the existence, in addition to content knowledge and pedagogical knowledge, of "pedagogical content knowledge" (Gomez, 2002; Jones, K. 2000; Shulman, 1986, 1987), which is defined as the teachers' ability to represent and re-formulate the subject to meet the learners' ability to learn (Shulman, 1987). This ability of representation of content knowledge is typical to teachers (Cochran, 1997). It involves not only an understanding and mastery of the subject and of aspects of

pedagogy, but also an understanding of the subtle specificities of the learners and the environment where their learning takes place (Cochran, 1997; McNamara, 1991). In other words, it is argued that pedagogical content knowledge represents an interface between content knowledge and pedagogical knowledge (Cochran, 1997; Thoren et al., 1999). A further reason behind the ambiguity of defining teachers' knowledge is because any conceptualisation of professional knowledge is often politically driven (Eraut, 1994). In this sense, teacher training courses, which are primarily geared towards developing the skills and knowledge required by prospective teachers, are often directed by political objectives and ideologies (Eraut, 1994, 1992; Kelchtermans, 1994; Hoyle and John, 1995), the latter of which usually tend to be selective of the types of knowledge to include (Eraut, 1994).

The data in particular indicate that the participants emphasised the necessity of foreign language teachers to have language competence. This competence, as they believed, should even be one of the pre-requisites prior to choosing the teaching profession. It was seen that all the participants said that they chose foreign language teaching because they believed they were "good and fluent" in that language when they were learners. For example, Nabila stated that she chose to be an English language teacher because she was a good student at school and was often praised by her teacher:

> *I chose to teach English because my teacher in secondary school used to tell me that I was good at English... she used to tell me that I should choose to become an English teacher...* [nabila/int-233]

184

The participants believed that language competence was important for them as non-native teachers because they saw it closely related to their professional status. These beliefs are congruent with the Algerian government's objectives for foreign language teacher education. For example, the Ministry of Education (1975, 1992, 2006c) all emphasise the importance of enhancing the trainees' language competence in pre-service training courses, as indicated in the following excerpts:

> …helping the teacher to acquire specialist knowledge, as well as the science or the spirit of the discipline to which the teacher is trained. It is the "knowledge" side of what is to be transmitted which is in concern here. (Ministry of Education, 1975: 18/19) [translated from French]

> - Increasing the trainees' communicative skills. (Ministry of Education, 1992: 3)

> …to allow the trainees to gain professional knowledge and to enhance competence… (Ministry of Education, 2006c: 1) [translated from Arabic]

The literature on teacher education in fact stresses the importance for non-native second/foreign language teachers to have a language competence, the latter of which represents an important element of teachers' status (Murdoch, 1994). It is argued that non-native teachers of foreign languages are generally under the pressure of improving their language competence, which they see as a "burden to overcome" (Britten, 1996; Cullen, 1994; Medgyes, 1992) to be able to teach properly and to feel professionally legitimate. Gahin and Myhill (2001) note for instance that inspectors in Egypt generally evaluate teaching performance based on the teachers' ability to speak the foreign language fluently rather than their ability to implement an appropriate methodology in their classrooms. Nevertheless, it has also been argued

that teacher-training courses in the developing countries are usually deficient in helping trainees develop and improve their language competence (Widdowson, 1972; Kasule, 2003). The participants in fact acknowledged that they needed to improve their professional knowledge. The data indicate that the participants showed a great willingness to take part in continuous professional development (CPD) programmes in order to improve their knowledge, although the data also show that they were not given the opportunity to undertake CPD, at least until recently for primary and middle-school teachers (see section 3.5.4. in chapter three). Literature on teacher education and development stresses the importance for teachers to engage in CPD. Ballone and Czerniak (2001: 24) for instance point out:

> …teachers…need ongoing opportunities to build their understanding and abilities…These ongoing opportunities may include attending workshops, observing model classrooms, or studying and engaging in research.

In the following chapter, it will be argued that these arguments can be applied to the Algerian situation leading to the proposal that teachers need to take things in their hands and become activist professionals (Sachs, 2003) towards developing themselves, and hence regaining their legitimacy and status.

6.3. Summary

This chapter provided interpretations of the main findings outlined in chapter five. It was seen that the participants held negative beliefs about the new curriculum because there seemed to be a state of incompatibility of their beliefs with the principles underlying curriculum innovation in Algeria. A further in-depth analysis

revealed that issues of policy and power underpinned this incompatibility. First, it was seen that the participants generally enacted a transmissionist ideology whereas the new curriculum was intended as socio-constructivist. Next, it was seen that the participants viewed the Algerian school as a site of political power and ideological domination and that there was a detachment of parents from school; whereas the Ministry of Education viewed it as a place for engendering socio-cultural emancipation and democracy. They also believed that there was a shortage of resources and that classrooms were overcrowded; whereas the Ministry claimed that appropriate resourcing is being implemented. After that, it was seen that although the participants showed positive attitudes towards learning foreign languages, they were nevertheless wary of the latter's hegemonic power and believed in the Algerianisation of curriculum contents. Finally, it was seen that the participants believed that they were not being recognised as professionals, while their Ministry blamed them for being unresponsive to change. The following chapter will draw conclusions for the study in the light of what was discussed in this chapter, and then will put forward some recommendations for improving the teachers' situation in Algeria.

CONCLUSIONS AND IMPLICATIONS FOR TEACHER DEVELOPMENT IN ALGERIA

7.1. Introduction

The present study has explored the beliefs of Algerian French and English school teachers about curriculum innovation. It has sought to answer the following central question and sub-questions:

- Central question:

> How can a study of foreign language teachers' beliefs about curriculum innovation in Algeria inform theory on teachers' beliefs?

- Sub-questions:

> 1. What are a sample of English and French teachers' beliefs about curriculum innovation in Algeria?
>
> 2. What issues of policy and power underpin these beliefs?
>
> 3. What conclusions can we draw for teachers' beliefs in Algeria?
>
> 4. What implications does this study have on teacher education and development in Algeria?

Chapter five presented the findings and answered the first sub-question. Chapter six explored further the findings and responded to the second sub-question. It was seen that the participants held negative beliefs about the new curriculum because there was an issue of incompatibility of participants' beliefs with the principles underlying the new curriculum. It was seen that issues of policy and power within the Algerian educational system underpinned this incompatibility. In this respect, it was seen that

there were four factors affecting the participants' beliefs towards curriculum innovation: a) unclear views and definitions of curriculum, b) politically dominated, socially distant, and under-resourced schools, c) ill-defined policy objectives, and d) undervalued and oppressed teachers. These factors were further explored.

In light of what was found in the previous chapters, this chapter will suggest the conclusions that we can draw from the study, and hence it will respond to the third sub-question. Then, it will suggest some recommendations for the improvement of teachers' situation in Algeria, and will therefore respond to the fourth sub-question. Finally, the chapter will discuss directions for further research based on the limitations of the study and some reflections made during the whole process of conducting the research.

7.2. Conclusions

The conclusions we can draw for this study can be summarised under three points, as discussed next.

Conclusion one

The first conclusion we can draw for the study is that teachers' beliefs were not greatly challenged prior to the implementation of curriculum innovation in Algeria. The data indicate that although the participants actually attended in-service training and seminars with their inspectors (see Table 3.3), their beliefs were found to be incompatible with the principles underpinning the innovation. This may therefore

suggest that the participants' beliefs were not appropriately challenged in their training. As a consequence, teachers suffered anxiety resulting from tensions between, on the one hand, their sense of responsibility, and on the other hand, their inability to cope with the demands of the new curriculum. Research has demonstrated that unsuccessful results were obtained when curriculum innovations were not congruent with teachers' beliefs (Schmidt and Kennedy, 1990; Ballone and Czerniak, 2001). Therefore, prior to any innovation it is suggested that training and development courses should have as primary task to challenge teachers' beliefs and to provide opportunities which allow teachers to experiment and to participate in the change process (Schmidt and Kennedy, 1990; Karavas-Doukas, 1996; Ballone and Czerniak, 2001). In fact, the literature on teacher education stresses the importance of teacher training and development courses to challenge teachers' belief systems in order to have positive results in education (Schmidt and Kennedy, 1990; Ballone and Czerniak, 2001). Research also indicates that teachers' beliefs tend to be static and persevering (Nespor, 1987; Pajares, 1992) and it is argued that teachers who come to teacher training programmes usually hold the beliefs that they know how to teach, and that therefore they have little to learn from the training courses (Keren-Kolb and Fishman, 2006; Pajares, 1993; Raths, 2001). Hence it is argued that training programmes can play a role in re-shaping these beliefs by means of reflective practice (Schmidt and Kennedy, 1990; Richards at al., 2001; Ballone and Czerniak, 2001; Fives, 2003). The data further provide instances where the participants expressed feelings that their training and development courses were either too theoretical or sometimes irrelevant. These feelings were also reported in studies by

MacDonald et al. (2001) and Gahin and Myhill (2001) and it was concluded that these feelings were a consequence of the failure of training and development courses to challenge teachers' beliefs. It is argued that teacher training courses 'do not [usually] attempt to explore teachers' knowledge and beliefs about teaching and learning' (Gahin and Myhill, 2001: 3), and often 'continue to emphasize a pseudo-medical orientation' (Rueda and Garcia, 1994: 15). In the section on implications for teachers in Algeria below, it will be recommended that training and development courses should promote critical reflection as a basis for teachers' development.

Conclusion two

The second conclusion we can draw for the study is that both the participants and curriculum innovators were unaware that they represented part of the problems facing curriculum reforms. The participants did not seem to see themselves part of the problem; rather, they assumed that the source of the problem was external. This phenomenon was noted by one participant, Hakim, who explained from an inspector's point of view that the teachers were themselves '*… the source of the problem, but they…[were] not aware of that'* [hakim/int-262]. Raths (2001) for instance points out that teachers often assume that the sources of problems they encounter in their classrooms are external. This is because the teachers usually believe that they have the required qualities of a good teacher (Pajares, 1993) and that the sources of deterioration of education lie in external factors, such as in parents and students, but mostly in their educational leadership (Raths, 2001). Curriculum innovators, mainly represented by the Ministry of Education, also do not

seem to see themselves part of the problem. It was discussed above that the Ministry often blamed the teachers for not being responsive to change, and claimed teachers often stuck to their routine instead of opening up to new challenges in education. In sum, what seems to be happening is that everyone blames everyone else, in what has become "a culture of blame" within the Algerian educational system. This has consequently led to a lack of dialogue between the Ministry and the teachers, which consequently turned into conflict (El Shourouk El Yaoumi, 09/01/06; El Khabar, 09/10/06). In the section on implications for teacher development in Algeria below, I will be arguing that both the teachers and policy-makers need to engage in respectful dialogue and critical reflection as part of their process of exploring the strengths and weaknesses of their educational system, in general, and the new curriculum, in particular (Luke, 1995). For this to be possible, transparent and democratic channels of communication need to be re-established as a priority towards creating an open, honest and constructive dialogue between all those involved in education in Algeria.

Conclusion three

The third conclusion that can be drawn for the study is that the Ministry's educational reforms were not paralleled with social, political and economic reforms. It was seen in chapters three and five that the teachers suffered from economic undervaluation, such as low salaries, which led to their inability to meet their families' daily expenses (El Khabar, 09/10/06). Socially, they suffered from a lack of decent housing (El Khabar, 05/10/06), and a loss of social status and recognition. They also suffered from ad hoc policies and undemocratic practices, which have

192

consequently widened the gap between teachers and the Ministry. The teachers in

Algeria also suffered from political persecution and insecurity (El Khabar,

09/10/06). Strikes were usually met with repressive measures (L'Expression,

16/01/07; Le Jour Algérie, 16/01/07; Le Soir d'Algérie, 17/01/07; El Shourouk El

Yaoumi, 09/01/06; El Khabar, 09/10/06). This situation has impacted drastically on

teachers' work and lives.

A closer look at the nature of the Algerian political system would lead us to argue

that this situation may be partly related to the fact that Algeria still suffers instability

as a repercussion of the narrow and ill-defined reforms that different leaders have

implemented since independence (Bouhouche, 1998; Zoubir, 1998). In fact it is

argued that reforms in Algeria are often politically-driven and usually serve the

interests of those in power, rather than the interests of society (Zoubir, 1998).

Bouhouche (1998) for instance argues that:

> ...reforms in Algeria have been primarily meant to strengthen
> the personal power of each leader, not to serve the interests of
> the country and its citizens…As a consequence of this pattern,
> whenever a leader leaves the political arena, his reform
> program disappears with him, and a new process of trial and
> error starts again. (p. 8).

Hence, current curriculum reforms in Algeria can be seen to serve mainly the

interests of the ruling elite. Algerian educational policies seem to be based on the

perception that knowledge is a source power and social control (Quinn, 1998).

Therefore, the Algerian educational system seems to be geared towards maintaining

a desired political and economic order. It is a system which is authoritarian, and

reforms are usually prescribed because teachers are only seen as "implementers of policy" rather than "partners in policy". This often leaves teachers in a state of continuous conflict with the system, with their students, with society, with themselves and with a feeling of being powerless and undervalued. In the next section, it will be argued that a way of changing the teachers' situation in Algeria is by promoting a democratic educational system based on trust and dialogue.

7.3. Implications for teacher development in Algeria

7.3.1. Training courses that foster reflection

The implications we can draw for teacher education and development in Algeria can be summarised in the priority to have training and development courses where teachers are provided with opportunities for reflection and critical evaluation of their systems of beliefs and practices (Odgers, 2003; Spanneberg, 2001). Newstead (1999) for instance explains that 'researchers agree that significant change cannot be achieved without the opportunity for teachers' reflection and without sufficient support for the teacher' (p. 1). Rueda and Garcia (1994) point out that there are 'many studies supporting the idea that if teachers are given the opportunity to reflect on their teaching practices, they not only get better at reflection but they also change as well' (p. 16). However, at the same time curriculum innovators and policy-makers should also be provided with opportunities for reflection on policy and practice (Luke, 1995). Some strategies that foster reflection for teachers and curriculum innovators could include discussions, where views and experiences are shared, problems are discussed (Ballone and Czerniak, 2001; Rueda and Garcia, 1994) and

decisions are negotiated (Valdiviezo, 2006), towards building a "collaborative culture" (James, 1999). Nevertheless, the issue in Algeria is I believe very complex because there seems to be a state of conflict reigning within the educational system. In fact, the findings suggest that there is a lack of dialogue and trust between the "top" and the "bottom", which led to a "disintegration" of education. Conflict often arises when there is distrust, social exclusion, denial of status, and economic inequality, i.e., when there is an absence of "social capital" (Gamarnikow and Green, 1999 a/b; Green and Vryonides, 2005; Hobbs, 2000). Hence the thing I wish to suggest in this section is that recognition of social capital, a philosophy based on interaction, trust and critical reflection towards accomplishing social integration and democracy, can be adopted as a strategy by all those involved in education to promote dialogue within the Algerian educational system. Next, I will discuss the philosophy of social capital as related to education, and will provide some practical recommendations of what might be done to work towards the improvement of teachers' situation in Algeria.

7.3.2. Social capital and education

The literature on "social capital" argues that it can play a crucial role towards establishing a democratic educational system and curriculum (Gamarnikow and Green, 1999 a/b; Aldridge et al., 2002; Winch, 2003; Gillies and Edwards, 2006). Many definitions have been attributed to social capital[13], however, succinctly, it can be defined as:

---

[13] It is not my intention here to provide a philosophical discussion of the concept of social capital as this would be beyond the scope of this thesis. I wish only to discuss it in relation to education.

> …the value and power to individuals of participation in social networks. Its attractiveness lies in its appeal to common-sense ideas about the good society of responsible and decent individuals, families and communities, of social cohesion and security and of the democratic engagement of the citizenry in the communities of civil society and in local and national polities. Social capital is about the multifaceted benefits of 'trust'. (Gamranikov and Green, 1999a: 107)

Hence, the main elements of social capital include 'socially negotiated ties and relationships' (Gillies and Edwards, 2006: 42) based on interaction and networking, trust, and civic engagement towards the accomplishment of social integration, equality and justice (Gamarnikow and Green, 1999 a/b; Green and Vryonides, 2005; Thomas, 2002; Harper, 2001; Aldridge et al., 2002; Winch, 2003; Gillies and Edwards, 2006). Social capital is seen as 'the "glue", which helps to move individuals and communities from exclusion to participation' (Thomas, 2002: 5). In more practical terms, the value of social capital towards a democratic education would entail three objectives: a) the participation of learners, parents, teachers, and policy makers in the processes of education and curriculum design and implementation, b) the promotion of critical reflection as a continuous process for the 'creation and preservation' (Winch, 2003: 58), and the development and 'sharing of knowledge' (Willem and Scarbrough, 2006: 1), and c) the creation of socio-educational networks based on trust and the sharing of power (Gamarnikov and Green, 1999a; Winch, 2003). Trust is then crucial to set up the foundations of social capital. As Gamarnikov and Green (1999a) posit:

Furthermore, what is meant by social capital in this context is the positive side of it, rather than the negative side, 'which promote[s] non-conformist, undesirable or illegal social activities and relations' (Gamarnikov and Green, 1999a: 110).

> Trust is developed initially in traditional nuclear families. It is oriented towards children's educational achievement, within communities embodying strong norms, values and sanctions which, in turn, provide the cultural framework for co-operation and trust among non-kin in civil society. (p. 109)

Moreover, it is assumed that the higher social capital in education, the less political intervention from governments is needed, although at the same time it is also assumed that the government's role in education is crucial, not in terms of making policies, but in terms of creating appropriate opportunities towards 'the accumulation of beneficial social capital' (Aldridge et al., 2002: 7). Gamarnikov and Green (1999a) for instance posit that social capital cannot give positive outcomes in education unless forms of '[p]overty, social exclusion and education gap' (p. 122) are eradicated; otherwise there would be unequal forms of social capital, which is what social capital attempts to eradicate from communities and institutions. The benefits of social capital in education are diverse. For instance, social capital is seen as a booster of students' achievement and successes (Gamarnikov and Green, 1999a; Thomas, 2002; Harper, 2001). It is also argued that there is a relationship of reciprocity between social capital and education, i.e., social capital can enhance education and reversibly education can also enhance social capital. Aldridge et al. (2002) for instance note that with social capital 'every extra year in education, individuals appear to become more engaged in associational life, their networks enlarge and become more diverse, and they come to trust others more' (p. 46). How then can the philosophy of social capital be applied to the case under study? This question can be answered under what Sachs (2003) calls "professional activism", discussed next.

7.3.3. Professional activism and teacher development in Algeria

Social capital is not an ad hoc activity; it does not come by itself, rather it has to be initiated by those concerned (Gamarnikow and Green, 1999a) towards creating a more democratic and equitable education. Social capital requires in the first instance an emancipation of the mind from dominance and control (Freire, 1985); in essence it calls for "professional activism" (Sachs, 2003). In fact, Sachs' (2003) discussion of the principles underlying teacher activism comes to show how social capital can be applied towards what she calls a legitimate "transformative professionalism". Transformative professionalism involves the teachers to:

> …work collaboratively, not only with other teachers, but also with others interested in education and improving student learning outcomes…teachers will have to work with parents and the wider community. (p. 15)

Sachs further argues that transformative professionalism 'questions and criticizes taken-for-granted practices and structure' (p. 16). It means that the element of professional "trust" has to be developed and established as a foundation towards building socio-professional relationships and networks (Sachs, ibid). Another element of transformative professionalism is "generative politics", which 'encourages individuals and groups to make things happen rather than to let things happen to them' (p. 144). That is, teachers and educators should aim at 'changing people's beliefs, perspectives and options regarding the importance of teaching, the social location of teachers and the role of competency and intelligent teachers in various education institutions' (p. 146). In sum, transformative professionalism

makes of a teacher a teacher in the real sense, i.e., professional, autonomous and responsible. It aims that teachers 'will be able to understand themselves better' (p. 153), an aim teachers in Algeria in my opinion need to achieve indeed.

Thus, what is required from Algerian foreign language teachers is to become activist teachers. Their task will be to take a more active role towards combating racism, sexism, social and political exclusion, and economic deprivation. This can be translated into the following practical activities, which can be taken as recommendations for improving the teachers' situation in Algeria based on the findings in this study[14]:

- Teachers need to establish networks and partnerships within their schools and communities. They should aim to include all those concerned with education, mainly parents and non-governmental organisations, but also political representatives such as MPs and Councillors. Meetings need to be organised to discuss different problems in education and to try to get solutions locally. This may lead to a development of trust and partnership between all those involved towards building a solid platform for social capital. This can be an opportunity to create a lobby group to influence educational policy-making and planning. In addition to this, teachers should not consider themselves to be the only experts in education. 'The diversity of people's expertise is a resource to be taken advantage of and fostered'

---

[14] This does not mean that some of these activities are not happening now in Algeria. Rather, I know that some teachers have resorted to some alternative ways to improve their practice, far from bureaucracy and narrow political intervention, and hence, these recommendations will only come to reinforce the teachers' good practice.

(Sachs, 2003: 148). Teachers should promote dialogue and communication between all social groups towards sharing experiences and knowledge for the benefit of education.

- Teachers need to establish collaboration with colleagues, students, trainers, inspectors and administrators, who can offer support, ideas, and encouragement to implement positive change (Richards at al., 2001). Coordination meetings and peer observations and teaching can be extremely useful to discuss issues of good practice. Critical reflection should be promoted as a means to discuss these issues (Ballone and Czerniak, 2001). The Internet can also be very useful in creating spaces for dialogue and communication between teachers worldwide. Teachers also need to consider subscribing to world teachers' journals and magazines. Another reason for making contact with other teachers in the world is to organise cultural and linguistic exchange in their mutual countries to enhance their language fluency.

- Teachers need to join, or form, unions and teachers' associations to voice their concerns and problems. Unions would also take the role of legal advisors, not just of representatives. Many teachers' unions in Algeria have been inefficient in achieving their demands because they did not have lawyers.

I would like to highlight that the above recommendations are only proposed to provide an initial platform upon which both teachers and policy-makers might build

their networks for dialogue and communication. It is not my intention to prescribe an approach for solving Algerian teachers' problems; rather I assume that teachers and policy-makers are better placed to find their own approaches according to the realities of their context of education. An objective of the present research was to provide a channel through which the participants could voice their concerns and anxieties, and share their lives with other teachers in Algeria and in the world. It is hoped that if this thesis is read by teachers and policy-makers in Algeria, it might lead them to reflect on and to explore further some of the issues raised. Finally, it is important to note that one cannot take the participants' beliefs at face value; rather the thesis only attempts to provide possible interpretations to these beliefs as they are constructed in the participants' systems of truth; there may well be other interpretations.

7.4. Directions for further research

The present study explored the issue of teachers' beliefs from a broader perspective. It aimed to profile the beliefs of foreign language teachers' beliefs in general, and as such did not allow for an investigation of particular beliefs or particular groups of teachers, such as English language teachers or female teachers only. The findings have shown that the study of beliefs is difficult and complex and that our understanding of this phenomenon is still partial and incomplete. Hence, further studies are required to deepen our understanding in this area. The following are some few suggestions for further research as they arose in the process of conducting the present study:

- Further research could, for instance, look at female teachers from a feminist perspective. The issue of male domination present in the discourse and structure of education in Algeria is widely overlooked. A feminist perspective could therefore enlighten us further about how and the extent to which female teachers in Algeria accept, oppose, or transform power in the Algerian educational system.

- Another piece of research could be to see the extent to which the findings and conclusions of the present study can be generalised to other teachers in Algeria, and to the Arab world.

- A further piece of research could look at the evolution of teachers' beliefs from the time they start teaching to their second year for instance. It can include pre-service or newly-qualified foreign language teachers.

- A further study would for instance look at the phenomenon of Algerian students' motivation towards learning English than French.

- Another study could for instance focus on just one foreign language, English or French, to explore in more in-depth teachers' beliefs from the same curriculum subject. The present study did not allow for a distinction to be made between French and English languages, although both languages do not share the same historical background with respect to the Algerian context. A further study could for instance give a comparative analysis between French and English teachers' beliefs within a socio-political framework.

- A further research could include managers, administrators and Ministry officials to be able to have a more balanced picture of what is happening in the educational system in Algeria.

- From a methodological perspective, a mixed paradigm research which could include a mix of qualitative and quantitative paradigms would illuminate better the concept of teachers' beliefs in Algeria. The methods used to collect data could in the future include observations and/or questionnaires.

7.5. Personal reflections on conducting research

Research was for me a constant process of reflection during all the stages of this study. From the time I started my research questions until I finished this thesis, I have been asking myself questions of "how" and "why". The "how" questions were because I had to learn as a new researcher how to conduct systematic research, how to formulate research questions, how to collect data, how to analyse and how to write interpretations of the findings. I found that there is always something new emerging in qualitative research. Qualitative research is for me like an ocean, where we are involved in an infinite process of discovery. Researchers have therefore to constantly adapt to new situations as they are created by the process of research. The "why" questions were important because I had to continually justify every decision I made throughout the thesis. This was very important in ensuring that the research was systematic and that the findings were consistent with my research questions. In this respect, I read a wide range of literature on the theory of teachers' beliefs, and about methodology in qualitative research. The literature on methodology was

extremely helpful since it allowed me to learn, compare, contrast, or confirm my methodology with what other researchers had experienced. I also read other PhD theses, which in this case were extremely useful because I was able to see research in practice, and I could learn about the different styles for the presentation of academic research. I was aware as a researcher that in the process of my research, I belonged to a community of researchers, and therefore reading their works, and later sharing mine with them, would be mutually helpful. This, I believe, is what community is about; it is about "interaction".

Finally, one important thing that the present study has shown is that teachers' beliefs can be studied from a socio-political perspective. I might have overlooked some points, but I believe this is part of my process of learning to conduct research. I continue to rely on the feedback given to me to improve my research skills and to expand my knowledge in the field of teachers' beliefs.

7.6. Limitations of the study

The thesis explored the beliefs of foreign language teachers' beliefs about curriculum innovation in Algeria. I believe that the research questions outlined in chapter one were answered appropriately in the different chapters of the thesis and that appropriate methodology was used to that end. Nevertheless, I believe that it is important in this final section to highlight the limitations within which the study was conducted. These can grouped into four main areas, as discussed below.

First, it is important to note that beliefs are hard to investigate. It was discussed in chapter two that teachers' beliefs are hard to research and that the area of teachers' beliefs is still surrounded with ambiguity and inconclusiveness. Consequently it was argued that researching teachers' beliefs represented a challenging task, insofar as teachers' beliefs are complex, diverse and therefore difficult to assess. In the process of conducting the present research I discovered that identifying teachers' beliefs was a complex task. This was a challenge I acknowledged as a limitation in this thesis. Furthermore, the beliefs profiled in this study are not exhaustive. The thesis only gave a sample of what these beliefs were as identified by the researcher, and it is possible that if the same study was conducted by another researcher, it could possibly generate different beliefs from the ones profiles in this thesis. In this respect, it is important to point out that it was not my intention to claim certainty of the findings or to challenge current theory; rather my aim was to attempt to use theory as a framework in order to profile and to provide interpretations of beliefs as they were articulated by the participants and identified by the researcher in a specific context. Another point is that the present study did not focus on the evolution and change of teachers' beliefs, but attempted to represent beliefs in the frame of a snapshot.

Second, while I believe that interviews offered a rich amount of data, more data could have been added to the study through observations, questionnaires and archival documents. While I acknowledge this as a limitation, it was explained in the methodology chapter that the circumstances of the study, political and

organisational, did not allow for that to happen. Furthermore, it was also argued that although the interview method had its strengths, such as the fact that it is a flexible method and that it is increasingly being used in qualitative research; it also had some disadvantages, which the thesis highlighted as being for instance the researcher's influence on the participants' interactions and responses. In this respect, the study acknowledged that bias in qualitative research is arguably part of any qualitative research, and that researchers are required to acknowledge this in their research. However, researchers are also required to minimise bias through using different strategies which increase the credibility and trustworthiness of the findings, and which the present study used as discussed in chapter four.

Third, other limitations were related to the sampling and selection of teachers for the study. The study was limited to a sample of eight individual teachers and four groups of teachers. While this number can be seen as large enough for illuminative purposes in qualitative research, it can be argued, however, that it may not be large enough to represent other teachers In Algeria. Hence, in the section on directions for further research above, the thesis points out that there is a need to conduct further research with other teachers in Algeria to see the extent to which the findings outlined in this thesis can be generalised (see section 7.4). In order to recruit participants for the present study I networked with former colleagues as a convenience sampling strategy, and then I asked them to introduce me to their colleagues as a snowball sampling strategy. By doing this, the study may have been limited only to those teachers who may have shared similar principles and beliefs -

political, social, cultural, professional and institutional - with their recruiting colleagues, and did not include other teachers who may have had very different ideas and beliefs. This issue may have prevented the research from having a more representative and balanced perspective. The thesis has pointed out that the parameters of the study were only limited to the sample of teachers who participated in the research, and therefore it was also highlighted that the findings, interpretations and conclusions were only tentative and restricted to the case and sample under study. The research did not also include administrators, managers and government officials who could have given the study a more balanced picture of the interplay between policy and power in the Algerian educational system. This point was raised in directions for further research in this chapter (see section 7.4).

Fourth, as a researcher, I bring my personality and experience to this study. It was argued in the thesis that qualitative researchers cannot divorce themselves from their research. My personal biography has given the reader an overview of my principles, beliefs and background, which may have shaped my decisions throughout the research. An important point in relation to this issue is the fact that I am trilingual and that I have resorted to translation all along the research process. While this may be seen as advantageous to the study, it can at the same time be seen as disadvantageous in certain respects. Amongst the advantages is the fact that being a trilingual researcher has enabled me to go to Algeria and to collect data in the original language, and this gave the participants the opportunity to express themselves freely and to interact with the researcher without any language

constraints or linguistic misunderstanding. This has also allowed me to probe further the participants' beliefs whenever they were articulated during the interview sessions. Nevertheless, amongst the disadvantages is the fact that translation can be an important source of bias in qualitative research because the researcher engages in an interpretation of meaning based on his/her background knowledge. While I have acknowledged that translation could be a source of bias, I have highlighted in chapter four that qualitative research cannot in any way be free of bias and that the researcher is seen as part of the research process itself. Nevertheless, I believe that steps were taken to minimise bias in order to represent the participants' worlds as accurately and faithfully as possible (see section 4.8 for a discussion).

<u>Appendices</u>

Appendix A

Description of Algeria's geography, population

and ethnicity

ALGERIA

Algeria is located in North Africa, between Morocco in the West and Tunisia and Libya in the East. The population is of about 32,930,091 (Wikipedia, 2007), with an age structure of 28.1% between 0 – 14 years, 67.1% between 15 – 64 and 4.8% of 65 years and over (Wikipedia, 2007). Algeria is a heteroglossic country (Ennaji, 1991; Ezzaki and Wagner, 1992). Different languages and dialects dominate the social structure of each region in the country. Thus the official language is Arabic, which could be divided into Classical and Modern Arabic, the language of schooling, media and administration, and Vernacular/dialectal Arabic, the language of the day-to-day social interactions outside official settings (Murphy, 1977, Ennaji, 1991). French, a former colonial language, is also spoken by a considerable proportion of Algerians. Although Algerians are considered to originate from Berber descent, only a minority speaks Berber language (Wikipedia, 2007), mostly in rural and mountainous regions (Ennaji, 1991). Education in Algeria is free and compulsory to the age of 16 (Wikipedia, 2007). 70%, of the total population aged 15 and over are literate (Wikipedia, 2007).

Appendix B

Structure of the Algerian school system

Structure of the Algerian School System

BAC d'Enseignement Secondaire (Examen National)		BAC Technique (Examen National)

Enseignement Secondaire General et Technologique 3AS		Enseignement Secondaire Technique 3AS
Enseignement Secondaire General et Technologique 2AS		Enseignement Secondaire Technique 2AS

Tronc Commun Lettres 1AS	Tronc Commun Sciences 1AS	Tronc Commun Technologies 1AS

Brevet d'Enseignement Fondamental (BEF) (Examen National)

Enseignement Fondamental Cycle 3 (Moyen)

Enseignement Fondamental Cycle 2 (Primaire)

Enseignement Fondamental Cycle 1 (Primaire)

Appendix C

Alternative routes for education and training in Algeria

Alternative Routes for Education and Training in Algeria

University and Institutes of Higher Education

Training Centres (to gain a vocational qualification)

Secondary School (Lycée)

National Open School (Centre National pour l'Enseignement Généralise: CNEG)

Basic Education (Cycles 1, 2 & 3)
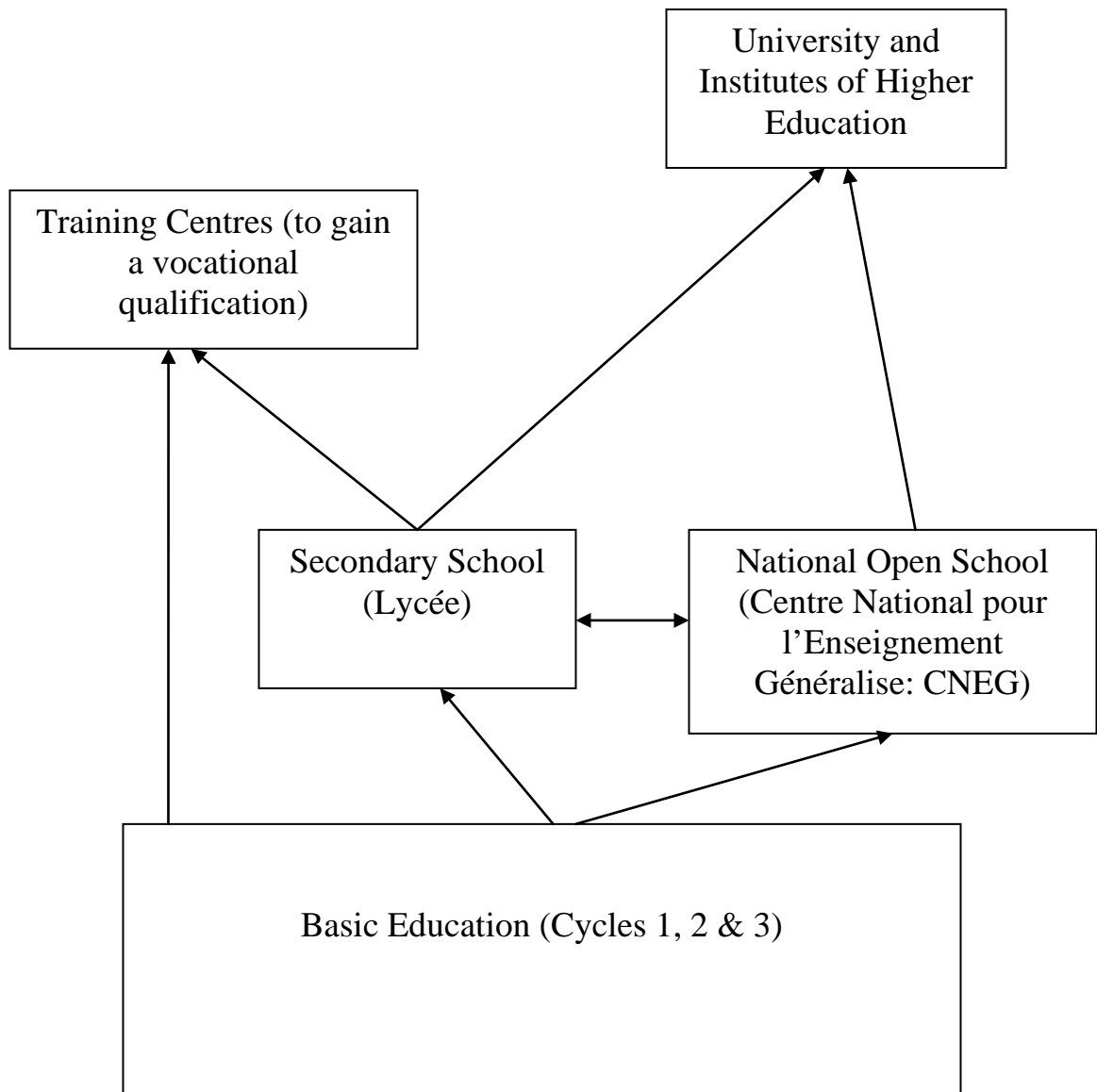
Appendix D

The educational administration system in

Algeria

The Educational Administration System in Algeria

Ministry of Higher Education and Research (for universities)	⟷ Ministry of Education (decides policies and makes decisions) ⟷	Ministry of Employment and Training (controls training and vocational centres)

General Inspectorate of Education (controls and monitors national standards)

Directorates of Education (interpret policies and transmit instructions and provide resources) ⟷ Local Inspectorates (control and monitor national standards)

Schools

Appendix E

The old teacher training system in Algeria

The Old Foreign Language Teacher Training System in Algeria

```
┌─────────────────────┐                    ┌─────────────────────┐
│ Ministry of Higher  │ ◄───────────────── │ Ministry of National│
│ Education & Research │ ─────────────────► │ Education            │
└─────────────────────┘                    └─────────────────────┘
           │                                  │               │
           ▼                                  ▼               ▼
┌─────────────────────┐          ┌──────────────────┬──────────────────┐
│ University &        │          │ Directorate of   │ Inspectorate of  │
│ Teacher Training    │          │ Education        │ Education        │
│ Institutes (ENS)    │          │                  │                  │
└─────────────────────┘          └──────────────────┴──────────────────┘
           │                              │                 │
           ▼                              └────────┬────────┘
┌─────────────────────┐                            ▼
│ Department          │                  ┌──────────────────┐
│ of Foreign          │                  │ Institute of     │
│ Languages           │                  │ Education        │
└─────────────────────┘                  │ (ITE)            │
           │                             └──────────────────┘
           ▼                                       │
┌─────────────────────┐                            ▼
│ BA Degree in        │                  ┌──────────────────┐
│ French/English      │                  │ Professional     │
│ Language Teaching   │                  │ Certificate in   │
│ (CAPES)             │                  │ Education (CAPEF) │
└─────────────────────┘                  └──────────────────┘
           │                              │                 │
           ▼                              ▼                 ▼
┌─────────────────────┐          ┌──────────────┐  ┌──────────────┐
│ Secondary           │          │ Middle       │  │ Primary      │
│ Schools             │          │ Schools      │  │ Schools      │
└─────────────────────┘          └──────────────┘  └──────────────┘
```
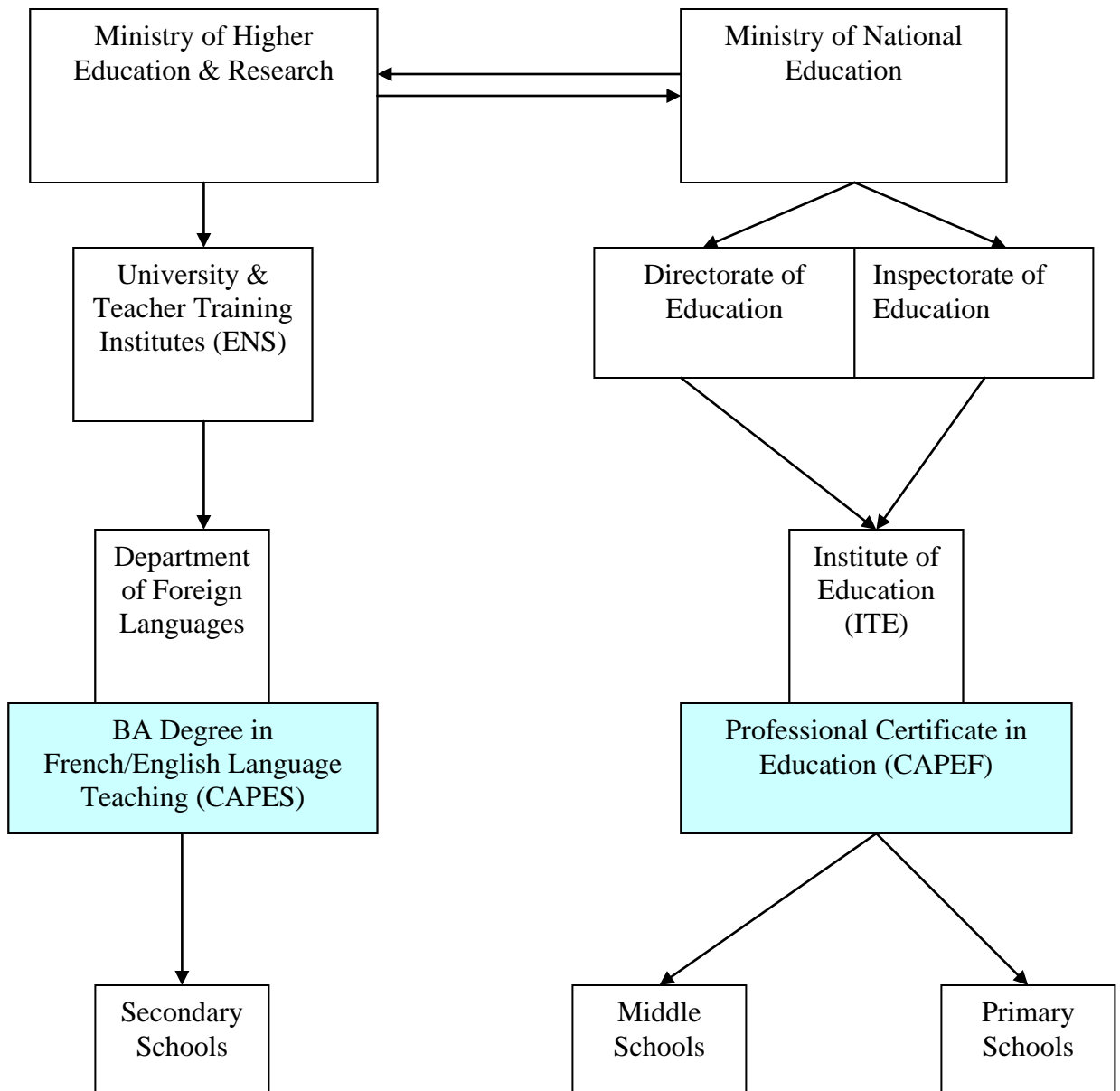
Appendix F

Licence course structure and contents

The Licence Course Structure and Contents

(from Université d'Alger, 2008)

Licence Français	
1ere année	Pratique de la langue - techniques d'expression écrite et orale – texte et histoire – critique - linguistique - Arabe
2eme année	Texte et histoire – lectures critiques – littératures du Tiers Monde – phonétique – syntaxe – linguistique – Arabe
3eme année	Texte et histoire – lectures critiques – littérature contemporaine – sémiotique – sociolinguistique – linguistique comparée – langue Arabe
4eme année	Théorie de la littérature – littérature comparée – systèmes grammaticaux – enseignement de la langue - psychopédagogie
Licence English	
Year 1	Oral expression – written expression – phonetics – linguistics – grammar – reading comprehension – general culture - Arabic
Year 2	Oral expression – written expression – phonetics – linguistics – grammar – American Literature – British literature – American civilisation – British civilisation - Arabic
Year 3	British literature – British civilisation – American literature – American civilisation – African literature – linguistics – phonology – psychology - Algerian literature
Year 4	American civilisation – British civilisation – American literature – British literature – linguistics – phonology - psycho-pedagogy – ELT methodology -

Appendix G

ITE course structure and contents

ITE Course Structure and Contents
(from Ministry of Education, 1992)

Subjects	Year 1	Year 2	Year 3	Total
English/French	14	13	6	990
Self improvement studies	2	2	1	150
Workshops	2	2	2	180
Project/options	1	2	5	240
Teaching practice	3	3	10	480
Psycho-pedagogy	2	2	2	180
Arabic	2	2	0	120
History	1	1	1	90
Religious studies	1	1	0	60
Arts and music	2	2	2	180
School admin	0	0	1	30
Weekly (hours)	30	30	30	-
Yearly	900	900	900	2700

Appendix H

Researcher's biography

Fouzi Bellalem

Personal and professional

I grew up and lived in the Algerian countryside when my father was a headteacher of a primary school. Part of my time was spent in the green fields enjoying the beauty of flowers and rivers. Nature always represented purity, beauty and peace for me. I grew up in a teachers' family. My father was a teacher, my sisters and brothers are teachers, and some of my and aunts and uncles are teachers too.

I have been a teacher for almost twenty years. After attending a Cert. Ed. course at the Institute of Education (ITE) of Sétif, I finally became a teacher of English in 1989. I taught there until 1994, the time I moved to London. During the time I was teaching in Algeria, I also attended a BEd. course (Licence) at the University of Sétif, where I also gave some lectures on ELT methodology. Once in the UK, I taught ESOL in different colleges. I also held different management positions and trained teachers.

Teaching and education mean a lot for me. I see teaching as a sacred mission to accomplish for the benefits of society. I have always considered that my role is therefore to succeed in my mission. Furthermore, I see education as a socio-political and cultural practice, which should be directed towards promoting peace, democracy, and human rights. The key element to reach this aim is I believe through the teacher. My ideology of respect of human rights and democracy is a result of the influences of prominent academics and thinkers in Algeria and the UK.

Academic influences

When I was in Algeria, I used to be influenced by Mouloud Maameri, Mouloud Feraoun, and Kateb Yacine. Maameri was born in the Kabylia region of Algeria in 1917 and died tragically in 1989. He was a fervent defender of the Berber cause inside and outside Algeria. He was a writer, poet, anthropologist, sociologist, and most of all a teacher. His reputation as a critique to the status quo allowed him to become famous amongst French philosophers and sociologists who sympathized with the Algerian independence cause, most importantly of whom were Pierre Bourdieu and Jean Paul Sartre. After independence, Maameri started defending the rights of all the powerless and became a universalistic rather than just a defender of a specific cause. His quest for the truth made him also enemy to those who wanted to write history according to their interests. Mammeri's work is now studied at the University of Tizi-Ouzou (in the Kabylia), which bears his name. Most of those who teach at the university were his students once. His death is remembered on 26th February as "Le Printemps Berbère" (the Berber Spring). Mouloud Feraoun, was born in the Kabylia in 1913 and died in 1962, assassinated by the French OAS (the Secret Armed Organisation), the latter of which was against Algeria's independence.

Feraoun was a primary school teacher in his village. He was amongst the few who benefited from education in French schools at that time. Later he discovered his writing skills and wrote many books. He became one of the most famous francophone writers in Algeria. Extracts from his texts were presented in the teaching of French in primary and secondary schools in the 60's and 70's. The principal theme in his writings is the "land", which he sees as the source of origins of his people and their culture. He was a fierce enemy of French colonialism and his work was seen as a political engagement rather than an artistic expression. His philosophy of anti-colonialism and conservatism cost him his life. Kateb Yacine was a poet and play-writer. He was born in 1929 in the East of Algeria, and died in 1989. His work can be classified amongst the Algerian francophones. His anti-oppression ideology was reflected in his plays. Theatre for him was a means of political expression especially that it took him close to his audience. The most recurrent character in Yacine's work is "Nedjma" (the star), which for him represents the woman who fights for survival in a male-dominated society, but it also means an aim in the sky to reach. Kateb Yacine was not a teacher in the formal context, but was a teacher in the theatre. His work has influenced a great proportion of Algerian youth, who now are mostly in teaching and the media business.

After I moved to the UK, I undertook a Masters degree at Thames Valley University in the period 1995 to 1997. This is where my interest in sociolinguistics was triggered, in particular in the area of language policy and planning (LPP). Following some encouraging feedback on an assignment on language policy in Algeria, I decided to expand my knowledge in LPP and to write a dissertation on language policy for English language teaching in Algeria. After that, I started the Doctorate course. Along with expanding my knowledge in sociolinguistics, I also developed further my knowledge in qualitative research from an ethnographic perspective. I conducted qualitative studies on Berber minority languages in Algeria, on Arabisation literacy, and on an Algerian political party's language policy. These studies were positioned in the 'exploratory-interpretive' paradigm and took "critical theory" orientation, which stems from Marxism and Feminism. I specifically embraced the historical-structural and ideological approach, which views LPP as resulting from the dominant social and political institutions in which they are embedded. The works of Street on literacy, and Tollefson, Cooper, Schiffman, and Kaplan and Baldauf Jr. on language policy have influenced and shaped my position as a researcher.

In particular, I was influenced by Street's views of literacy from an "ideological" perspective which sees literacy as a social process, rather than a neutral cognitive skill which he calls an "autonomous" perspective. Literacy under this view is looked at as a representation of social behaviours and beliefs, where many socio-political and cultural factors interact towards the shaping of these behaviours and beliefs (Street, 1997). Therefore, any study of literacy involves a full understanding of the socio-political, economic and cultural context in which literacy is being decided, planned, implemented, and mostly how it is practised in society, i.e., how people perceive and use literacy (Street, 1993, 1996, 1998) and how they 'transform literacy

to their own cultural concerns and interests.' (Street, 1993: 1). Street maintains that a study of language and literacy cannot in any way be dissociated from the social context where it has developed and is being practised. This context is made up of different socio-political and cultural layers that interact towards 'reproducing or challenging structures of power and domination' (Street, 1993:7).

All the above events in my life have helped me develop my stance as a researcher-practitioner, who I believe has a duty to protect "education", as a way of life, from being corrupt with any totalitarian, dogmatic and oppressive ideology.

Appendix I

Informed consent letter

Très Cher(e) Collègue

J'ai l'honneur de solliciter votre contribution pour accomplir ma thèse de Doctorat d'Etat intitulée: 'Les croyances des enseignants de langues étrangères en Algérie en ce qui concerne les nouveaux programmes'. Comme le titre l'indique, la thèse étudie comment les enseignants de Français et d'Anglais aperçoivent ils les reformes de l'éducation en ce qui concerne les langues étrangères. A ce titre, l'étude aura pour objectifs:

- D'ajouter des nouvelles connaissances sur le thème de croyances d'enseignants
- De soumettre des suggestions pour l'amélioration des conditions de travail des enseignants
- De trouver un moyen pour que les professeurs Algériens puissent communiquer leurs points de vue en ce qui concerne l'enseignement de langues étrangères en Algérie
- D'essayer de profiter de l'occasion pour qu'on puisse, vous et moi, faire des reflections sur le thème étudie.

L'étude utilisera des interviews comme méthode de recherche. Les interviews seront enregistres sur des cassettes. Cependant, je voudrai vous assurer que votre contribution sera totalement anonyme et confidentielle. Votre nom et prénom, et les informations que vous donneriez, ne seront divulgues en aucun cas sauf pour accomplir la recherche. Des pseudonymes seront utilises pour dissimuler toute information qui pourra vous faire identifier. Vous auriez le droit d'avoir une copie de l'interview et aussi le droit d'intervenir pour changer quoi que ce soit pendant le processus de recherche. J'ai aussi comme devoir de vous informer sur le progrès de la recherche a chaque fois que je veux entreprendre une étape. Plus d'informations vous seront données si vous désirez participer au projet.

Veuillez agréer très cher(e) collègue mes respects les plus profonds.

Bellalem Fouzi
E-mail: fouzibellalem@yahoo.co.uk

Appendix J

Diary of data collection

Diary of data collection

Date	Activity
15 Feb	• Flew to Algeria
Fri 17 Feb	• 1st interview with Salima – Female PEM French • Questions were simple according to Salima • Interview took place at Salima's home • Salima was a former colleague • Interview lasted one hour and was conducted in Algerian dialect and French • Salima proposed to introduce me to other teachers
Sat 18 Feb	• Interview with Omar – PES/Trainer/Lecturer English • I have known Omar as trainer (trained me at the university) and then as a colleague for more than 15 years • Interview took place at a university office • Interview was conducted in Algerian dialect and French • Omar doing a Masters degree and we exchanged ideas our research. He gave a copy of his dissertation and asked me to give him feedback, which I did the next day • He introduced me to other English and French PES teachers
Sun 19 Feb	• Teachers in Algeria go on strike for three days • Conducted group discussion with 3 PES French: Tariq, Amin • They were introduced to me by Omar (work in the same secondary school) • Prior to that was introduced to head of school and negotiated access: I explained the nature of research, assured of confidentiality and anonymity of participants and school, assured of non-harmful intentions and non-political objectives. The head arranged to a room to be allocated for that purpose • Interview conducted in the Director of Studies room • Discussion lasted about 1h 30 min • The language used was mostly French with some use of Algerian dialect • The group discussion was very constructive and the participants very responsive • Dominance of Amin (coordinator) over the other two • I was invited to attend a training day, but Amin would speak to the inspector first. I was later told that it was not possible because the inspector would need permission from the Ministry and that was very short notice • All the three teachers wanted to do Masters Degree, but were not given the opportunity to do it.
Mon 20	• 2nd day of teachers' strike

Feb	• Conducted interview with Zohra – PEM English • Zohra was introduced to me by Salima (they work in the same school) • Prior to that I was introduced to head of school and negotiated access. I explained same as above • Zohra was extremely busy and interview was sometimes interrupted • Interview took place in the computer room (but there were no computers) • Interview was conducted in Algerian dialect
Mon 20 Feb	• Conducted group discussion with 3 PEM French: Dalila, Wassila and Latifa • Salima introduced me to the group • Interview took place after the interview with Zohra • Interview took place in the same computer room as above • Discussion was conducted mostly in French and some Algerian dialect • The group was very responsive, enthusiastic and helpful
Tues 21 Feb	• 3rd day of teachers strike • Travelled around to make contacts with former colleagues in view of asking them to participate in the research and so that they could introduce me to some other teachers • Went to university and made contacts with my former lecturers in view to exchange ideas about my research and to collect the French and English BEd. Course outlines
Wed 22 & Thurs 23	• Teachers back to work • Networking with teachers and inviting them to take part in research
Frid 24th Feb	• Travelled to a rural town in the province • Arranged interviews with some teachers • Conducted a group discussion with Bassim (former colleague from the Institute of Education) and Salim: PEM English • Discussion was conducted at Bassim's house • Interview was conducted in Arabic and Algerian dialect • After the interviews, we discussed possibilities of Bassim and Salim doing a Masters degree
Frid 24th Feb	• 2nd interview was with Karim – PEM French • Interview was conducted at Bassim's house • Interview was conducted mostly in French and some few Algerian dialect • Karim was an intellectual and politician. He was very responsive. • After interview, Karim and I had an informal discussion on education worldwide and he asked me question about life in the UK

Sat 25th Feb	• Went to university • University lecturers go on strike for a week • Collected course outline for the English BEd. • Met with the dean of the humanities department and he explained the university was in need of qualified foreign language lecturers • In the afternoon, I met with Hakim – inspector of English. He was my former inspector. He is doing a Masters degree and is visiting lecturer. He teachers Grammar. I was invited to give a talk to 2nd year B.Ed. English students on recent developments in English language teaching and applied linguistics. The talk was very interesting and students asked a lot questions. Hakim agreed to participate in my research
Sun 26th Feb	• Arranged to conduct group discussion with 3 female PES English teachers • Omar introduced me to them • Discussion was cancelled because of rooming problem, but also because the teachers were not a 100% sure they wanted to participate • I had to wait the whole morning in the staff room to finally be told the discussion had to be cancelled • I then contacted a former colleague, Nabil, to try to arrange for interview or a group discussion in his school.
Wed 1st March	• Arranged and conducted interview with Nabila – PEM English • Nabila was introduced to me by Salima (they work in the same school) • Interview took place in the computer room • Interview was conducted in Algerian dialect and French
Sun 5th March	• Conducted an interview with Hakim – English Inspector • Interview took place in an empty classroom • Interview was conducted in Algerian dialect, Arabic, and some French • Hakim was very helpful and honest. He responded well to my questions • Hakim said that speaking Algerian and Arabic made him feel at ease and helped him express himself better. The interview also gave him the opportunity to reflect on his ideas and practices • After the interview Hakim and I had a discussion on his research. He gave me a copy of his MA dissertation and asked me for feedback, which I did in our following meeting
Wed 8th march	• Had a group discussion with Nabil, Malika, Samia and Rafiq – PES English • Before that I was introduced to the headteacher to negotiate access. I found that the head was my secondary school history teacher. He remembered me, and we had a very interesting meeting. I then explained the nature and objectives of my research

	and the ethical points. The head then granted me access
	• The interview took place in an admin office
	• The interview was conducted in Algerian dialect, Arabic and some French
	• The discussion was very positive and a lot of things were discussed
	• After the interview, we had an informal chat about English language teaching. The teachers asked questions about life and studies in the UK
Thurs 9th March	• Conducted interview with Jamila – Maitre French
	• Jamila was introduced to me by a friend of mine
	• The interview took place in the school admin office
	• The interview was conducted primarily in French and some Algerian dialect
	• Jamila was very responsive
Thurs 9th March	• Conducted interview with Mohamed – Maitre French
	• Mohamed was also introduced to me a friend of mine
	• The interview took place in the school admin office
	• The interview was conducted primarily in French and some Algerian dialect
Frid 10th March	• Spent the whole day making copies of interviews and discussions to give them to my participants
From Sat 11th to Thurs 16th March	• Contacted my participants and gave them copies of their interviews. I thanked them a lot and gave them my details in the UK. I also took the details of whoever wanted to give me theirs
	• Only male participants gave me their details. Cultural circumstances did not allow female participants to pass on their personal details, which I understood
• During all this period I visited the directorate and inspectorate of education many times in view to collecting policy documents and course programmes. This was made possible because I went with my father who was an Inspector of Education	
Sat 18th March	• Returned to London

234

Appendix K

List of policy documents and textbooks

collected in Algeria

List of policy documents collected in Algeria

- Ministry of Education. (2003). Programme de la langue Française de la 2eme année primaire. Alger: ONPS

- Ministry of Education. (2003). Documents d'accompagnement des programmes de la 2eme année primaire. Alger: ONPS

- Ministry of Education. (2004). Programme de la langue Française de la 3eme année primaire. Alger: ONPS

- Ministry of Education. (2004). Documents d'accompagnement des programmes de la 3eme année primaire. Alger: ONPS

- Ministry of Education. (2004). Algérie: Rapport National sur le Developpement de l'Education. 47e Session de la Conférence Internationale de l'Education – Genève, 8 – 11 Septembre 2004.

- Ministry of Education. (2005). Programme d'Anglais Deuxième Langue Etrangère (Première Année Secondaire). Algérie: Commission Nationale des Programmes – Janvier 2005

- Ministry of Education. (2005). Français – 1ere Année Secondaire. Algérie: Commission Nationale des Programmes – Janvier 2005

- Ministry of Education. (2005). Français: 1ere année secondaire. Alger: ONPS

- Ministry of Education. (2005). Français: Documents d'accompagnement du programmes de la 1ere année secondaire. Alger: ONPS

- Ministry of Education. (2005). Programmes de la 4eme année primaire. Alger: ONPS

- Ministry of Education. (2006). Présentation du Secteur de l'Education Nationale Algérien. Alger

- Ministry of Education. (2006). Reforme de l'éducation et innovation pédagogique en Algérie. Programme d'appui de l'UNESCO a la reforme du système éducatif PARE

- Statistics on INSETS and seminars, Directorate of Education

Appendix L

Interview schedule

Interview Schedule

Part 1:   Participant's consent
- Thank the participant for accepting to take part in interview
- Explain the aims and objectives of research
- Assure the participant of confidentiality
- Explain their rights: e.g. Their right to have a copy of interview transcript or any part of the research
- Get the participant's consent to start the interview and to record it on tape

Part 2:   Background of participant:
- Gender
- Age
- Years of teaching experience and where they taught
- Why they chose teaching
- What training they had (pre-service – in-service – other)
- What levels they teach
- How they find teaching
- How did you become a teacher (circumstances)?

Part 3:   Some interview questions
- Foreign language learning: How important is teaching French/English to your learners?
- Education: What is the role of school? What is education?
- Educational reforms: What do you think about the educational reforms and the new curriculum? Do you believe the educational system is in need of reform?
- What skills and knowledge do you think a teacher should have to teach effectively? Why? Where do you think this knowledge comes from?
- How did your training(s) help you develop as a teacher? What did you learn? Was it useful to your classroom? What would you want to see changed in your training(s)? Have you attended any INSETs or CPDs?

Appendix M

Sample of translated categorisation and classification of data

Sample of translated categorisation and classification of data

Interview with Jamila – [jamila/int]		
Personal beliefs	*Beliefs about teaching, learning and curriculum*	*Epistemological beliefs*
• Influence of parents and follow up [jamila/int - 143] • Love of French [jamila/int - 137] [jamila/int - 518] [jamila/int - 571] • Professional conscience [jamila/int - 391] [jamila/int - 479] • Having a secondary school level (terminal) and finding a job [jamila/int - 398] • Reasons for choosing to teach French [jamila/int - 411] [jamila/int - 420] [jamila/int - 436] [jamila/int - 488] [jamila/int - 600] • Being Kabyle and learning French [jamila/int - 554] [jamila/int - 580] • Comparison between being single and married female teacher [jamila/int - 671] • French at home and family life [jamila/int - 867]	• The difference between teaching in Algiers and Setif [jamila/int - 108] • Pupils and education at home [jamila/int - 158] • Comparison between French and Arabic curriculum [jamila/int - 170] • The new curriculum [jamila/int - 180] [jamila/int - 199] [jamila/int - 728] [jamila/int - 1019] • Overcrowded classes [jamila/int - 188] [jamila/int - 732] [jamila/int - 1037] • Standards of education in Algeria [jamila/int - 208] [jamila/int - 502] • Lack of support [jamila/int - 210] [jamila/int - 384] [jamila/int - 631] [jamila/int - 904] [jamila/int - 890] • the role of the inspector [jamila/int - 214] [jamila/int - 389] [jamila/int - 645] [jamila/int - 655] [jamila/int - 700] [jamila/int - 707] [jamila/int - 797] [jamila/int - 965] [jamila/int - 971] • Adapting technique [jamila/int - 218] • Teachers of Arabic and their influence on pupils [jamila/int - 235] [jamila/int - 251] • Discipline issue [jamila/int - 250] • Method of teaching	• Characteristics of language teacher [jamila/int - 422] • Knowledge of language and language system [jamila/int - 574] • Teachers in the past and present [jamila/int - 490] • The ideal teacher: Danielle as source of inspiration [jamila/int - 526] • Pedagogical experience [jamila/int - 611]

	French [jamila/int - 270]
	• Continuous professional development [jamila/int - 328]
	• Opinion about in-service training [jamila/int - 360]
	• Pupils in past and present [jamila/int - 498]
	• Top-down system [jamila/int - 506]
	• Learning French [jamila/int - 542] [jamila/int - 571]
	• The role of school [jamila/int - 740]
	• The importance of French and English [jamila/int - 835]
	• The Algerian school in reality [jamila/int - 918]
	• Parents' attitudes towards French [jamila/int - 945]
	• Paperwork vs. teaching [jamila/int - 965]
	• The future of French teaching and teachers in Algeria [jamila/int - 1014]
	• Changes to the system [jamila/int - 1037]

Group Interview 3 – PES English (gr/int/pes/eng)		
Personal beliefs	*Beliefs about teaching, learning and curriculum*	*Epistemological beliefs*
• Choosing the profession by chance [gr/int/pes/eng - 136] [gr/int/pes/eng - 149] [gr/int/pes/eng - 180] • Love the profession [gr/int/pes/eng - 151][gr/int/pes/eng - 166] [gr/int/pes/eng - 190] [gr/int/pes/eng - 745] [gr/int/pes/eng - 756]	• Teaching is a hard job [gr/int/pes/eng - 193] • Lack of opportunities to development in career [gr/int/pes/eng - 274] [gr/int/pes/eng - 331] [gr/int/pes/eng - 199] [gr/int/pes/eng - 260] [gr/int/pes/eng - 277] • Relations with students	• Teacher's personality [gr/int/pes/eng - 167] [gr/int/pes/eng - 293] [gr/int/pes/eng - 315] [gr/int/pes/eng -

• Love the students [gr/int/pes/eng - 762] [gr/int/pes/eng - 778] [gr/int/pes/eng - 782] [gr/int/pes/eng - 862] • Relationship with people and students [gr/int/pes/eng - 733] • Professional conscience vs. lack of motivation [gr/int/pes/eng - 169] [gr/int/pes/eng - 178] • Professional status and progression in career by doing a Master's degree [gr/int/pes/eng - 196] [gr/int/pes/eng - 248] [gr/int/pes/eng - 252] • Bureaucracy and corruption [gr/int/pes/eng - 198] [gr/int/pes/eng - 202] [gr/int/pes/eng - 224] [gr/int/pes/eng - 240] [gr/int/pes/eng - 274] [gr/int/pes/eng - 331] [gr/int/pes/eng - 199] [gr/int/pes/eng - 260] [gr/int/pes/eng - 277] • Opinions about teaching and teachers at the university [gr/int/pes/eng - 264] [gr/int/pes/eng - 270] [gr/int/pes/eng - 272] [gr/int/pes/eng - 289] • Qualifications vs. experience in Algeria [gr/int/pes/eng - 302] • Inspiration from personal experience with teachers in the past [gr/int/pes/eng - 660] • Opinions about teachers in the past [gr/int/pes/eng - 871]	[gr/int/pes/eng - 293] [gr/int/pes/eng - 733] • The teacher vs. the inspector [gr/int/pes/eng - 350] [gr/int/pes/eng - 411] • The new curriculum and its implications[gr/int/pes/eng - 268] [gr/int/pes/eng - 362] [gr/int/pes/eng - 370] [gr/int/pes/eng - 372] [gr/int/pes/eng - 376] [gr/int/pes/eng - 470] [gr/int/pes/eng - 396] [gr/int/pes/eng - 403] [gr/int/pes/eng - 458] [gr/int/pes/eng - 418] [gr/int/pes/eng - 429] [gr/int/pes/eng - 439] [gr/int/pes/eng - 440] [gr/int/pes/eng - 489] [gr/int/pes/eng - 499] [gr/int/pes/eng - 547] [gr/int/pes/eng - 550] • Top-down system [gr/int/pes/eng - 376] [gr/int/pes/eng - 470] [gr/int/pes/eng - 911] [gr/int/pes/eng - 926] [gr/int/pes/eng - 938] • Lack of support [384] [gr/int/pes/eng - 466] • Adaptation techniques [gr/int/pes/eng - 393] [gr/int/pes/eng - 419] • Lack of coordination between teacher of other subjects [gr/int/pes/eng - 433] • Overcharged classes [gr/int/pes/eng - 440] • The role of school ideally [gr/int/pes/eng - 475] • The Algerian school in reality [gr/int/pes/eng - 495] [gr/int/pes/eng - 932] • The role of the teacher ideally [gr/int/pes/eng - 502] • The teacher in reality [gr/int/pes/eng - 513]	733] [gr/int/pes/eng - 756] [gr/int/pes/eng - 733] [gr/int/pes/eng - 862] • Knowledge of pedagogy [gr/int/pes/eng - 315] • University standards and implication for the Licence course [gr/int/pes/eng - 270] [gr/int/pes/eng - 272] [gr/int/pes/eng - 306] [gr/int/pes/eng - 322] • Opinions about in-service training [gr/int/pes/eng - 350] • Teachers' knowledge [gr/int/pes/eng - 566] [gr/int/pes/eng - 597] • Sources of teachers' knowledge [gr/int/pes/eng - 648] [gr/int/pes/eng - 694] • The teacher model [gr/int/pes/eng - 880]

	[gr/int/pes/eng - 525] [gr/int/pes/eng - 945] [gr/int/pes/eng - 949] • The reality of students [gr/int/pes/eng - 640] [gr/int/pes/eng - 527] • The system and the school culture [gr/int/pes/eng - 820] • Communicating with students [gr/int/pes/eng - 862] [gr/int/pes/eng - 880] • The difference between French and English as subjects [gr/int/pes/eng - 888] [gr/int/pes/eng - 900] • The importance of English for students [gr/int/pes/eng - 951] [gr/int/pes/eng - 978] • The future of the English teacher [gr/int/pes/eng - 985]	

Appendix N

Samples of interview summary

Sample of Interview Summary: Interview with Salima

Salima is 47 years old. She has been teaching for 22 years. Salima did not want to become a teacher, but because it was difficult to study at university for social and family reasons, she chose teaching as a last resort. However she notes that she likes her profession now. She chose French because she believes that she mastered French language. The mastery of language for her was in terms of fluency and knowledge of the system of grammar. She did a pre-service training at the ITE for 2 years. She has attended many in-service trainings and seminars organised by inspectors.

Salima believes that teachers live in a top-down system. For example, she notes that the new curriculum was downloaded onto them without prior notice or training. She said that the new curriculum was imported from Canada and that it was a difficult curriculum for Algerian students. She notes that teachers' work is surrounded with uncertainty and ambiguity because of lack of clear directives from the inspectors. A solution she suggests would be to encourage meetings with colleagues and to have more training with the inspector. Salima believes that teachers are caught between this top down system and their professional conscience. She also said that there is a lack of resources and that the administration usually represents an obstacle to any use of resources.

Salima notes that students' standards are low and that they either use Arabic or are silent most of time in the French classroom. She believes that foreign language education in Algeria is of low standards because of a heavy curriculum, students' lack of motivation, and because teachers have personal and professional problems. She notes that foreign language teaching in Algeria is all exams geared and that there are no oral exams, they are all written.

Salima believes that competent French teachers are those who are able to teach in the sense that they have linguistic knowledge, i.e., they speak the language fluently. In addition to this she thinks that teachers should always be engaged in CPD with regards to the theory and practice underpinning the new curriculum because teachers have to be prepared for change. The other thing is that teachers, according to Salima, should have the art and the manner to transmit knowledge. They should have patience and should love their profession. The role of the teacher, according to Salima, is to transmit the message or knowledge. She makes a comparison between the Licence and the ITE teachers, and notes the latter are better than the former because the Licence teachers do not know how to transmit knowledge, and this is due, according to her, to the lack of practical training in the Licence course. Salima believes that teachers learn to be teachers.

An ideal school in the opinion of Salima is the reflected image of society. School, according to her, prepares individuals for the future. The ideal role of the teacher is to teach the subject matter and to transmit knowledge. The teacher, according to Salima, should be a model, an educator, because s/he orients, and trainer, because s/he teaches knowledge.

Sample of Interview Summary: Interview with Hakim

Hakim is 47 years old. He is an inspector of English. He has been involved in education for 22 years. He has trained as a middle school teacher at the ITE and then because he was too young to teach at the middle school, he enrolled for a Licence (3 years). After that he passed an examination for inspectors and did one year in Algiers. He since then worked as an inspector. Hakim also teaches at the university and is currently doing a Masters degree.

He believes that teaching involves two fundamental elements: the teacher and the school. The role of school in his opinion should be to form individuals who face the unknown in life. It is the place where the process of transfer of learning takes place. The teacher's role for him is to form learners. The teacher is a co-learner in this process. He should give and receive. He should not fall into routine. He should update him/herself continuously. However in reality, school in Algeria, in his opinion, does not even exist because there is actually no "culture of education" in this country. Hakim believes that those involved in education must start first by defining what learning is because in Algeria they do not know what learning is. Learning, according to Hakim, is as defined by Carl Rogers as "the process by which a curiosity of knowing is developed into the learners and it is the transfer of knowledge to society".

The teacher in Algeria is in constant struggle with the system. Classes are overcrowded and the teacher has not been trained to deal with large classes, i.e., to use specific techniques appropriate to large classes. For this Hakim believes that teachers should be trained with qualified experts. Added to this, are the teachers' social problems which impact badly on their performances. He notes that "teachers are the source of the problem but they do not know it". He claims that teachers often resist to change and innovation. One way of improving the situation, according to him, would be to re-introduce pre-service training at the ITE and also to improve the pre-service trainings, in the sense that teachers have to be trained to reduce the barrier between their learners and themselves. Amongst the things he suggested to improve the Licence course for instance, were to promote a culture of team work, to improve the university lecturers' standards, to stop spoon-feeding teacher-trainees and to get them to be self-reliant, to provide resources, and finally to create an interface between school and university.

Hakim believes that the term 'inspector' is misleading and that he does not agree with this term. He thinks that he is not a fault-finder, somebody who looks for mistakes and who responds by punishment. Instead he sees himself as a teacher-trainer, as someone who encourages, supports and helps teachers. A distinction, in his opinion, has to be made between 'trainer' and 'inspector' in Algeria because this confusion contributes to worsen the situation of education. He sees that inspectors in Algeria have two conflicting roles. Thus this confusion has led to a situation where some inspectors promote a top-down culture by misusing their authority. Hakim

points out that there is a top-down culture in Algeria. He gives an example where inspectors were not even trained for the new curriculum. In addition to this, inspectors in Algeria, in his opinion, have no rights, no social value and are not provided with resources. He added that there is continuous struggle between an autocratic and bureaucratic administration and the teacher. In this respects, he recounts his own personal experience at the university where severe teachers are regarded as better teachers. He notes that this culture of oppression in the Algerian educational system has led to injustice and corruption and breach of equal opportunities policies. He also said that there is a lack of acceptance of critique in Algeria.

Hakim notes that there is a lack of competent teachers in Algeria. He believes that competent teachers are those who manage to change their students' behaviours according to their lesson objectives, those who filter their textbooks, those who understand their students by matching their methods to their students' interests and thus have high students' participation in their classrooms, those who are co-learners and those who show the way. In terns of teachers' knowledge, he believes that teachers should first know themselves and their role, they should know their students, they should have knowledge of student-centred methodology, they should know psychology, and they should be flexible.

Hakim notes that inspectors were not even trained for the new curriculum. The new curriculum, according to him, is too demanding and has unattainable objectives.

Hakim believes that learning English and other foreign languages is very important for communication with others and for progress in science and technology. English, in his personal opinion, is a means of learning new things from the world mainly the culture of 'civism' and democracy. The future of English teaching in Algeria, according to him, is bright because Algeria is progressing economically and there will be private schools.

Finally, Hakim expressed his feelings about the interview and said that he felt at ease using his own language and that the questions allowed him to reflect on his work.

Appendix O

Sample of translated data chunks

INTERVIEW WITH JAMILA

- The children's environment plays an important role for the student…students do not study French…especially that Arabic language is taught a lot even that students do not have time to study French…parents also do not give any interest to their children, and it is rare to see parents coming to the school to enquire about their children's progress…but in Algiers parents used to give big importance to and follow up their children progress at school…children also learn French better than here…[jamila/int-137]

- The new curriculum relies on memorisation, if students have a good memory then they will study well, but what happen to those who do not haven't got a good memory?...textbooks are full of information, how do they want students to remember all the information?...French was not reformed properly and was not taken off the curriculum, they either reform it properly or cancel it from the curriculum…French is a disaster…and the level of students is going down…this new curriculum doesn't suit anybody…we don't know what to do…we go to see the inspector and enquire about certain things and to get clarifications, and he says that he doesn't know too…we used to have training days but recently we have not done any…I personally work the way I understand this curriculum…[jamila/int-214]

- Arabic teachers influence students a lot…students do not have a good even in Arabic…and you find them rude…and there are teachers and even parents who say to the students that French is a colonial language…[jamila/int-235]

- It is in our benefit that training days (CPDs) are organised…this will lead to an improvement of our teaching methods…they train us on how to teach students and at the same time we gain a certificate…because we didn't study for the Licence degree, although it doesn't means that those who hold the Licence are better than us…we have a good experience…the Licence people can give us more information on the language, but in teaching we are better…[jamila/int/328]

- INSETs are all bla bla…we go but we don't benefit anything…we used to have a good inspector and we used to learn a lot from him, but currently we don't benefit anything…it's all bla bla…and now these Insets have become a place for meetings and socialisation…[jamila/int-360]

- When we go to the training days, every inspector give you a different thing…that's why education is in decline...there is no coordination…and we work like this…those who have professional conscience work, and those who don't have? [jamila/int-389]

- I used to love French...and I was inspired by a French teacher Danielle…she used to teach us from her heart…that's why I chose teaching…[jamila/int-422]

- Who plans the educational system?...in normal circumstances it should be the teachers because they are the one in the field and they know what to teach and what not to teach…but in reality it is planned and decided from the top and is downloaded for application only…this is unfair for the students…we don't know what to do and then students too…so those who have professional conscience do their best to teach, and how about those who don't have conscience?...we are really in a bad situation…[jamila/int-506]

- I used to read and watch TV in French a lot…and I used to have a family in France and they used to send me books…I used to read to strengthen my French…and at the same time I used to be bilingual…[jamila/int-580]

- When I started teaching I always used to go and seek advice and help from those with more experience…but now in the new curriculum they gave us only one document, and I can't work…I went to see the inspector but he couldn't help me…that's why I made contact with a teacher in Algiers to ask for help…[jamila/int-645]

- There are classes with 50 students…I don't have overcrowded classes here, but there classes which are very overcrowded…how can you work in such conditions…[jamila/int-740]

- The role of school is a second home…the student has a first home and the school is…to provide the appropriate environment for the student…the number of students in the classrooms has to be reduced…for example maximum 20 students in a classroom…why don't we become like Europeans?... to provide the appropriate environment, this is the first thing…and to provide teachers…we need to have a filtering policy for teacher recruitment…those who do not like teaching why do they teach?...the inspector has to train the teacher how to give to the student…[jamila/int-742]

- We work with paperwork more than with students…this also negatively affected the teacher…and the inspector comes to look for the paperwork…it would have been more appropriate for the inspector to look for what I gave to my students, and not what papers I have…look at the results…if I were inspector I would not have given importance to the paperwork more than students…we are wasting out time without any results and students are in decline. [jamila/int-965]

- There is a future for French language teaching in Algeria…we hope that it improves…but this will not happen if we have 40 students in the classroom… [jamila/int-1014]

- The future of French teacher is improving, especially after recruiting those with the Licence…because in the past, anybody could become a French teacher… [jamila/int-1037]

- The priorities for changing this situation can be as an example…to put an end to overcrowded classes…to make the teacher an educator before teaching…those who do not like teaching have to quit…and there needs to be some INSETs to improve teaching standards…not to improve the level of the teacher, but also to so they can learn how to improve the student's level…to learn methodology…to review teachers' salaries and to improve the teachers' working and social conditions…[jamila/int-1040]

INTERVIEW WITH HAKIM

- Education and school…there is a French philosopher who has the best answer. He said: "faire en sorte que nos enfants deviennent prêt a affronter ce qu'il n'a jamais été"…school forms individuals who face the unexpected in the future…they are trained for life…not knowledge for the sake of having knowledge, but knowledge to benefit from and to applying the real…the transfer of learning…the role of the teacher within this frame is to form students and to prepare them for the new…and the teacher is a co-learner in this process…he should not fall into routine…otherwise he will lose the motivation to teach…he has to teach and learn at the same time… [hakin/int-157]

- the role of the inspector…I have to tell you that I don't agree with the term "inspector" in this context because the inspector's role is to inspect only…no…he should not be fault-finder…looking for teachers' mistakes…he has to be a trainer…train teachers and to give them a good training so that they in turn will benefit students…his role is to punish, but to encourage… [hakim/int-186]

- the reality of school…I don't think school even exist in Algeria…there is no school…there is no university…there are walls and squares and there are students…the students doesn't know his role, the teacher doesn't know his role…there is confusion in the concepts…there is no culture in place that enables people to identify that there is school, this is a student and this is a teacher…and these are rights…there are traditions for other to

follow…school has to be a real school before you can call it school…
[hakim/int-197]

- the reality of the teacher…we ask the impossible from the Algerian teacher…the Algerian teacher is in constant conflict, nobody understands him…you him a class with 54 students…the teacher is not trained to deal with large classes…he has to be trained…there are specific techniques…the teacher is not able…in addition to this…the teacher doesn't know the right methodology for large classes… [hakim/int-224]

- The teacher is the source of the problem, without him realising this… [jakim/int-260]

- my role in Algeria in to inspect and to train…and if these two roles are not defined properly, there will be a disaster for the teacher and the students…because an inspector is a different personality from the trainer…a teacher can't learn from if you are at the same time the evaluator of his work…there should be a change in the profession of inspector…those who want to be trainer have to be differentiated from those who want to inspectors… [hakim/int-310]

- Teaching contains an element of curiosity and transfer of knowledge …it means the need to apply knowledge in the real world…education is to form an efficient student, well mannered, and teaching is knowledge…[hakim/int-377 – translated from Arabic]

- There are no positive results…because there are no methods and guidelines for teaching…there is no competent teacher, just a few…you see the new curriculum, they are asking from a 12 year old student to lift a car and to walk…this is impossible…some objectives are unattainable… [hakim/int-406]

- Learning a foreign language to be able learn about technology, to communicate with people abroad…but for me English is another world…it can give things that do not exist even in the mother tongue…it has become a tool to learn the culture of citizenry…you accept me and I accept you…you learn from me and I learn from you… [hakim/int-501]

- The administration in Algeria likes the person who is severe with his students…and the one who is authoritative…this is the reality…and it has become as a culture that competent teachers are those who give low marks to their students… [hakim/int-540]

- Private schools can play an important role in the future of foreign language learning and teaching…business people want to learn English [and French]…private school provide better resources and methods… [hakim/int-582]

- The first thing to change in the Licence should be the lecturers…those who a Licence degree should teach Licence students…those who are incompetent cannot teach competent students…trainers should be made available and resources should be provided…w4e should introduce group dynamics as methods of teaching… [hakim/int-587]

- There are some people who are born with a capacity to become teachers…they are gifted…and there are things you acquire…those who are gifted are more prepared to become successful teachers… [hakim/int-707]

- I understand my teachers' complaints and concerns…I usually advise them to use their best judgments in their classrooms…I ask them to simplify things…I always leave my teachers free in their decisions in regards to their teaching and their students… [hakim/int-747]

- There are no rights for the inspectors as well…the inspector is like a nail…the hammer knocks from the top and the nail enters and harms the teacher, who is seen as a piece of wood…we do not have the means and the resources…how do they want to train teachers?...nobody encourages and help us… [hakim/int-804]

Appendix P

Checklist of ethical points

ETHICAL CHECKLIST FOR QUALITATIVE RESEARCH
[Adapted from Judd el al. (1991)]

ETHICAL POINTS

Questionable practices involving research participants:

1. Involving people in research without their knowledge or consent
2. Coercing people to participate
3. Withholding from the participant the true nature of the research
4. Deceiving the participant
5. Leading the participants to commit acts that diminish their self-respect
6. Violating the right to self-determination: research on behaviour control and character change
7. Exposing the participant to physical or mental stress
8. Invading the privacy of the participant
9. Withholding benefits from participants in control groups
10. Failing to treat participants fairly and to show them consideration and respect

Responsibilities to research participants after completion of the research:

1. Clarifying the nature of the research
2. Removing harmful after effects
3. Maintaining anonymity and confidentiality

Ethical issues in the utilisation of research:

1. Preventing the misuse of research results: misuse for aggression – misuse in other cultures – misuse in explaining social problems – misuse in explaining group differences – misuse for exploitation – misuse in the political life of other nations
2. Promoting the utilisation of research results: responsibility for encouraging research application – degree of certainty prior to research application – unequal access to research applications

References

Abu-Absi, S. (1981). Language-in-Education in the Arab Middle East. In Kaplan, R. B. *Annual Review of Applied Linguistics*.

Adamson, J. (2004). Unpacking Teacher Beliefs through Semi-Structured Interviewing: Insights into the Interviewing Process in Context. In *Journal of Language and Learning. Vol. 2, No. 2*

Al Ahram International. (07/01/97). *The Arabisation Policy in Algeria: Present Situation and Future Prospects*. [title translated from Arabic]

Albirini, A. (2006). Cultural Perceptions: The Missing Element in the Implementation of ICT in Developing Countries. In *International Journal of Education and Development using ICT. Vol. 2, No. 1*

Aldridge, S., Halpern, D. and Fitzpatrick, S. (2002). *Social Capital: A discussion paper*. Performance and Innovation Unit, Admiralty Arch, The Mall, London SW1A 2WH

Alexander, N. (2001). *Language, Education and Race Relations*. Paper presented for the United Nations Research Institute for Social Development (UNRISD) Conference on Racism and Public Policy, September 2001, Durban, South Africa. UNRISD publication

Al-Harthi, H. and Ginsburg, M. B. (2003). Student-Faculty Power/Knowledge Relations: The implications of the Internet in the College of Education, Sultan Qaboos University. In *Current Issues in Comparative Education, Vol. 6, No. 1*, pp. 5-16

Alias, N. and Hussin, S. (2002). E-learning in a Writing Course at Tenaga National University. In *TEFL Web Journal, Vol. 1, No. 3* www.teflweb-j.org/v1n3/v1n3.html [accessed on 10/06/05]

Allain, J (Ed.). (2003). *Unlocking the Middle East: The Writings of Richard Falk*. New York, N.Y.: Olive Branch Press

Al-Mekhlafi, A. (2004). The Internet and EFL Teaching: The Reaction of UAE Secondary School English Language Teachers. In *Journal of Language and Learning. Vol. 2 No. 2*

Amriout, G. (2006). *L'enseignement des langes étrangères en Algérie*. http://www.algerie-monde.com/actualite/article509.html [accessed on 18/06/07]

Anderson, J. (1998). *Determining Teachers' Problem-Solving Beliefs and Practices in K-6 Mathematics Classrooms*. A paper presented to the 28th AARE 1998 Conference, Adelaide, 30 November - 3 December. http://www.aare.edu.au/98pap/and98308.htm [accessed on 07/02/06]

Anderson, L. M., Raphael, T. E., Englert, C. S., Stevens, D. D. (1991). *Teaching Writing with a New Instructional Model: Variations in the Teachers' Beliefs, Instructional Practice, and their Students' Performance.* Paper presented at the Annual Meeting of the American Educational Research Association, Chicago, April 1991.

Applebee, A. N. (1996). *Curriculum as Conversation: Transforming Traditions of Teaching and Learning*. Chicago: University of Chicago Press

Applebee, A. N. (1994). *Towards Thoughtful Curriculum: Fostering Discipline-Based Conversation in the English Language Arts Classroom*. National Research Center on Literature Teaching and Learning, Report Series 1.10

Arksey, H. and Knight, P. (1999). Interviewing for Social Scientists. London: SAGE Publications

Asselah-Rahal, S., Benhouhou, N., Blanchet, P. Kebbas, M. Lounici, A., Mefidene, and Zaboot, T. 2006. *Le Rôle du Français dans l'Enseignement Des Langues Etrangères en Algérie*. Université d'Alger

Auerbach, E.R. (1995). The Politics of the ESL Classrooms: Issues of Power in Pedagogical Choices. In Tollefson, J. W. (Ed.). *Power and Inequality in Language Education*. New York: Cambridge Applied Linguistics

Bachman, L. F. (1990). *Fundamental Considerations in Language Testing*. Oxford: Oxford University Press

Baldauf Jr., R.B. (1994). "Unplanned" Language Policy and Planning. In *Annual Review of Applied Linguistics (1993/1994), Vol. 14.*

Ballone, L. M. and Czerniak, C. M. (2001). Teachers' Beliefs about Accommodating Students' Learning Styles in Science Classes. In *Electronic Journal of science Education, Vol. 6, No. 2*

Bandura, A. (1986). *Social Foundations of Thought and Action: A Social Cognitive Theory*. Englewood Cliffs, NJ: Prentice Hall.

Barton, D. and Hamilton, M. (1998). *Local Literacies: Reading and Writing in One Community.* London: Routledge

Becker, H. S. (1996). The Epistemology of Qualitative Research. In Jessor, R., Colby, A., and Schweder, R. (Eds.). *Ethnography and Human Development: Context and Meaning in Social Inquiry*. Chicago: University of Chicago Press

Benjeddou, M. Y. (1995). The Perils of Writing as a Woman on Algerian Women: An Analysis of Assia Djebar's "Women of Algiers in their Apartment". In *Al-Tawasul,* No. 7, pp. 58-71, University of Annaba

Bernat, E. and Gvozdenko, I. (2005). Beliefs about Language Learning: Current Knowledge, Pedagogical Implications, and New Research Directions. In *TESL-EJ Vol. 9, No. 1*

Bloome, D. (1994). Reading as a Social Process in a Middle School. In Graddol et al. (Eds.) *Researching Language and Literacy in Social Context*. The Open University

Borg, S. (2006). The Distinctive Characteristics of Foreign Language Teachers. In *Language Teaching Research, Vol. 10, No. 1, pp. 3-31*

Bouakba, A. 2006. Entre le marteau et l'enclume. In *La Tribune 15 Mars 2006.* www.latribune-online.com/1503/in06 [accessed on 16/03/06]

Bouhouche, A. (1998). The Essence of Reforms in Algeria. In Layashi, A. (Ed.). *Economic Crisis and Political Change in North Africa*. Westport, CT: PRAEGER

Boulton, D. and Hammersley, M. (1996). Analysis of Unstructured Data. In Sapford, R. and Jupp, V. (Eds.), *Data Collection and Analysis*. London: SAGE

Bourdieu, P. (1997). The Forms of Capital. In Halsey, A. H., Lauder, H., Brown, P. and Stuart, A. (Eds*.). Education: Culture, Economy and Society*. Oxford: Oxford University Press

Bourdieu, P. 1998. De la domination masculine. In *Le Monde Diplomatique Août 1998.* www.monde-diplomatique.fr/1998/08/BOURDIEU/10801 [accessed on 05/07/07]

Brahimi, A. 1991. *L'Economie Algérienne: Défis et Enjeux.* Alger: Imprimerie Dahlab

Brahimi, A. 1996. *Le Maghreb a la Croisée des Chemins*. London: The Centre for Maghreb Studies

Breen, M. P. and Candlin, C, N. (2001). The Essentials of a Communicative Curriculum in Language Teaching. In Hall, D. R. and Hewings, A. (Eds.) *Innovation in English Language Teaching*. London and New York: Routledge in association with Macquarie University and The Open University

Breton, R. (1996). The Dynamics of Ethnolinguistic Communities as the Central Factor in Language Policy and Planning. In *International Journal of the Sociology of Language, No. 118, pp. 163-179*

Brint, S. (1998). *Schools and Societies*. Thousand Oaks, CA: Pine Forge Press

Britten, D. (1996). Three Stages in Teacher Training. In Hedge, T. and Whitney, N. (Eds.). *Power, Pedagogy and Practice.* Oxford: Oxford University Press

British Association for Applied Linguistics. (1994). *Recommendations on Good Practice in Applied linguistics*.

British Educational Research Association. (2004). *Revised Ethical Guidelines for Educational Research*. www.bera.ac.uk [accessed on 09/08/07]

British Educational Research Association. (1992). *Ethical Guidelines for Educational Research*. Edinburgh: Published by the British Research Association, Scottish Council for Research in Education.

Brown. H. D. (1994a). *Teaching by Principles – An Interactive Approach to Language Pedagogy.* Englewood Cliffs, New Jersey: Prentice Hall Regents

Brown. H. D. (1994b). *Principles of Language Learning and Teaching*. Englewood Cliffs, New Jersey: Prentice Hall Regents

Brown, K. (2001). World Englishes in TESOL Programs: An Infusion Model of Curricular Innovation. In Hall, D. R. and Hewings, A. (Eds.) *Innovation in English Language Teaching*. London and New York: Routledge in association with Macquarie University and The Open University

Brownlee, J. (2003). Paradigm Shifts In Pre-Service Teacher Education Students: Case Studies of Changes in Epistemological Beliefs. In *Australian Journal of Educational & Developmental Psychology. Vol. 3, pp. 1-6*

Brumfit, C. J. and Johnson, K. (Eds.). (1979). *The Communicative Approach to Language Teaching*. Hong Kong: Oxford University Press

Burke, E. and Lapidus, I. M. (Eds.). (1988). *Islam, Politics and Social Movements*. Berkeley: University of California Press

Calderhead, J. (1996). Teachers: Beliefs and knowledge. In D. Berliner, & R. Calife (Eds.). *Handbook of Educational Psychology*. New York: Simon & Schuster Macmillan.

Cameron, D., Frazer, E., Harvey, P., Rampton, M.B.H., and Richardson, K. (1994). The Relation between Researcher and Researched: Ethics, Advocacy and Empowerment. In Graddol et al. (Eds.) *Researching Language and Literacy in Social Context*. The Open University

Campbell, C. (1996). English Takes Command in the World of Words. In *The Sunday Telegraph, 06/10/1996, p. 31*

Canale, M. (1983). From Communicative Competence to Communicative Language Pedagogy. In Richards, J. C. and Schmidt, W. (Eds.). *Language and Communication.* London: Longman

Canale, M. and Swain, M. (1980). Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing. In *Applied Linguistics Vol. 1, No. 1*

Canning-Wilson, C. (2000). Practical Aspects of Using Video in the Foreign Language Classroom. In *The Internet TESL Journal, Vol. VI, No. 11*. http://iteslj.org/Articles/Canning-Video.html [accessed on 03/11/05]

Carlson, D. (1997). *Making Progress – Education and Culture in New Times*. New York: Teachers College Press

Carter, R. (2001). Politics and Knowledge about Language: The Link Project. In Hall, D. R. and Hewings, A. (Eds.) *Innovation in English Language Teaching*. London and New York: Routledge in association with Macquarie University and The Open University

Chaker, S. (1997). La Kabylie: Un Processus de Développement Linguistique Autonome. In *International Journal of the Sociology of Language. Vol. 123, pp. 81-99*

Chan, K. (2003). *Preservice Teachers' Epistemological Beliefs and Conceptions about Teaching and Learning: Cultural Implications for Research in Teacher Education*. Paper presented at the NZARE AARE Conference 2003 at Auckland, New Zealand from 29th Nov. to 3rd Dec 2003.

Chenail, R. J. (1995). Presenting Qualitative Data. In *The Qualitative Report, Vol. 2, No. 3, December 1995*, http://www.nova.edu/ssss/QR/QR2-3/presenting.hml [accessed on 22/08/06]

Chevalier, P. (2006). Les TICE au Service de la Reforme: Actions de Terrain au Service d'un Projet Durable. In Ministry of Education (2006). *Reforme de l'éducation et innovation pédagogique en Algérie.* Programme d'Appui de l'UNESCO a la Reforme du Système Educatif PARE

Chilton, P. and Schaffner, C. (1997). Discourse and Politics. In Van Djik (Ed.). *Discourse as Social Interaction: Discourse Studies 2*. London: SAGE

Ciment, J. (1997). *Algeria: The Fundamentalist Change*. New York: Facts of File

Cochran, K. F. (1997). Pedagogical Content Knowledge: Teachers' Integration of Subject Matter, Pedagogy, Students, and Learning Environment. In *Research Matters – to the Science Teacher, No. 9702, Jan. 14 1997*

Cohen, L. and Manion, L. (1994). *Research Methods in Education - Fourth Edition*. London: Routledge

Congres Mondial Amazigh. (1997). *Révision Constitutionnelle en Algérie*. http://www.metrotron.com/~hsen/tamazgha/aswirz.html [accessed on 22/04/00]

Cooper, R. L. (1989). *Language Planning and Social Change*. Cambridge: Cambridge University Press

Cotton, K. and Wikelund, K. R. (2001). *Parent Involvement in Education*. http://www.nwrel.org/scpd/sirs/3/cu6.html [accessed on 29/05/07]

Coulmas, F. (1994). Language Policy and Planning: Political Perspectives. In *Annual Review of Applied Linguistics (1993/1994), Vol. 14.*

Cullen, R. (1994). Incorporating a Language Improvement Component in Teacher Training Programmes. In *ELT Journal, Vol. 48, No. 2*

Daft, R. L. (1994). *Management – Third Edition*. New York: The Dryden Press

Dane, F. C. (1990). *Research Methods*. Pacific Grove, CA.: Brooks/Cole

Daoud, M. (1996). English Language Development in Tunisia. In *TESOL QUARTERLY Brief Reports, Vol. 30, No. 3*

Da Silva, M. (2005). Constructing the Teaching Process from Inside Out: How Pre-Service Teachers Make Sense of their Perceptions of the Teaching of the Four Skills. In *TESL-EJ, Vol. 9, No. 2*

Davis, K. A. (1995). Qualitative Theory and Methods in applied Linguistics Research. In *TESOL QUARTERLY, Vol. 29, No. 3, Autumn 1995*

Denzin, N. K. & Lincoln, Y. S. (Eds.). (1998). *The Landscape of Qualitative Research: Theories and Issues*. Thousand Oaks, CA.: SAGE Publications

Dixon-Woods, M., Shaw, R. L., Agarwal, S., and Smith, J. A. (2004). *The Problem of Appraising Qualitative Research*. www.qshc.com [accessed on 08/04/08]

Djelfat, A. (1990). *L'Option Scientifique dans le Système Educatif et les Transformations Technologiques du Secteur Productif en Algérie: Cas de la Pétrochimie*. Paris: Institut International de Planification de l'Education

Djite, P. G. (1992). The Arabisation of Algeria: Linguistic and Sociopolitical Motivations. In *International Journal of the Sociology of Language*. Vol. 98, pp. 15-28

Echourouk Online. (14/06/2008). Accord entre le Ministère de l'Education et l'Université de Cambridge pour le Recyclage des Professeurs d'Anglais. http://www.ecouroukonline.com/fra/actualite/952.html [accessed on 14/06/08]

Edwards, V. and Corson, D. (1997). *Literacy – Encyclopaedia of Language and Education, Vol. 2*. The Netherlands: Kluwer Academic Publishers

El-Hayat. (24/12/96). Issue No. 12356

El Khabar. (09/10/06). *Teachers Go on Strike in Algiers.* www.elkhabar.com/imprime/?ida=46851 (title translated from Arabic) [accesses on 09/10/06]

El Khabar. (05/10/06). *Teachers' Unions Raise their Concerns: "A miserable Teacher Produces a Miserable School"*. www.elkhabar.com/imprime/?=46449 (title translated from Arabic) [accessed on 05/10/06]

El Khabar. (13/12/06). *The Unions Declare: "The Ministry's Policies are Behind the Failure of Educational Reforms"*. www.elkhabar.com/imprime/?ida=53618 (title translated from Arabic) [accessed on 13/12/06]

El Khabar. (09/10/06). *The World Education Organisation Sends a Message to the Minister of Education: Concerns over the Lack of Dialogue Between the Unions and the Ministry*. www.elkhabar.com/imprime/?ida=46854 (title translated from Arabic) [accessed on 09/10/06]

El Khabar. (21/12/06). *The Ministry of Education Fails to Provide Basic Needs: Thousands of Classrooms Without Heating*. www.elkhabar.com/dossiersp/lire.php?idc=46&ida=54366&key=0&cashed=1 (title translated from Arabic) [accessed on 21/12/06]

Ellis, E. M. (2006). Language Learning Experience as a Contributor to ESOL Teacher Cognition. In *TESL-EJ, Vol. 10, No. 1*

Ellis, G. (1996). How Culturally Appropriate is the Communicative Approach? In *ELT Journal Vol. 50, No. 3*

El Madini, T. (1998). *Algeria: The Islamic Movement and the Oppressive State*. Kuwait: Qurtas Publishing [title translated from Arabic]

El Moudjahid. (25/05/08). *Boubekeur Benbouzid au Forum de l'ENTV: "Les objectifs de la réforme du système éducatif pleinement réalises"*. http://www.elmoudjahid.com/em/Nation/9876.html [accessed on 25/05/08]

El Moudjahid. (28/06/08). *Rentrées scolaire, universitaire et professionnelle 2008-2009: Généralisation totale des reformes.* http://www.elmoudjahid.com/em/Nation/9876.html [accessed on 28/06/08]

El Nather, M. (1997). Algeria: Economic Investment. In *El Hayat, July 1997* [title translated from Arabic]

El Rassi, G. (1998). *Algerian Islam: from Emir Abdel-Kader to the Emirs of Groups.* Beirut: Dar El Jadid [title translated from Arabic]

El Shourouk El Yaoumi. (09/01/06). *Teachers' Unions Face a Difficult Test: Loyalty to the Ministry or Responsibility Towards Society*. p. 2 [title translated from Arabic]

El Watan. (04/09/06). *Benbouzid l'a annoncé hier à Alger: Le livre scolaire disponible dans les librairies*. www.elwatan.com [accessed on 04/09/06]

El Watan. (11/11/06). *Dans les coulisses du stage*. www.elwatan.com/spip.php?=article_print&id_article=53617 [accessed on 11/11/06]

El Zein El Tayeb. (1989). The Ulama and Islamic Renaissance in Algeria. In *The American Journal of Islamic Social Sciences, Vol. 6, No. 2*

Ennaji, M. (1991). Aspects of multilingualism in the Maghreb. In *International Journal of the Sociology of Language, Vol. 87*

Ennaji, M. (1997). The Sociology of Berber: Change and Continuity. In *International Journal of the Sociology of Language, Vol. 123*

ENS de Constantine. (2007). *Régime des Etudes.* http://www.ens-constantine.dz/regimetude.htm [accessed on 18/06/07]

Eraut, M. (1992). Developing the Knowledge Base: A Process Perspective on Professional Education. In Barnett, R. (Ed.). *Learning to Affect the Society for Research into Higher Education*. Open University Press

Eraut, M. (1994). *Developing Professional Knowledge and Competence*. London: The Falmer Press

Evans, A. C. (2000). *Qualitative Research Teaching in South African University Psychology Departments*. http://www.nrf.ac.za/yenza/pdf/evans.PDF [accessed on 30/10/07]

Ezzaki, A. and Wagner, D.A. (1992). Language and Literacy in the Maghreb. In *Annual Review of Applied Linguistics (1992), Vol. 12*

Fairclough, N. (1989a). *Language and Power*. London: Longman

Fairclough, N. (1989b). Language and Ideology. In *English Language Research, Vol. 3*

Farrel, T. S. C. and Lim, P. C. P. (2005). Conceptions of Grammar Teaching: A Case Study of Teachers' Beliefs and Classroom Practices. In *TESL-EJ, Vol. 9, No. 2*

Filisetti, L. and Fives, H. (2003). *The French Connections: Examining the Links among Epistemological Beliefs, Goal Orientations and Self-Efficacy*. Paper presented at the annual meeting of the American Educational Research Association, in H. Fives (Chair) Internationalizing the study of Epistemology, Goal orientations, and Self-efficacy. Symposium, April 2003, Chicago.

Fives, H. (2003). *What is Teacher Efficacy and How does it Relate to Teachers' Knowledge? A Theoretical Review*. Paper presented at the American Educational Research Association Annual Conference, April 2003 - Chicago

Fives, H. and Buehl, M. M. (2005). *Assessing Teachers' Beliefs about Knowledge: Developing an Instrument.* Paper presented at the Annual Meeting of the Southeast Educational Research Association, 2005, New Orleans, LA.

Flick. U. (1998). *An Introduction to Qualitative Research*. London: SAGE

Flores, B. B., (2001). Bilingual Education Teachers' Beliefs and their Relation to Self-Reported Practices. In *Bilingual Research Journal, Vol. 25, No. 3, Summer 2001*

Fontana, A. and Frey, J. H. (1998). Interviewing: The Art of Science. In Denzin, N. K. and Lincoln, Y. S. (Eds.). *Collecting and Interpreting Qualitative Materials.* Thousand Oaks, CA.: SAGE

Fotos, S. and Ellis, R. (1991). Communicating about Grammar: A Task-Based
Approach. In *TESOL QUARTERLY, Vol. 25, No. 4*

Fotos, S. (1993). Consciousness-Raising and Noticing through Focus on Form:
Grammar Task Performance Versus Formal Instruction. In *Applied Linguistics,
Vol. 14, No. 4*

Foucault, M. (1980). *Power/Knowledge: Selected Interviews and Other Writings
1972-1977 (Edited by Colin Gordon)*. London: Harvester

Freeman, D. and Richards, J. C. (1993). Conceptions of Teaching and the Education
of Second Language Teachers. In *TESOL QUARTERLY, Vol. 27, No. 2*

Freire, P. (1985). *The politics of Education* (Translated by Donald Macedo).
London: Macmillan

French Ministry of Foreign Affairs. (2006). *The French Language in the World: An
Expanding Community*. www.diplomatie.gouv.fr/en/rubrique-imprim.php3?id_rubrique=3441 [accessed on 05/03/08]

Fuller, G. E. (1996). *Algeria: The Next Fundamentalist State?* Santa Monica, CA.:
RAND

Fulton, K. and Torney-Purta, J. (1999). *How Teachers Beliefs about Teaching and
Learning Are Reflected in their Use of Technology: Case Studies from Urban
Middle Schools*. Paper presented at the International Conference on Learning
with Technology, Temple University, Philadelphia, Pennsylvania.

Gabillon, Z. (2005). L2 Learner's Beliefs: An Overview. In *Journal of Language
and Learning, Vol. 3, No. 2*

Gahin, G. and Myhill, D. (2001). The Communicative Approach in Egypt: Exploring
the Secrets of the Pyramids. In *TEFL Web Journal. Vol. 1, No. 2*

Gamarnikow, E. and Green, A. (1999a). Social Capital and the Educated Citizen. In
The School Field, Vol. X, No. 3

Gamarnikow, E. and Green, A. (1999b). The Third Way and Social Capital:
Education Action Zones and a New Agenda for Education, Parents and
Community? In *International Studies in Sociology of Education, Vol. 9, No. 1*

Garon, L. (2003). *Dangerous Alliances: Civil Society, the Media & Democratic
Transition in North Africa.* London: Zed Books

Gillies, V. and Edwards, R. (2006). Qualitative Analysis of Parenting and Social Capital: Comparing the Work of Coleman and Bourdieu. In *Qualitative Sociology Review, Vol. 2, No. 2*

Goldstein, T. (1995). Interviewing in a multicultural/multilingual setting. In *TESOL QUARTERLY Brief Reports and Summaries, Vol. 29, No. 3*

Gomez, P. (2002). Theory and practice in pre-service mathematics teacher education from a social perspective. In Valero, P. and Skovsmose, O. (Eds.). *Proceedings of the 3rd International MES Conference. Copenhagen: Centre for Research in Learning Mathematics*

Grabe, W. (1989). Literacy in a Second Language. In *Annual Review of Applied Linguistics. Vol. 10*

Graddol, D. (1997). *The Future of English? A guide to forecasting the popularity of English language in the 21st centur*y. London: The British Council

Graddol, D. (2006). *English Next: Why global English may mean the end of 'English as a Foreign Language'*. London: The British Council

Grandguillaume, G. (1991). Arabisation et langues maternelles dans le contexte national du Maghreb. In *International Journal of the Sociology of Language*, Vol. 87

Grandguillaume, G. (1997). Arabisation et démagogie en Algérie In *Le Monde Diplomatique, Février, p. 3*

Grandguillaume, G. (2004). *La Francophonie en Algérie.* http://grandguillaume.free.fr/ar_ar/hermes.htm [accessed on 05/03/08]

Green, A and Vryonides, M. (2005). Ideological tensions in the educational choice practices of modern Greek Cypriot parents: the role of social capital. In *British Journal of Sociology of Education, Vol. 26, No. 3*

Guba, E. G. and Lincoln, Y. S. (1998). Competing Paradigms in Qualitative Research. In Denzin, N. K. and Lincoln, Y. S. (Eds.). *The Landscape of Qualitative Research – Theories and Issues*. Thousand Oaks, CA.: SAGE

Halasa, K. (2005). *Annotated Bibliography – Ethics in Educational Research.* http://www.aare.edu.au/ethics/aareethc.htm [accessed on 26/04/06]

Hammersley, M. and Gomm, R. (1997). Bias in Social research. In *Sociological Research Online, Vol. 2, No. 1* www.socresonline.org.uk/socresonline/2/1/2.html [accessed on 08/05/06]

Hashweh, M. Z. (1996). *Effects of Science Teachers' Epistemological Beliefs in Teaching (Abstract)*. http://eric.ed.gov [accessed on 05/12/2006]

Harper, R. (2001). *Social Capital: A review of the literature*. Social Analysis and Reporting Division, Office for National Statistics, October 2001

Hayane, O. (1989)*. L'Enseignement de la Langue Anglaise en Algérie Depuis 1962*. Alger: Office des Publications Universitaire

Heath, S. B. (1982). What no bedtime story means: narrative skills at home and school. In *Language in Society, Vol. 11*

Hobbs, G. (2000). *What is Social Capital? A Brief Literature Overview*. Economic and Social Research Foundation, June 2000

Hoyle, E. and John, P.D. (1995). *Professional Knowledge and Professional Practice*. London: Cassel

James, C. (1999). Institutional Transformation and Educational Management. In Bush et al. (Eds.). *Educational Management: redefining theory, policy and practice*. London: Paul Chapman Publishing Ltd.

Jenkins, J. (2003). *World Englishes.* London: Routledge

Johnson, R. B. and Onwuegbuzie, A. J. (2004). Mixed Methods Research: A Research Paradigm Whose Time Has Come. In *Educational Researcher, Vol. 33, No. 7*

Jones, J. (2004). Developing PGCE students' skills in MFL. In *LINKS, pp. 6-7*

Jones, K. (2000). Teacher Knowledge and Professional Development in Geometry. In *Rowland, T. (Ed.) Proceedings of the British Society into Learning Mathematics 20(3), November 2000*

Judd, C. M., Smith, E. R., and Kidder, L. H. (1991). *Research Methods in Social Relations - Sixth Edition*. Texas: Harcourt Brace Javanovich

Kagan, D. M. (1992). Implications of research on teacher belief. In *Educational Psychologist, Vol. 27, No. 1*

Kaplan, R. B. and Baldauf Jr., R. B. (1997). *Language Planning - From Practice to Theory*. Clevedon: Multilingual Matters

Karabenick, S. A. and Clemens Noda, P. A. (2004). Professional Development Implications of Teachers' Beliefs and Attitudes toward English Language Learners. In *Bilingual Research Journal, Vol. 28, No. 1*

Karavas-Doukas, E. (1996). Using attitude scales to investigate teachers' attitudes to the communicative approach. In *ELT Journal. Vol. 50, No. 3*

Kasule, D. (2003). Abstract: A model for non-native ELT teacher education programme. Unpublished PhD dissertation, University of South Africa

Keiko, S. and Gaies, S. J. (2002). Beliefs and Professional Identity: A Case Study of a Japanese Teacher of EFL Writing. In *The Language Teacher Online, June 2002*, www.jalt-publications.org/tlt/articles/2002/06/sakui [accessed 10/09/06]

Kelchtermans, G. (1994). B-Belgium (Flanders). In *European Journal of Teacher Education, Vol. 17, Nos. 1/2*

Kelly, A. V. (1999). The Curriculum – Theory and Practice 4th edition. London: Paul Chapman Publishing Ltd

Kemmis, S., Cole, P. and Suggett, D. (1983). *Orientations to Curriculum and Transition: Towards the Socially-Critical School*. Melbourne: Victorian Institute for Secondary Education.

Keren-Kolb, E. and Fishman, B. (2006). *Using Drawing and Interviews to Diagram Entering Preservice Teachers' Preconceived Beliefs about Technology Integration*. International Conference on Learning Sciences, Proceedings of the 7th International Conference on Learning Sciences, Bloomington, Indiana

Kheir Allah, K. A. (1997) America and Europe...and Algeria's oil and Gaz. In *Al Hayat*, *Friday, 17 October 1997*

Koubek, E. and Moeller, A. J. (2002). *Improving teacher quality through an on-line professional development course: A research study*. Paper presented at the Distance Education, Distributed Learning, and Language Instruction Symposium at the University of Hawaii

Kreider, H. (2002). *Getting Parents "Ready" for Kindergarten: The Role of Early Childhood Education*. Harvard Family Research Project – www.hfrp.org [accessed on 26/07/07]

Kumar, R. (1996). Research Methodology – A step-by-step guide for beginners. London: SAGE Publications Ltd.

Kynigos, C. and Argyris, M. (2004). Teacher beliefs and practices formed during an innovation with computer-based exploratory mathematics in the classroom. In *Teachers and Teaching: Theory and Practice, Vol. 10, No. 3*

Lawton, D. (1989). *Education, Culture & the National Curriculum.* London: Hodder and Stoughton

Lawton, D. (1983). *Curriculum Studies and Educational Planning.* London: Hodder and Stoughton

Layashi, A. (1998). *Economic Crisis and Political Change in North Africa*. Wesport, CT.: PRAEGER

Le Jour d'Algérie. (26/02/07). *Grève au lycée Emir Abdelkader: Benbouzid appelle a la sagesse*. www.lejourdalgerie.com/Editions/260207/Rubriques/Alger.com [accessed on 26/02/07]

Le Jour d'Algérie. (16/01/07). *Malgré les Assurances de la Tutelle la Grève des Lycée Maintenue*. www.lejourdalgerie.com/Editions/160107/Rubriques/evenement.htm [accessed on 16/01/07]

Le Jour d'Algérie. (02/01/07). *Education Nationale: Les Chiffres de Benbouzid*. www.lejourdalgerie.com/Editions/020107/une/Lejour.htm [accessed on 02/01/07]

Le Soir d'Algérie. (17/01/07). *Actualités: grève des lycées techniques – un taux de suivi de 65.31%, selon la coordination*. www.lesoirdalgerie.com/articles/2007/01/17/article.php?sid=48301&cid=2 [accessed on 17/01/07]

Le Soir d'Algérie. (20/12/06). *Actualités: BENBOUZID INSISTE ET RECONNAIT "85% des enseignants du primaire et 65% du moyen n'ont pas le bac"*. www.lesoirdalgerie.com/articles/2006/12/20/article.php?sid=47267&cid=2 [accessed on 20/12/06]

L'Expression. (17/01/07). *Grève dans le supérieur et le secondaire: la guerre des chiffres*. www.lexpressiondz.com/T20070117/ZP4-7.htm [accessed on 17/01/07]

L'Expression. (16/01/07). *Universités et Lycée: les enseignants montent au créneau*. www.lexpressiondz.com [accessed on 16/01/07]

Li, D. (1998). "It's Always More Difficult than You Plan and Imagine": Teachers' Perceived Difficulties in Introducing the Communicative Approach in South Korea. In *TESOL Quarterly. Vol. 32, No. 4*

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. Beverly Hills, CA: Sage

Luke, A. (1995). Text and Discourse in Education: an introduction to critical discourse analysis. In *Review of Educational Research in Education, Vol. 21*

MacDonald, M., Badger, R. and White, G. (2001). Changing values: what use are theories of language learning and teaching. In *Teaching and Teacher Education, Vol. 17*

MacMaster, Neil. (2007). The Colonial "Emancipation" of Algerian Women: the Marriage Law of 1959 and the Failure of Legislation on Women's Rights in the Post-Independence Era. In *Stichproben. Wiener Zeitschrift für kritische Afrikastudien Nr. 12/2007,* http://www.univie.ac.at/ecco/stichproben/Nr12_MacMaster.pdf [accessed on 17/06/08]

Magharebia. (21/01/08). *Algerian high school students protest new curriculum.* www.magharebia.com/cocoon/awi/xhtml1/en_GB/features/awi/features/2008/01/21/feature-01 [accessed on 19/05/08]

Malley, R. (1996). *The Call from Algeria: Third Worldism, Revolution, and the Turn to Islam*. California: University of California Press

Mason. J. (1996). *Qualitative Researching*. London: SAGE.

Matese, G., Griesdorn, J. and Edelson, D. C. (2002). *Teacher beliefs about assessment in inquiry-based science: Research to inform professional development*. American Educational Research Association Conference.

Mazouni, A. (1969). *Culture et Enseignement en Algérie et au Maghreb.* Paris: Francois Maspero

McKay, S. L. (1996). Literacy and literacies. In McKay, S. L. and Hornberger, N. H. (Eds.). *Sociolinguistics and Language Teaching*. Cambridge: Cambridge University Press

McNamara, D. (1991). Subject Knowledge and its Application: problems and possibilities for teacher educators. In *Journal of Education for Teaching, Vol. 17, No. 2*

Medgyes, P. (1992). Native or non-native: who's worth more? In *ELT Journal, Vol. 46, No. 6*

Mendenhall, M., Punnet, B., J., and Ricks, D. (1995). *Global Management*. Cambridge, MA: Blackwell Publishers

Miles, M., Huberman, A. (1994). *Qualitative data analysis: An expanded sourcebook*. Thousand Oaks, CA.: SAGE Publications.

Millward, L. J. (1995). Focus groups. In G. M. Breakwell, S. Hammond, & C. Fife-Schaw (Eds.), *Research methods in psychology*. London: SAGE

Ming, T. S. (2004). Learning English in Multicultural Malaysia: Are Learners Motivated? In *Journal of Language and Learning, Vol. 2, No. 2*

Ministry of Education. (1975). *Le Profil du Maître de l'Ecole Fondamentale.* Alger: Direction De l'Organisation et de l'Animation Pédagogique

Ministry of Education. (1989). *Summary of Recommendations for the Reform of the Educational System*. The National Commission for the Reform of the Educational System, May 1989 [title translated from Arabic]

Ministry of Education. (1992). *Syllabus: Pre-Service Training for Basic Education Teachers of English*. Algiers: Training Department

Ministry of Education. (1993). *Syllabuses for English- 1st 2nd and 3rd years*. Algiers: Department of Secondary Education

Ministry of Education. (2004). *Algérie: Rapport National sur le Developpement de l'Education*. 47e Session de la Conférence Internationale de l'Education – Genève, 8 – 11 Septembre 2004.

Ministry of Education. (2005a). *Programme d'Anglais Deuxième Langue Etrangère (Première Année Secondaire)*. Algérie: Commission Nationale des Programmes – Janvier 2005

Ministry of Education. (2005b). *Français – 1ere Année Secondaire*. Algérie: Commission Nationale des Programmes – Janvier 2005

Ministry of Education. (2006a). Presentation du Secteur de l'Education Nationale Algérien. Alger

Ministry of Education. (2006b). Reforme de l'éducation et innovation pédagogique en Algérie. Programme d'appui de l'UNESCO a la reforme du système éducatif PARE

Ministry of Education. (2006c). Preparation and Training of Teachers and Educators. [Translated from Arabic] www.meducation.edu.dz.francais/congre/congre/form_cadre.php [accessed on 19/12/2006]

Mize, D.W. (1978). *ALGERIA: a study of the educational system of Algeria and guide to the academic placement of students in educational institutions of the United States*. Washington, D.C: National Council on the Evaluation of Foreign Educational Credentials

Moore, S. (1987). *Sociology Alive*. London: Stanley Thornes Press

Morgan, G. (1998*). Images of Organizations: The Executive Edition*. Thousand Oaks, CA: SAGE Publications

Mori, R. (2000). Two post-secondary ESL teachers' beliefs about classroom interaction and how their beliefs are reflected in their classroom practice. Abstract from unpublished EdD dissertation.

Munby, J. (1978). Communicative Syllabus Design. Cambridge: Cambridge University Press

Murdoch, G. (1994). Language Development Provision in Teacher Training Curricula. In *ELT Journal, Vol. 48, No. 3*

Murphy, D. (1977). Colonial and Post-Colonial Language Policy in the Maghreb. In *The Maghreb Review, Vol. 2, No. 2*

Murphy, E. (2000). *Chapter 4: Strangers in a Strange Land: Teachers' beliefs about Teaching and Learning French as a Second or Foreign Language in Online Learning Environments*. Unpublished PhD Thesis: Université Laval, Quebec

Murtagh, T. and O'Sullivan, J. (1998). *The Quiet Peacemakers. A Tribute to Teachers*. New York: UNESCO, Global Action Programme on Education for All

Nespor, J. (1987). The role of beliefs in the practice of teaching. In *Journal of Curriculum Studies, Vol. 19, No. 4*

Newstead, K. (1999). *Teachers' beliefs, Teacher Practice and Learner Learning: A Case Study.* Paper presented at the 7th Annual Conference of the Southern African Association for Research in mathematics and Science education (SAARMSE), Harare, Zimbabwe, 13-16 January 1999.

Nunan, D. and Lamb, C. (2001). Managing the Learning Process. In Hall, D. R. and Hewings, A. (Eds.) *Innovation in English Language Teaching*. London and New York: Routledge in association with Macquarie University and The Open University

Nunan, D. (1992). *Research Methods in Language Learning*. Cambridge: Cambridge University Press

Nunan, D. (1991). Communicative tasks and the language curriculum. In *TESOL Quarterly, Vol. 25, No. 2*

Ng. S. H. and Bradac, J. J. (1993). *Power in Language*. Newbury Park, CA: SAGE Publications

Odgers, B. M. (2003). *Teachers' Beliefs about the Nature of Science and Science Education in relation to recently introduced Constructivist Syllabuses in Secondary Schools in Queensland, Australia.* http://www.hiceducation.org/edu_proceedings/Barbara%20M.%20Odgers.pdf [accessed on 02/10/06]

Olshansky, E. (undated). *Reliability and Validity in Qualitative Research (aka "Credibility and Trustworthiness").* http://cre.nursing.pitt.edu/RMS%20Presentations/Reliability%20and%20Validity%20in%20Qualitative%20Research.ppt [accessed 08/05/06]

Pajares, F. (1993). *Preservice Teachers' Beliefs: A Focus for Teacher Education.* http://des.emory.edu/mfp/Pajares1993ATE.html [accessed on 02/10/06]

Pajares, F. (1992). Teachers' Beliefs and Educational Research: Cleaning up a Messy Construct. In *Review of Educational Research, Vol. 62, No. 3*

Partington, G. (2001). Qualitative research interviews: Identifying problems in technique. In *Issues in Educational Research, Vol. 11* http://education.curtin.edu.au/iier/iier11/partington.html [accessed on 08/05/06]

Peirce, B. N. (1995). The Theory of Methodology in Qualitative Research. In *TESOL QUARTERLY, Vol. 29, No. 3*

Pennell, H. and West, A. (2007). *Parents in the Driving Seat? Parents' role in setting up new secondary schools*. London School of Economics and Political Science

Pennycook, A. (1995). English in the world/The world in English. In Tollefson, J. W. (Ed.). *Power and Inequality in Language Education*. Cambridge: Cambridge University Press.

Pennycook, A. (1998). *English and the discourses of colonialism*. London: Routledge

Phillipson, R. (1992). *Linguistic Imperialism*. Oxford: Oxford University Press

Phillipson, R. and Skutnab-Kangas, T. (1996). English Only Worldwide or Language Ecology? In *TESOL QUARTERLY Vol. 30, No. 3*

Pickering, A. (2002). *Becoming a university lecturer: an exploration of the pedagogic beliefs and practices of four novice university lecturers enrolled on an in-service teaching development programme*. Unpublished EdD Thesis, King's College, London

Prawat, R. (1992). Teachers' beliefs about teaching and learning: A constructivist perspective. In *American Journal of Education, Vol. 100*

Punch, K. F. (1998). *Introduction to Social Research – Quantitative & Qualitative Approaches*. London: SAGE

Quillen, M. A. (2004). Relationship among Prospective Elementary Teachers' Beliefs about Mathematics, Mathematics Content Knowledge, and Previous Mathematics Course Experiences. Unpublished PhD Dissertation

Quinn, P. (1998). *Knowledge, Power and Control: Some Issues in Epistemology*. www.bu.edu/wcp/Parers/Poli/PoliQuin.htm [accessed on 23/08/06]

Raths, J. (2001). *Teachers' Beliefs and Teaching Beliefs*. http://ecrp.uiuc.edu/v3n1/raths.html [accessed on 19/05/06]

Ricento, T. K. and Hornberger, N. H. (1996). Unpeeling the Onion: Language Planning and Policy and the ELT Professional. In *TESOL QUARTERLY, Vol. 30, No. 3*

Richards, J. C., Gallo, P. G., and Renandya, W. A. (2001). Exploring Teachers' Beliefs and the Processes of Change. In *PAC Journal, Vol. 1, No. 1, No. 1*

Richards, J. C. and Rogers, T. S. (1994). *Approaches and Methods in Language Teaching*. Cambridge: Cambridge University Press

Richards, J.C. and Lockhart, C. (1994). *Reflective Teaching in Second Language Classrooms*. Cambridge: Cambridge University Press

Rivers, W. M. (1983). *Communicating Naturally in a Second Language: Theory and Practice in Language Teaching*. Cambridge: Cambridge University Press

Roegiers, X. (2006). L'APC Dans le Système Educatif Algérien. In Ministry of Education. (2006b). *Reforme de l'éducation et innovation pédagogique en Algérie*. Programme d'appui de l'UNESCO a la reforme du système éducatif PARE

Rueda, R. and Garcia, E. (1994). Teachers' Beliefs about Reading Assessment with Latino Language Minority Students. In *National Center for Research on Cultural Diversity and Second Language Learning, http://www.ncela.gwu.edu/pubs/ncrcdsll/rr9/* [accessed on 02/10/06]

Sachs, J. (2003). *The activist teaching profession*. Buckingham, UK: Open University Press

Sarwar, Z. (2001). Adapting Individualization Techniques for Large Classes. In Hall, D. R. and Hewings, A. (Eds.) *Innovation in English Language Teaching*. London and New York: Routledge in association with Macquarie University and The Open University

Sayer, J. (1989). Managing Schools. London: Hodder & Stoughton

Schiffman, H. (1996). *Linguistic Culture and Language Policy*. London: Routledge

Schmidt, W. H. and Kennedy, M. M. (1990). *Teachers' and Teacher candidates Beliefs about Subject Matter and about Teaching Responsibilities*. http://ncrtl.msu.edu/http/rreports/html/pdf/rr904.pdf [accessed on 02/10/06]

Schommer-Aikins, M., Duell, O. K., and Hutter, R. (2005). Epistemological Beliefs, Mathematics Problem-Solving Beliefs, and Academic Performance of Middle School Students. In *The Elementary School Journal, Vol. 105, No. 3*

Schwandt, T. A. (1998). Constructivist, Interpretivist Approaches to Human Inquiry. In Denzin, N. K. and Lincoln, Y. S. (Eds.). *The Landscape of Qualitative Research – Theories and Issues.* Thousand Oaks, CA.: SAGE

Sengupta, S. and Falvey, P. (1998). The Role of the Teaching Context in Hong Kong English Teachers' Perceptions of L2 Writing Pedagogy. In *Evaluation and Research in Education, Vol.12, No. 2*

Shryock, R. (2007). *French: the most practical foreign language*. www.fll.vt.edu/French/whyfrench.html [accessed on 05/03/08]

Shulman, L.S. (1986). Those who understand knowledge growth in teaching. In *Educational Research, Vol. 15, No. 2*

Shulman, L. S. (1987). Knowledge and Teaching: Foundations of the New Reform. In *Harvard Educational Review, Vol. 57*

Sims, M. J. (2003*). Abstract: African-American teacher beliefs about learning and teaching: Portraits and perspectives of six urban school educators*. Unpublished EdD Thesis, University of Pennsylvania

Singhal, M. (1997). The Internet and Foreign Language Education: Benefits and Challenges. In *The Internet TESL Journal, Vol. 3, No. 6.* http://iteslj.org/Articles/Singhal-Internet.html [accessed on 27/02/07]

Smagorinsky, P. (1996). *Book review: Applebee's Curriculum as Conversation.* http://lchc.ucsd.edu/MCA/Mail/xmcamail.1996_04.dir/0452.html [accessed on 10/03/08]

Smith, M. K. (2000). Curriculum theory and practice. In *The Encyclopaedia of Informal Education.* www.infed.org/biblio/b-curric.htm [accessed on 10/03/08]

Spanneberg, R. (2001). Teachers' Beliefs and Practices related to a Professional Development Programme in South African Rural Schools. http://www.aare.edu.au/01pap/spa01178.htm [accessed on 02/10/06]

Squires, G. (1987). The Curriculum Beyond School. London: Hodder and Stoughton

Srivastava, R. N. (1989). Literacy. In *Annual Review of Applied Linguistics, Vol. 10*

Standen, R. P. (2002) The Interplay between Teachers' Beliefs and Practices in a Multi-Age Primary School. Unpublished PhD thesis: Griffith University, Brisbane.

Strauss, A. and Corbin, J. (1998). Basics of Qualitative Research. Thousand Oaks, CA.: SAGE Publications

Street, B. (1998). New Literacies in Theory and Practice: What are the Implications for Language in Education? In *Linguistics and Education, Vol. 10, No. 1*

Street. B. V. (1997). Social Literacies. In Edwards, V. and Corson, D. (Eds.). *Encyclopaedia of Language and Education: Volume 2- Literacy.* The Netherlands: Kluwer Academic Publishers

Street, B. (1996). Literacy and Power? In *Open Letter, Vol. 6, No. 2*

Street, B. (1993). Introduction: The New Literacy Studies. In Street, B. (Ed*.). Cross-Cultural Approaches to Literacy*. Cambridge: Cambridge University Press

Street, B. (1984). *Literacy in Theory and Practice*. Cambridge: Cambridge University Press

Sung, H. and Padilla, A. M. (1998). Student Motivation, Parental Attitudes, and Involvement in the Learning of Asian Languages in Elementary and Secondary. In *Modern Language Journal, Vol. 82, No. 2,* www.stanford.edu/group/CFLP/research/MLJ82/MLJ1.html [accessed on 29/05/2007]

Swann, J. (1996). English Voices. In Graddol, D. et al. (Eds.). *English: History, Diversity and Change*. London and New York: The Open University and Routledge

Sweeney, J. (1997). We accuse 80 000 times. In *The Observer 16 November 1997.* www.algeria-watch.org/mrv/mrvmass/weaccused.htm [accessed on 20/07/07]

Tabelman, B. (2004). Parent Involvement in Schools. In *Best Practice Briefs, No. 30-R, June 2004.* University Outreach & Engagement at Michigan State University

Tabory, E. and Tabory, M. (1987). Berber unrest in Algeria: Lessons for language policy. In *International Journal of the Sociology of Language, Vol. 63*

Tawil, S. (2006). Le défi de la qualité de l'éducation en Algérie: La qualité et la pertinence de l'éducation – un défi mondial. In Ministry of Education. (2006). *Reforme de l'éducation et innovation pédagogique en Algérie. . Programme d'appui de l'UNESCO a la reforme du système éducatif PARE*

Taylor, J, Harris, M. B., and Taylor, S. (2004). Parents Have Their Say…About Their College-Age Children's Career Decisions. www.jobweb.com/Resources/Library/Perents/Parents_Have_Their_242_01.htm [accessed on 01/06/2007]

Taylor, P. (1990). *The influence of teachers' beliefs on constructivist teaching practices.* Paper presented at the Annual Meeting of the American Research Association, Boston, MA, April 1990

The French Language Initiative. (2007). The world Speaks French: top reasons to take French. In www.theworldspeaksfrench.org/reasons.html [accessed on 05/03/08]

Thomas, A. L. (1987). Language Teacher Competence and Language Teacher Education. In Bowers, R. (Ed.). *Language Teacher Education: an integrated programme for EFL teacher training. ELT Documents 125.* British Council and Modern English Publications

Thomas, L. (2002). *Building social capital to improve student success.* BERA Conference, University of Exeter, September 2002

Thoren, I., Kellner, E., Gullberg, A. and Attorps, I. (1999). Developing Transformative Pedagogical Content Knowledge in Science and Mathematics Teacher Education. http://www.hig.se/pdf/n-inst/Slutrapport0501F3.pdf [accessed on 16/01/06]

Tollefson, J. W. (1995). Introduction: Language Policy, Power, and Inequality. In Tollefson, J. W. (Ed.). *Power and Inequality in Language Education.* Cambridge: Cambridge Applied Linguistics

Tollefson, J. W. (1991). *Planning Language Planning Inequality - Language Policy in the Community*. London: Longman

Toualbi-Thaalibi, N. (2006). Trois années de reforme de la pédagogie en Algérie: Bilan et perspectives. In Ministry of Education. (2006). *Reforme de l'éducation et innovation pédagogique en Algérie. . Programme d'appui de l'UNESCO a la reforme du système éducatif PARE*

Tutty, J. and White, B. (2005). Epistemological beliefs and learners in a tablet classroom. In *ascillite 2005*. http://www.ascilite.org.au/conferences/brisbane05/blogs/proceedings/78_Tutty.pdf [accessed on 16/01/06]

Tynjala, P., Helle, L. and Murtonen, M. (2001). *Computer science and teacher students' beliefs concerning the nature of expertise in their field of study*. Paper presented at the 9th European Conference on Learning and Instruction, 28 Aug. – 1 Sept. 2001, Frobourg, Switzerland

Valdiviezo, L. A. (2006). *The construction of interculturality: an ethnography of teachers' beliefs and practices in Peruvian Quenchua schools*. Abstract of unpublished EdD dissertation. http://wwwlib.umi.com/dissertations/fullcit/3205350 [accessed on 02/10/06

VanSledright, B. Alexander, P., Maggioni, L., Kelly, T., and Meuwissen, K. (2004). *Examining Shifts in Teachers' Epistemologies in the Domain of History*. Paper presented at the annual meeting of the American Educational Research Association, San Diego, CA. April, 2004

Wallace, M. J. (1991). *Training Foreign Language Teachers: A Reflective Approach.* Cambridge: Cambridge University Press

Walters, K. (1997). Book Reviews. In *International Journal of the Sociology of Language, Vol. 123*

Wang, J. (2000). *American and Chinese teachers' beliefs about early childhood curriculum (Abstract)*. http://wwwlib.umi.com/dissertations/fullcit/3018285 [accessed on 09/02/07]

Watts, C. J. (2002). *An exploration of the decline in the take-up of modern languages at degree level*. Unpublished EdD Thesis, King's College, London

Weschler, R. and Pitts, C. (2000). An Experiment Using Electronic Dictionaries with EFL Students. In *The Internet TESL Journal, Vol. 6, No. 8.* http://iteslj.org/Articles/Weschler-ElectroDict.html [accessed on 03/11/2005]

White, R., Martin, M., Stimson, M. and Hodge, R. (1991). *Management in English Language Teaching*. Cambridge, UK: Cambridge University Press.

Widdowson, H. G. (1993). Language teacher competence. In *PRODESS Colloquium: Managing change and development ELT in ECE – 7th – 9th November 1993.* Manchester: The British Council

Widdowson, H. G. (1992). ELT and ELTeachers: matters arising. In *ELTJournal, Vol. 46, No. 4*

Widdowson, H. G. (1977). *Teaching Language as Communication*. Oxford: Oxford University Press

Wikepedia. (2007). Demographics of Algeria. http://en.wikipedia.org/wiki/Demographics_of_Algeria [accessed on 10/07/07]

Wiley, T. G. (1996). Language Policy and Planning. In Mc. Kay, S. L. and Hornberger, N. H. (Eds.) *Sociolinguistics and Language Teaching*. Cambridge: Cambridge University Press

Willem, A. and Scarbrough, H. (2006). Social capital and political bias in knowledge sharing: an exploratory study. In *Human Relations, Vol. 59, No. 10*

Wiliam, D. (1999). *A framework for thinking about research in education*. Paper presented in EdD module, King's College London

Willis, M. (1996). *The Islamist Challenge in Algeria. A Political History*. Beirut: Ithaca Press

Wilson, T. D. (1981). A Case Study in Qualitative Research? http://informationr.net/tdw/publ/papers/1981SSIS.html [accessed on 08/05/06]

Winch, C. (2003). Education and the Knowledge Economy: a response to David & Foray. In *Policy Futures in Education, Vol. 1, No. 1*

Woods, S. B., Fox, E. W. and Buehl, M. M. (2003). *America as a cultural context in the study of domain-specific epistemological beliefs, academic goal orientations, and self-efficacy for novel and traditional tasks*. Paper prepared for the annual meeting of the American Educational Research Association, Chicago, IL, April 21-25, 2003.

Yalden, Y. (1987). The Communicative Syllabus: Evolution, Design and Implementation. London: Prentice-Hall International

Yonally, D. and Gilfert, S. (1995). Electronic Dictionaries in the Classroom!? Bah, Humbug! In *The Internet TESL Journal, Vol. 1, No. 1.* http://iteslj.org/Articles/Yonally-ElectDict.html [accessed on 03/11/05]

Young, M. (2003). Curriculum Studies and the problem of knowledge: updating the Enlightenment? In *Policy Futures in Education, Vol. 1, No. 3*

Young, T. (1998). Student Teachers' Attitudes towards Science (STATS). In *Evaluation and Research in Education, Vol. 12, No. 2*

Zhang, S. Y. and Carrasquillo, A. L. (1995). Chinese Parents' Influence on Academic Performance. In *New York State Association for Bilingual Education Journal, Vol. 10* www.ncela.gwu.edu/pubs/nysabe/vol10/nysabe106.htm [accessed on 01/06/07]

Zoubir, Y. H. (1998). Algeria: Democratic Transition at a Standstill. In Layashi, A. (Ed.). *Economic Crisis and Political Change in North Africa*. Westport, CT: PRAEGER