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## **Towards a Standardised and Contextualised ESP Policy in Algeria: Bridging Global Frameworks with Local Cultural–Ethical Realities**

### **Abstract**

The global spread of English has made English for Specific Purposes (ESP) a key component of academic and professional communication. In Algeria, where higher education is transitioning from French to English; particularly in medicine, engineering, and scientific disciplines; the relevance of ESP is increasing. Yet this shift remains entangled in debates surrounding language policy, decolonisation, and educational equity. The uncritical adoption of Western ESP models presents significant challenges, as many frameworks overlook Algeria's linguistic plurality, cultural traditions, and Islamic ethical foundations. This paper provides a conceptual reflection on ESP education in Algeria and questions the extent to which imported models can meet local needs. Methodologically, the study employs a conceptual and theoretical critique grounded in decolonial theory, critical pedagogy, Islamic ethical scholarship, and recent research on global citizenship in higher education. The analysis finds that ESP practices in Algeria remain fragmented, with limited empirical research, heavy dependence on imported materials, and insufficient integration of local ethical and cultural resources. These conditions create a mismatch between foreign pedagogical assumptions and local professional realities. The paper argues for context-sensitive ESP frameworks that integrate Algeria's cultural and ethical heritage while maintaining international disciplinary standards. Such an approach positions ESP not merely as a language-learning tool but as a vehicle for epistemic justice, intercultural competence, and ethically grounded global citizenship within higher education, aligning with SDG 4.7.

**Keywords:** *ESP in Algeria, intercultural communication, decolonization, Islamic ethics, language policy, global citizenship in higher education*

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## **Əlcəzairdə standartlaşdırılmış və kontekstləşdirilmiş ESP siyasətinə doğru: Qlobal çərçivələri yerli mədəni-etik reallıqlarla körpüləşdirmək**

### **Xülasə**

İngilis dilinin qlobal yayılması Xüsusi Məqsədlər Üçün İngilis Dilini (ESP) akademik və peşəkar ünsiyyətin əsas komponentinə çevirmişdir. Ali təhsilin fransız dilindən ingilis dilinə, xüsusən də tibb, mühəndislik və elmi fənlərdə keçdiyi Əlcəzairdə ESP-nin aktuallığı artır.

Lakin bu dəyişiklik dil siyasəti, dekolonizasiya və təhsil bərabərliyi ilə bağlı müzakirələrdə dolaşq olaraq qalır. Qərb ESP modellərinin tənqidi olmayan şəkildə qəbul edilməsi, bir çox çərçivənin Əlcəzairin dil plüralizmini, mədəni ənənələrini və İslam etik əsaslarını gözdə tutmaması səbəbindən əhəmiyyətli çətinliklər yaradır. Bu məqalə Əlcəzairdə ESP təhsili haqqında konseptual düşüncə təqdim edir və idxal edilən modellərin yerli ehtiyacları nə dərəcədə ödəyə biləcəyini sual altına alır. Metodik olaraq, tədqiqat dekolonial nəzəriyyəyə, tənqidi pedaqogikaya, İslam etik tədqiqatlarına və ali təhsildə qlobal vətəndaşlıq üzrə son tədqiqatlara əsaslanan konseptual və nəzəri tənqiddən istifadə edir. Təhlil göstərir ki, Əlcəzairdə ESP təcrübələri məhdud empirik tədqiqatlar, idxal olunan materiallardan ağır asılılıq və yerli etik və mədəni resursların kifayət qədər inteqrasiya edilməməsi ilə parçalanmış olaraq qalır. Bu şərtlər xarici pedaqoji fərziyyələrlə yerli peşəkar reallıqlar arasında uyğunsuzluq yaradır. Məqalədə beynəlxalq intizam standartlarını qoruyarkən Əlcəzairin mədəni və etik irsini inteqrasiya edən kontekstə həssas ESP çərçivələri müdafiə olunur. Belə bir yanaşma ESP-ni yalnız dil öyrənmə vasitəsi kimi deyil, həm də ali təhsildə epistemik ədalət, mədəniyyətlərarası səriştə və etik əsaslı qlobal vətəndaşlıq üçün vasitə kimi mövqeləndirir və SDG 4.7 ilə uyğun gəlir.

**Açar sözlər:** *Əlcəzairdə ESP, mədəniyyətlərarası ünsiyyət, dekolonizasiya, İslam etikası, dil siyasəti, ali təhsildə qlobal vətəndaşlıq*

## Introduction

English has grown to become a dominant language of higher education, shaping access to knowledge, professional mobility, and international collaboration. In Algeria, this expansion intersects with complex historical dynamics marked by colonial linguistic legacies, identity politics, and the pressures of globalisation. While French long served as the language of higher education and scientific production (Benrabah, 2007-2014), recent reforms indicate a transition towards English in disciplines such as medicine, engineering, and technology (Belmihou, 2018). Scholars describe this shift as paradoxical: English appears to challenge the symbolic dominance of French, yet it also risks deepening dependency on Anglophone academic centres (Dekhakhena, 2025).

Within this evolving landscape, English for Specific Purposes (ESP) has acquired strategic importance. However, Western ESP models, largely produced in secular, individualistic, and culturally standardised contexts, do not always align with Algeria's linguistic and cultural realities. Without context-sensitive adaptation, such models may marginalise local traditions and reinforce hierarchical patterns of knowledge production (Jacob, 2020). Research on Englishisation and English-medium instruction (EMI) further illustrates that imported pedagogical frameworks often conflict with local expectations surrounding communication norms, professional ethics, and teacher identity (Ghouali & Bouabdallah, 2024; Khalili, 2025).

### Research

This paper provides a conceptual reflection on the decolonisation of ESP in Algeria. Drawing from decolonial theory, critical pedagogy, and Islamic ethical thought, it argues for an ESP paradigm that integrates linguistic plurality, national identity, and ethical responsibility. It also situates ESP within broader debates on global citizenship in higher education, proposing that culturally grounded ESP can support intercultural competence and responsible global engagement (Gaitán-Aguilar et al., 2024).

The study addresses three research questions:

1. How do Western ESP theories and materials align or clash with Algeria's linguistic, cultural, and Islamic ethical frameworks?
2. What principles are necessary for a decolonial, context-sensitive ESP model in Algeria?
3. How can such a model contribute to intercultural awareness and ethically grounded global citizenship in Algerian higher education?

To map the evolution of ESP practices in Algeria, this investigation was based on a qualitative analytical approach. Data is conducted through a semi-structured review of literature including both peer-reviewed publications and grey literature. Combining these data collection tools enabled the

researchers to bridge the gap between global frameworks and local realities and to foster more context-sensitive and ethically grounded implementation of ESP.

### **Literature Review**

To deepen this reflection and situate the argument within the broader scholarly field, the following literature review outlines the key strands of research shaping ESP in the Algerian context. It brings together debates on linguistic policy, Englishisation, decolonial theory, Islamic ethical perspectives, and global citizenship education, in order to highlight the conceptual and pedagogical gaps this paper seeks to address.

### **Standardisation and Localisation**

Beyond the Algerian context, ESP scholarship has long debated the tension between standardised, globally oriented course designs and locally responsive, context-specific pedagogies. International ESP models often prioritise disciplinary conventions, genre norms, and academic or professional gatekeeping functions, which can encourage a focus on correctness and efficiency over critical reflection and ethical positioning. At the same time, research in diverse settings has called for ESP to incorporate learners' prior linguistic repertoires, workplace practices, and local epistemologies so that English does not function solely as a vehicle of external authority (Jacob, 2020; Mignolo, 2009). Positioning Algeria within these broader debates highlights the need to treat ESP not only as a set of communicative skills but also as a situated practice that mediates global and local knowledge regimes. In other postcolonial and Muslim-majority contexts, similar tensions have been documented between imported ESP or EMI models and locally grounded epistemologies. For example, research from universities in the Middle East and South Asia describes how English-medium professional training can implicitly privilege Western case law, clinical guidelines, or business practices, while positioning local jurisprudence, community health practices, or Islamic commercial ethics as secondary or context-bound. Such patterns resonate with the Algerian situation, where colonial and postcolonial language hierarchies intersect with contemporary pressures to internationalise higher education. Reading these cases together underscores that the challenge is not unique to Algeria, but that Algerian ESP must still be theorised on its own terms, drawing on specific histories, linguistic ecologies, and ethical traditions.

### **Decoloniality, Knowledge, and ESP**

Western ESP frameworks often assume universality in communicative behaviour, ethical norms, and professional practices. In postcolonial contexts, such assumptions risk reinforcing epistemic hierarchies and marginalising indigenous knowledge systems (Jacob, 2020). Decolonial theorists advocate reclaiming local epistemologies and transforming pedagogical practices to challenge historical power structures (Ngũgĩ, 1986; Mignolo, 2009). Language education, in particular, has been identified as a critical site where epistemic hierarchies are either reproduced or contested, depending on whether curricula privilege global North knowledge systems or create space for diverse epistemologies and ways of knowing (Freire, 1970; Giroux, 1988).

### **Islamic Ethics and Professional Communication**

Islamic ethical principles, such as *niyyah* (intention), *amanah* (trust), *adl* (justice), and *haya'* (modesty), play a central role in Algerian professional life, as highlighted in Islamic educational and bioethical scholarship (Al-Attas, 1991; Chamsi-Pasha & Albar, 2013). Building on these insights, this paper argues that imported ESP materials rarely integrate these values, creating tensions for learners navigating foreign communicative norms and local ethical expectations (Yusuf & Bashir, 2024). Research in Islamic bioethics, business ethics, and professional communication demonstrates that these principles shape how professionals in Muslim-majority contexts evaluate the legitimacy and moral worth of communicative practices (Chamsi-Pasha & Albar, 2013). Integrating Islamic ethical frameworks into ESP therefore goes beyond cultural accommodation; it addresses fundamental questions about whose ethical systems are privileged in professional discourse and whose conception of responsible communication is validated in the classroom.

### **ESP, Intercultural Competence, and Global Citizenship**

Global citizenship education (GCED) emphasises intercultural competence, ethical responsibility, and critical awareness of global inequalities (Gaitán-Aguilar et al., 2024; Pownall et

al., 2024). Recent work in GCED has increasingly recognised language education as a key site for developing critical awareness of global inequalities, intercultural dialogue, and ethical responsibility. Studies show that when language curricula explicitly address power relations, colonial histories, and ethical dilemmas, students are better equipped to question dominant narratives and engage more reflexively with international discourses (Gaitán-Aguilar et al., 2024). However, much of this literature focuses on general English or EMI rather than ESP, and rarely considers Islamic ethical frameworks or postcolonial North African contexts. Bringing GCED into conversation with ESP in Algeria therefore extends GCED debates into specialised, professional communication and foregrounds the role of religious–ethical traditions in shaping global citizenship imaginaries. When culturally responsive, ESP can contribute to:

- ethical professional communication grounded in local and Islamic values,
- respect for cultural diversity and epistemological pluralism,
- critical engagement with global knowledge flows and power dynamics,
- responsible participation in international networks that recognises interdependence and justice.

These elements connect decolonial ESP directly to the emerging frameworks of global citizenship in higher education and align with the aspirations of SDG 4.7.

### **Previous Studies**

Building on the reviewed scholarship, this section critically analyses why Western ESP frameworks often fail to respond to Algeria's linguistic plurality and ethical-cultural foundations. The critique highlights structural assumptions embedded in imported models and their implications for postcolonial educational settings.

Western ESP materials often assume that professional behaviours and communicative norms are globally standard. In reality, professional interactions are shaped by local cultural values. For instance, Western medical communication textbooks often prioritise directness and autonomy, which may conflict with Algerian norms of family involvement and gender-sensitive interactions (Yusuf & Bashir, 2024).

As a concrete illustration, a widely used medical ESP role-play may ask a student-doctor to deliver a diagnosis directly to an individual patient, emphasising personal autonomy and explicit risk disclosure. Such a scenario assumes that the primary decision-making unit is the individual patient and that direct, unmitigated communication is always preferable. In many Algerian settings, however, family members play a central role in processing medical information, negotiating treatment choices, and protecting vulnerable relatives, while gender dynamics may shape who speaks, when, and how. If these relational configurations are absent from ESP tasks, learners are trained to perform a form of professionalism that does not fully reflect their future clinical realities and may even appear ethically insensitive in local terms. This mismatch between classroom communicative practices and workplace realities weakens learner engagement and creates what has been termed "pedagogical disconnect" (Khalili, 2025).

In Medical English, assumptions of cultural universality are especially visible in topics such as history-taking, physical examination, and breaking bad news. Standardised dialogues often presuppose relaxed gender mixing, eye contact, and direct questioning about intimate bodily functions without considering norms of modesty or the presence of same-gender chaperones. In Algerian clinical settings shaped by Islamic values, gender interactions, bodily exposure, and the tempo of disclosure are negotiated differently, with greater attention to *haya'* (modesty), family consultation, and the moral responsibility to protect patients from harm. If Medical English scenarios ignore these norms, learners may experience an implicit pressure to choose between performing "ideal" Anglophone professionalism and adhering to their own ethical and cultural commitments. A decolonial Medical ESP approach would instead treat these differences as central to task design, inviting critical comparison and context-sensitive adaptation.

Most imported ESP texts operate within secular ethical paradigms. For Algerian students, whose ethical reasoning frequently draws upon Islamic principles, this can create pedagogical disconnect (Chamsi-Pasha & Albar, 2013). Comparable tensions arise in business or management ESP courses that foreground assertive self-promotion, competitive negotiation, and profit-maximisation as

unquestioned professional virtues. From an Islamic ethical perspective, values such as amanah (trustworthiness), adl (justice), and ihsan (excellence and benevolence) are central to evaluating whether communicative practices are legitimate and praiseworthy. Classroom activities that encourage students to "win" negotiations at any cost, obscure information from partners, or downplay social impacts may therefore conflict with learners' ethical intuitions and with expectations in Algerian professional communities. Addressing these tensions explicitly within ESP materials would allow students to critically compare ethical frameworks rather than silently compartmentalising their values. This approach would strengthen rather than weaken their professional communication, by anchoring it in examined principles rather than unreflective imitation of foreign models.

In medical communication, secular frameworks often frame ethical dilemmas primarily in terms of individual autonomy and legal liability. By contrast, Islamic medical ethics emphasises intentions, accountability before Allah (God), communal welfare, and compassionate care as core evaluative criteria for clinical decisions and communication. Discussions about truth-telling, consent, or end-of-life care in Medical English courses can therefore become opportunities to explore how principles such as niyyah, amanah, adl, and rahma (mercy) shape what counts as an appropriate communicative response. Rather than treating Western bioethics as the neutral baseline, a decolonial Medical ESP curriculum would place Islamic and Western ethical frameworks in dialogue, enabling learners to articulate, defend, and refine contextually grounded professional stances.

Anglo-American case studies dominate ESP resources, establishing foreign practices as the default mode of professionalism (Jacob, 2020). This perpetuates epistemic dependence. Engineering, medical, and business case studies overwhelmingly draw from North American, British, or Western European contexts, implicitly positioning these as the standard or ideal reference point. Algerian or North African professional practices, by contrast, are either absent or presented as "local variations" of global norm; a framing that reproduces colonial hierarchies of knowledge.

As these structural and ethical tensions accumulate, they have significant implications for Algerian universities and professional training programmes. ESP is no longer a peripheral language add-on but a key mediator between global disciplinary norms and local professional cultures. When imported models are adopted without critical adaptation, they shape how students imagine legitimate knowledge, appropriate professional behaviour, and desirable futures. It is therefore crucial to examine the broader consequences of relying on Western ESP frameworks in a context marked by colonial linguistic legacies, Islamic ethical traditions, and ongoing Englishisation reforms.

Uncritical adoption of Western ESP may:

- marginalise Algerian epistemologies and professional expertise,
- weaken learner motivation by disconnecting ESP from lived professional realities,
- replace French linguistic dominance with English-centric hegemony,
- misalign ESP with real professional practice and ethical expectations.

These issues justify the need for a decolonial ESP model that reclaims epistemic authority and repositions Algerian knowledge as legitimate and central, rather than peripheral.

### **Analytical Procedures**

A qualitative analysis and comparative approach was used to analyse the data gathered from a semi-structured review of literature through first an inductive coding process aimed to identify recurring themes across literature on ESP, Englishisation, decoloniality, and GCED. These themes were subsequently organized using conceptual clustering allowing for the organisation and syntheses of the ideas related to linguistic plurality, cultural values, ethics, and knowledge production. Finally, thematic and interpretive analysis was conducted to develop principles for a decolonial ESP framework, and highlight how global ESP standards can be adopted to Algerian context.

In operational terms, the critical interpretive synthesis drew on a purposive corpus of scholarly and policy texts on language planning in Algeria, ESP and Englishisation in higher education, decolonial theory, Islamic ethics, and global citizenship education. Texts were selected for their conceptual relevance, recent, and influence within their respective fields, with particular attention to works that explicitly addressed Algerian higher education or comparable postcolonial Muslim-majority contexts. Through iterative reading, key constructs such as linguistic plurality, epistemic

hierarchies, ethical norms, and global citizenship were inductively coded and then clustered into broader thematic categories. These categories informed the formulation of the three main findings, which should be read not as empirical generalisations about all Algerian institutions, but as theoretically grounded patterns that warrant further investigation.

Rather than applying decolonial theory, Islamic ethics, and GCED as separate or competing frameworks, the analysis treated them as complementary lenses. Decolonial thought helped foreground questions of power, history, and epistemic injustice in ESP design. Islamic ethical scholarship illuminated how Algerian professional communication is normatively evaluated, beyond secular models of professionalism. GCED research, in turn, highlighted the potential of ESP to cultivate intercultural responsibility and critical global awareness. Bringing these strands together made it possible to conceptualise ESP as both a technical and an ethical–political project.

### **Scope and Setting**

The analysis focuses on Algerian higher education and emerging Englishisation policies affecting scientific and professional disciplines. While references to comparative contexts are included, the primary frame remains Algeria and its particular linguistic, historical, and ethical landscape.

### **Results**

The analytical synthesis generated several key findings, which are presented in the next section. These findings map the main areas of fragmentation and misalignment in current ESP practices while identifying core components for a decolonial, context-sensitive framework.

#### **Theme 1: Fragmentation of ESP Practices**

ESP provision in Algeria lacks institutional coherence, specialised teacher preparation, and locally produced materials (Mami, 2013; Mokhtari, 2025). Across universities and disciplines, ESP courses vary widely in aims, approaches, and quality. Some institutions offer ESP integrated into disciplinary programmes, while others treat it as a remedial language skill. Teacher training is inconsistent, with many ESP instructors lacking formal preparation in either ESP pedagogy or subject-matter knowledge. Most critically, reliance on imported materials means that Algerian learners engage with cases, scenarios, and ethical frameworks that do not reflect their professional realities.

#### **Theme 2: Ethical and Epistemic Mismatch**

Western ESP models may conflict with Algerian cultural norms and Islamic ethical foundations, producing pedagogical and professional tensions (Jacob, 2020; Yusuf & Bashir, 2024). Learners experience cognitive and emotional dissonance when classroom activities promote communicative practices that contradict their professional ethics or cultural expectations. This mismatch not only weakens engagement but also sends implicit messages about whose ways of knowing and communicating are valued in professional settings.

#### **Theme 3: Elements of a Context-Sensitive ESP Framework**

A decolonial ESP model should incorporate:

- linguistic plurality (Arabic, Tamazight, French, English) as resources rather than obstacles,
- Islamic ethical principles (niyyah, amanah, adl, haya') as normative anchors for professional communication,
- locally grounded case studies and materials that reflect Algerian professional contexts,
- teacher autonomy in adapting and contextualising content,
- learner participation in contextualisation and critical reflection,
- interdisciplinary collaboration between language specialists, subject experts, and ethical scholars,
- global citizenship competencies including intercultural sensitivity, critical awareness, and ethical global engagement.

Taken together, these elements point towards a principled framework rather than a set of isolated recommendations. Linguistic plurality and locally grounded materials ensure that learners' existing repertoires and professional realities are recognised, rather than treated as deficits to be overcome. Islamic ethical principles and global citizenship competencies provide normative orientation, asking not only whether students can perform disciplinary genres in English, but also whether they can do

so in ways that are responsible, just, and responsive to human dignity. Teacher autonomy, learner participation, and interdisciplinary collaboration function as enabling conditions, allowing this framework to be negotiated and adapted across institutions and disciplines rather than imposed as a rigid template. In this sense, a decolonial ESP model is best understood as an ongoing process of contextualisation and critical reflection rather than a fixed syllabus.

In fields such as medicine, this means designing ESP materials around Algerian clinical scenarios that reflect local patterns of gender interaction, family involvement, and Islamic bioethical reasoning, while still developing the communicative competencies needed to engage with international research, guidelines, and professional networks.

**Table 1.**

Summarises the core components of the proposed decolonial ESP framework and their practical implications for Algerian higher education.

Component	Description (what it means)	Practical implications for ESP teaching
Linguistic plurality	Recognising Arabic, Tamazight, French, and English as resources	Allow translanguaging, draw on students' prior languages and texts
Islamic ethical principles	Using niyyah, amanah, adl, haya' as normative anchors	Design tasks that explicitly discuss ethical dilemmas and values
Locally grounded materials	Cases and scenarios from Algerian professional contexts	Replace or adapt foreign case studies with Algerian-based examples
Teacher autonomy	Empowering teachers to adapt content and methods	Encourage syllabus adaptation, provide institutional support
Learner participation	Involving students in contextualisation and critical reflection	Use reflective journals, dialogue about tensions and local practices
Interdisciplinary collaboration	Working with subject experts and ethicists	Co-design materials with doctors, engineers, ethicists, etc.
Global citizenship competencies	Intercultural sensitivity, critical awareness, ethical engagement	Integrate GCED aims into ESP outcomes and assessment

**Table 1. Core components of a decolonial ESP framework in Algeria**

**Discussion**

The results invite further reflection on broader linguistic, pedagogical, and ethical implications. The discussion that follows connects the findings with national language policy debates and global citizenship frameworks, highlighting their significance for Algerian higher education.

**Revisiting Linguistic Hierarchies**

The findings align with research on linguistic inequality in Algerian higher education (Benrabah, 2007, 2014; Belmihoub, 2018; Dekhakhena, 2025). ESP can challenge or reproduce these hierarchies depending on pedagogical design. If ESP teaching uncritically privileges English and Anglo-American professional norms, it risks replacing French-centric hierarchies with English-centric ones. Conversely, if ESP is designed with awareness of Algeria's plurilingual resources and local expertise,

it can affirm linguistic and epistemological plurality while still developing internationally relevant competencies.

### **Implications for Pedagogy**

Persistent challenges, including needs analysis, material development, and teacher training, are intensified when foreign models ignore local cultural and ethical contexts (Meliani, 2001; Khalili, 2025; Mokhtari, 2025). Teacher empowerment and localised material development are therefore essential. This requires investing in ESP teacher networks, creating space for Algerian educators to author materials and share practices, and recognising teachers' expertise in contextualising content. When teachers are positioned as agents of decolonisation rather than implementers of imported curricula, their professional satisfaction and pedagogical innovation both increase.

### **Theoretical Contribution**

Integrating decolonial theory, Islamic ethics, and global citizenship frameworks creates a robust lens for reimagining ESP. This approach aligns with SDG 4.7 by supporting intercultural understanding and ethically grounded global engagement. It also advances decolonial scholarship by showing how ethical traditions can enrich pedagogical frameworks and how ESP can become a site for practising global citizenship rather than simply acquiring skills for participation in existing power structures.

### **Bridging Global ESP and Local Realities**

The findings point to the need to bridge global ESP frameworks with Algeria's sociolinguistic and cultural environment. International ESP models provide useful disciplinary structures and communicative conventions, but they often rest on Western epistemologies and professional norms. A more context-sensitive approach critically aligns global disciplinary expectations with Algerian cultural, linguistic, and ethical realities so that learners gain internationally relevant competencies without compromising local values, identity, or communicative practices. This stance avoids a simplistic choice between uncritical adoption of foreign models and isolationist rejection, and instead supports a negotiated, reflexive ESP practice, where global and local insights inform each other.

Medical English represents a particularly strategic domain for piloting such a decolonial, ethics-informed ESP approach. The high stakes of clinical communication, the visibility of Islamic medical ethics, and the rapid Englishisation of medical education create a fertile ground for experimenting with locally grounded case studies, role-plays, and reflective tasks. Insights from Medical ESP could then inform similar adaptations in other professional fields, demonstrating how decolonial principles can be operationalised without compromising disciplinary rigor or international intelligibility.

### **Ethics, Epistemic Justice, and Global Citizenship**

Reconsidering professional communication through an ethical lens further complicates conventional ESP perspectives. Islamic ethical principles such as *niyyah* (intention), *amanah* (trust), *adl* (justice), and *haya'* (modesty) shape how many Algerian professionals understand responsibility, authority, and interpersonal interaction. Integrating these principles into ESP is not merely symbolic; it is a pedagogical strategy for fostering responsible communication, integrity, and professional accountability while engaging critically with global norms. From a decolonial standpoint, this also raises questions of epistemic justice: when ESP teaching privileges foreign epistemologies, local knowledge and practice risk marginalisation. Incorporating locally grounded case studies, indigenous communicative practices, and culturally embedded professional scenarios transforms ESP into a space where Algerian expertise and ethical reasoning are validated and can participate more equitably in global knowledge production.

In this sense, ESP becomes directly linked to global citizenship education (GCED). Context-sensitive ESP can develop students' intercultural awareness, ethical sensitivity, and reflexivity, enabling them to navigate both local and global communicative norms in multilingual, cross-cultural professional environments. By connecting linguistic skills with ethical and intercultural competencies, ESP contributes to forming ethically grounded global citizens in line with the aspirations of SDG 4.7. When students understand both local and global communicative norms and the ethical traditions shaping professional practice, they are better prepared to engage in global professional networks without abandoning their own value systems or epistemologies.

### Policy and Structural Implications

These insights also have policy implications for Algerian higher education. Rather than limiting reform to top-down Englishisation, ministries and universities need long-term structural support for ESP: specialised teacher education, sustained research on ESP practices, interdisciplinary collaboration between language specialists and subject experts, and national repositories of ESP materials rooted in Algerian cultural and professional contexts. Such measures are essential for moving from fragmented, imported provision towards a holistic, decolonial ESP model. This model positions ESP as a transformative space where students develop both disciplinary expertise and interculturally informed, ethically grounded global citizenship.

For policymakers and university leaders, these arguments call for aligning Englishisation initiatives with broader equity and citizenship goals rather than treating ESP as a purely technical instrument of international competitiveness. This could involve funding national ESP research networks, incentivising collaborative material development across institutions, and recognising ESP teachers' expertise in curriculum decision-making. For curriculum designers and teacher educators, the proposed framework suggests the value of integrating modules on decoloniality, Islamic ethics, and GCED into ESP teacher preparation, so that future practitioners are equipped to navigate ethical and epistemic tensions in the classroom.

### Conclusion

Decolonising ESP in Algeria requires rethinking the relationship between language, identity, ethics, and global participation. Without contextual adaptation, Algeria's shift to English risks reproducing colonial patterns of dependency. A context-sensitive framework must integrate linguistic plurality, Islamic ethical grounding, and local professional cultures.

Such a model positions ESP as:

- a means of affirming Algerian identity and linguistic resources,
- a tool for resisting epistemic
- challenging the assumption that Western models can be universally applied.

In closing, this paper argues that ESP in Algerian higher education is not merely a pedagogical issue but a question of educational sovereignty, social justice, and ethical responsibility. How Algeria designs and implements ESP will shape whether the next generation of professionals, doctors, engineers, managers, academics, engage with the world as confident agents of their own knowledge systems or as perpetual consumers of external expertise. By embracing decolonial principles, integrating Islamic ethics, and anchoring ESP in global citizenship frameworks, Algeria can chart a path towards an ESP model that serves both international participation and local empowerment.

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