# *Teaching Latin American Literature in the Algerian EFL University: Toward a Critical Intercultural and Decolonial Literary Pedagogy*

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**Abstract:**

This article examines the theoretical and pedagogical significance of teaching Latin American literature in Algerian university EFL programs. In many English departments, literary instruction remains largely shaped by Anglo-American canonical traditions, teacher-centered practices, and assessment models that privilege historical information and textual summary over interpretive, intercultural, and symbolic engagement. This article argues that the inclusion of Latin American literature in the Algerian EFL university offers a valuable opportunity to rethink literary pedagogy beyond canonical centrality and linguistic instrumentalism. Drawing on reception theory, reader-response criticism, intercultural competence, symbolic competence, postcolonial theory, and conceptual metaphor studies, the article proposes a critical framework for approaching culturally distant literary texts in Algerian classrooms. It contends that Latin American literature is pedagogically productive because it stages complex questions of colonial memory, cultural hybridity, authoritarian violence, resistance, spirituality, myth, and historical imagination. For Algerian learners, such literature opens a space of South-to-South interpretation in which cultural difference and postcolonial resonance coexist. Rather than treating cultural distance as an obstacle, the article conceptualizes it as a productive site for interpretive agency, metaphorical literacy, and decolonial awareness. The article

concludes by proposing a model of Mediated Transcultural Literary Pedagogy adapted to the Algerian EFL university context.

**Keywords** Latin American literature; Algerian EFL; literary pedagogy; reception theory; intercultural competence; postcolonial theory; decolonial curriculum; conceptual metaphor

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## 1. Introduction

The teaching of literature in English as a Foreign Language programs occupies a complex and often unstable position. Literature is frequently valued as a prestigious component of English studies, yet its pedagogical function is often reduced to linguistic support, cultural illustration, or examination content. In many university contexts, students are expected to read literary texts not primarily as open aesthetic and interpretive structures, but as objects of historical explanation, thematic summary, and academic reproduction. This situation is particularly visible in contexts where English literature has been institutionalized through inherited canonical models.

In the Algerian university, the teaching of literature in English has historically been linked to British and American literary traditions. These traditions remain important and should not be dismissed. However, their dominance often produces a narrow literary geography in which Anglophone centers occupy the position of norm, while other literary traditions are treated as secondary, supplementary, or peripheral. Such curricular organization shapes not only what students read, but also how they imagine literature, culture, language, and intellectual authority.

This article argues that Latin American literature offers an important theoretical and pedagogical intervention within Algerian EFL literary education. Its value does not lie simply in adding new authors to an existing syllabus. Rather, Latin American literature has the potential to reorient the very logic of literary pedagogy. It introduces students to literary worlds shaped by colonial histories, cultural mixture, authoritarian regimes, social inequality, indigenous memory, religious syncretism, oral tradition, political resistance, and alternative modes of reality. These features make Latin American texts both challenging and productive for Algerian EFL learners.

The Algerian context is particularly relevant because it is itself marked by colonial memory, linguistic plurality, cultural negotiation, and a complex relationship with foreign languages. Algerian students approach English literature through Arabic, Tamazight, French, and English repertoires, as well as through historical experiences shaped by colonialism, nationalism, Islam, postcolonial identity formation, and global cultural flows. Their encounter with Latin American literature therefore cannot be understood as a neutral act of reading. It is a situated, intercultural, and historically mediated encounter.

The central argument of this article is that teaching Latin American literature in Algerian EFL programs requires a shift from transmissive literary instruction to mediated transcultural literary pedagogy. This means that students should not merely receive information about Latin American texts. They should be guided to interpret them through context, comparison, symbolic analysis, metaphor awareness, and critical reflection. The aim is not to simplify difficult literature, but to make difficulty pedagogically meaningful.

This article is theoretical and conceptual rather than empirical. It does not present classroom data, participants, questionnaires, or findings. Instead, it develops a critical framework for understanding why and how Latin American literature can be integrated into Algerian EFL literary education. The article draws on reception theory, reader-response criticism, intercultural competence, symbolic competence, postcolonial theory, and conceptual metaphor studies. These frameworks allow us to understand literary reading as an active process of negotiation between text, reader, language, culture, and history.

The article proceeds as follows. First, it situates literature teaching within the Algerian EFL university context. Second, it discusses the problem of Anglo-American canonical centrality in EFL literary education. Third, it presents the theoretical framework. Fourth, it examines Latin American literature as a pedagogical and intercultural archive. Fifth, it analyzes the major challenges that such literature may present in Algerian classrooms. Finally, it proposes a model of Mediated Transcultural Literary Pedagogy adapted to Algerian EFL higher education.

## 2. Literature in the Algerian EFL University: Institutional and Pedagogical Context

The Algerian university is a multilingual and postcolonial institution. Arabic occupies an official and symbolic position linked to national identity, Islam, and post-independence Arabization. Tamazight represents an essential dimension of Algeria's indigenous linguistic and cultural heritage. French remains deeply present in administration, higher education, science, medicine, and everyday linguistic practice. English, meanwhile, has increasingly gained importance as a language of globalization, academic mobility, technology, commerce, and international communication.

Within this multilingual ecology, English departments occupy a specific position. They are not merely spaces for foreign language acquisition; they are also spaces where students encounter new literary, cultural, and epistemological traditions. English studies in Algeria often include modules in British literature, American literature, civilization, linguistics, didactics, translation, and research methodology. Literature remains a major component of the degree, but its teaching is frequently shaped by institutional constraints, large class sizes, examination pressure, limited classroom time, and uneven student proficiency.

In many Algerian EFL classrooms, literature teaching continues to rely heavily on lectures, historical background, author biographies, plot summaries, thematic explanations, and teacher-led interpretation. These practices are not without value. Historical and cultural knowledge can support understanding, especially when students encounter unfamiliar texts. However, when such methods dominate, literature risks becoming a fixed object of knowledge rather than a dynamic space of interpretation. Students may learn about literature without learning how to read literature critically.

This distinction is crucial. Reading about literature often involves receiving information: dates, movements, authors, summaries, and critical labels. Reading literature involves interpretive engagement: ambiguity, response, inference, symbolism, affect, comparison, and critical positioning. A strong literary education requires both, but the second dimension is often underdeveloped in EFL contexts.

The Algerian EFL classroom also faces linguistic challenges. Many students read literary texts in English while still developing advanced proficiency. Literary language may contain archaic vocabulary, complex syntax, idioms, irony, metaphor, intertextual references, and culturally specific symbols. These features increase cognitive load. As a result, students may depend heavily on teacher explanation, translation, online summaries, or simplified interpretations.

This situation has important consequences for the teaching of culturally distant literature. If students already struggle with canonical British or American texts, teachers may assume that Latin American literature is too difficult or too unfamiliar. Yet this assumption deserves to be questioned. Difficulty is not necessarily a reason for exclusion. In higher education, difficulty can be pedagogically productive if it is properly mediated. The real issue is not whether Latin American literature is difficult, but how Algerian EFL classrooms can be prepared to teach it meaningfully.

## 3. The Problem of Canonical Centrality in EFL Literary Education

The literary canon is not simply a list of important texts. It is a structure of cultural authority. It determines which works are repeatedly taught, cited, examined, translated, and legitimized. In EFL departments, the canon often operates through British and American literary traditions. Shakespeare, Milton, Austen, Dickens, the Romantics, modernist poetry, American realism, and twentieth-century American fiction frequently occupy central positions.

These texts are undeniably important. The problem is not their presence, but their dominance. When they become the primary or exclusive representation of literature in English studies, students may internalize the idea that literary value is geographically and culturally centered in Britain and the United States. This creates a narrow understanding of literature and reduces the global possibilities of English as a medium of literary encounter.

The dominance of Anglo-American literature in EFL programs also reflects deeper epistemological hierarchies. English is often taught through the cultural authority of native-speaker centers. Literature becomes attached to these centers, while other traditions appear peripheral. This is problematic in a world where

English functions not only as a national language but also as a global, transnational, and postcolonial medium.

Introducing Latin American literature into Algerian EFL programs challenges this hierarchy. Latin American texts may be read in English translation, taught in English, discussed through English, and connected to broader debates in world literature, comparative literature, postcolonial studies, and intercultural pedagogy. Their inclusion expands the literary map available to students. It also challenges the assumption that English literature education must revolve primarily around Anglophone national traditions.

However, curricular diversification must not be superficial. Adding Latin American texts without changing pedagogical practice would only produce decorative inclusion. The deeper issue is how these texts are framed, mediated, and interpreted. If they are presented as exotic, strange, or culturally distant curiosities, their critical potential is weakened. If they are approached as complex literary works shaped by historical, political, and symbolic systems, they can transform students' understanding of literature and culture.

For Algerian students, Latin American literature offers a particularly meaningful alternative because it allows comparative postcolonial thinking. Algeria and Latin America are not the same, and they should not be artificially equated. Yet both have been shaped by colonial histories, struggles over land and identity, cultural hybridity, and debates about language, memory, and modernity. These resonances can make Latin American literature intellectually accessible even when its cultural references are unfamiliar.

## 4. Theoretical Framework

### 4.1 Reception Theory and the Situated Reader

Reception theory provides a central foundation for understanding how Algerian EFL learners may engage with Latin American literature. Hans Robert Jauss argues that readers approach texts through a "horizon of expectations," shaped by previous literary experiences, cultural norms, historical knowledge, and interpretive habits. Meaning is not simply contained in the text; it emerges through the encounter between textual structures and readerly expectations.

This perspective is especially relevant in the EFL classroom. Algerian students do not read Latin American texts as abstract or universal readers. They read from situated positions. Their interpretations are shaped by their linguistic backgrounds, educational experiences, religious frameworks, national history, and previous exposure to literary forms. Their reading of a Latin American text may therefore differ from that of a native Spanish-speaking reader, a North American reader, or a European scholar. Such difference should not automatically be considered error. It can be a source of interpretive insight.

Wolfgang Iser further emphasizes the active role of the reader in completing the literary work. Texts contain gaps, indeterminacies, and implicit structures that require readerly participation. This is important for literary pedagogy because it shifts attention away from the idea of one fixed meaning. Students must learn that interpretation is not passive reception. It is an active process of constructing meaning from textual cues, cultural knowledge, emotional response, and critical reasoning.

In the Algerian classroom, reception theory can help teachers understand students' difficulties not as simple failures of comprehension, but as moments where horizons of expectation encounter unfamiliar textual worlds. For example, students may struggle with magical realism because it violates expectations of realistic narrative logic. They may struggle with religious syncretism because it differs from Islamic monotheistic frameworks. They may struggle with nonlinear temporality because they expect chronological narrative development. These difficulties are not merely obstacles; they are entry points into deeper literary interpretation.

### 4.2 Reader-Response Theory and Literary Transaction

Reader-response theory complements reception theory by emphasizing the personal, affective, and experiential dimensions of reading. Louise Rosenblatt's transactional theory is particularly useful for EFL pedagogy. Rosenblatt argues that meaning arises from the transaction between reader and text. The reader brings memories, emotions, assumptions, and prior knowledge to the reading process, while the text provides linguistic and formal structures that guide response.

This approach is important because many EFL literature classrooms privilege "correct" interpretation over reader engagement. Students may wait for the teacher to explain the meaning of a poem or novel rather than developing their own interpretive position. Such dependence limits literary competence. A reader-response approach encourages students to begin with their reactions, questions, confusions, and associations, then refine these responses through textual evidence and critical discussion.

In teaching Latin American literature, this is essential. Students may initially experience confusion, surprise, resistance, or fascination. Instead of suppressing these responses, teachers can use them as the starting point for interpretation. For example, if students find magical events strange, the teacher can ask what expectations of reality are being challenged. If students feel discomfort with unfamiliar spiritual practices, the teacher can guide them toward historical and cultural analysis rather than immediate judgment. If students recognize parallels between colonial violence in Latin America and Algeria, this recognition can become a basis for comparative reflection.

Stanley Fish's concept of interpretive communities is also relevant. Students do not interpret texts in isolation. They interpret within classroom norms, institutional expectations, examination systems, and cultural assumptions about literature. If the classroom community rewards memorization and repetition, students will read accordingly. If it rewards questioning, comparison, and textual justification, students can develop stronger interpretive agency.

### 4.3 Intercultural and Symbolic Competence

The teaching of Latin American literature in Algeria cannot be reduced to linguistic comprehension. It necessarily involves intercultural interpretation. Michael Byram's model of intercultural communicative competence provides a useful framework. It emphasizes attitudes of openness, knowledge of social groups and cultural practices, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness.

However, literary texts require more than intercultural information. They require symbolic competence. Claire Kramsch argues that language learners must understand not only what words mean, but how language operates symbolically

within cultural and historical systems. Symbolic competence involves sensitivity to ambiguity, metaphor, voice, power, memory, and representation.

This distinction is crucial. An Algerian student reading a Latin American novel does not only need to know historical facts about colonization or dictatorship. The student must also understand how the text transforms history into narrative, how symbols encode trauma, how silence may indicate repression, how magical events may express collective memory, and how metaphors organize cultural meaning.

Literature is therefore an ideal space for developing symbolic competence. Unlike functional language tasks, literary texts expose learners to density, indirection, irony, and layered meaning. They require students to interpret beyond surface communication. In this sense, teaching Latin American literature can help Algerian EFL learners move from language competence to symbolic literacy.

### 4.4 Postcolonial Theory and Decolonial Literary Pedagogy

Postcolonial theory offers another essential framework. Edward Said's critique of Orientalism shows that literature and knowledge are connected to power. Representations of cultures are never innocent; they are shaped by historical relations of domination, classification, and authority. Homi Bhabha's concepts of hybridity and the Third Space further challenge fixed ideas of culture, identity, and tradition. Gayatri Spivak's work raises important questions about voice, subalternity, and epistemic violence.

These theoretical perspectives are useful for rethinking EFL literary education. If Algerian students only encounter literature through Anglo-American canonical frameworks, they may inherit a literary worldview structured by metropolitan authority. A decolonial approach does not mean rejecting British or American literature. It means questioning the assumption that these literatures naturally occupy the center while others remain marginal.

Latin American literature is highly relevant to such a project because it emerges from histories of conquest, coloniality, racial mixture, indigenous survival, cultural violence, and political resistance. It allows students to think about literature as a space where history is contested, not merely represented. It also

allows Algerian readers to engage in South-to-South interpretation. This means reading across postcolonial contexts without passing through the authority of European or North American centers as the only interpretive reference.

A decolonial literary pedagogy in the Algerian university should therefore aim to diversify the curriculum, challenge canonical hierarchy, and develop students' ability to read literature as a form of cultural knowledge and historical critique.

### 4.5 Conceptual Metaphor and Symbolic Reading

Conceptual metaphor theory adds an important cognitive dimension to this framework. George Lakoff and Mark Johnson argue that metaphor is not merely a decorative feature of language. It structures thought itself. People understand abstract ideas through embodied and culturally shaped metaphorical systems. Later work in applied linguistics has shown that metaphor awareness can support language learning, vocabulary development, and interpretive competence.

This is highly relevant to literary education. Latin American literature often relies on dense metaphorical structures: land as memory, house as nation, ghosts as historical trauma, illness as political decay, silence as oppression, journey as exile, and nature as collective force. If students read these metaphors literally or treat them as isolated figures of speech, they miss the deeper symbolic organization of the text.

Teaching metaphor awareness can help Algerian EFL students recognize how literary meaning is built. It can also help them compare metaphorical systems across cultures. For example, students may explore how land functions symbolically in Latin American literature and how land functions in Algerian anti-colonial memory. They may examine how ghosts represent unresolved history in a novel and compare this with other cultural forms of memory. Such activities connect language, cognition, culture, and literature.

## 5. Latin American Literature as a Pedagogical and Intercultural Archive

### 5.1 Cultural Matrices and Narrative Strategies

Latin American literature is not a homogeneous body of writing. It includes diverse nations, languages, histories, ethnic formations, and aesthetic traditions.

Yet several recurring concerns make it especially valuable for intercultural literary pedagogy: colonial history, cultural hybridity, political violence, memory, social inequality, spirituality, myth, and resistance.

Writers such as Gabriel García Márquez, Isabel Allende, Pablo Neruda, Alejo Carpentier, Carlos Fuentes, and others have explored the relationship between history and imagination in ways that challenge conventional realism. Their works often refuse simple divisions between fact and fiction, memory and myth, individual and collective experience. This literary complexity can help students understand that literature is not merely a mirror of reality; it is a mode of reimagining reality.

For Algerian EFL learners, Latin American literature offers an unfamiliar yet resonant archive. Its references may be culturally distant, but its questions are not entirely foreign: What does colonialism do to memory? How do oppressed communities narrate themselves? How does violence enter family history? How does language carry power? How do people preserve identity under domination? These questions can speak powerfully to Algerian historical consciousness.

### 5.2 Magical Realism and Alternative Modes of Reality

Magical realism is one of the most important literary modes associated with Latin American fiction. However, it is often misunderstood as fantasy or exotic imagination. In fact, magical realism frequently challenges Western rationalist assumptions by presenting the marvelous as part of social and historical reality. It does not escape history; it reconfigures how history can be narrated.

In the EFL classroom, magical realism can be pedagogically powerful because it unsettles students' expectations. Learners trained to read realist fiction may ask whether an event is "real" or "imaginary." The teacher's task is to move beyond this binary and ask what the magical element does in the text. Does it express collective trauma? Does it represent cultural memory? Does it challenge official history? Does it reveal the limits of rational explanation?

This is particularly useful in the Algerian university because many students come from cultural contexts where oral storytelling, spiritual symbolism, religious

imagination, and collective memory remain meaningful. Magical realism may therefore create both distance and familiarity. It is unfamiliar as a literary mode but not entirely alien as a way of imagining reality beyond strict materialism.

### 5.3 Memory, Violence, Resistance, and Historical Consciousness

Latin American literature frequently confronts histories of violence: conquest, dictatorship, forced disappearance, civil conflict, class oppression, and cultural erasure. These themes require careful pedagogical mediation. They should not be presented as distant suffering or exotic tragedy. Instead, they should be connected to broader questions of how literature narrates historical wounds.

For Algerian students, such themes may resonate with national memories of colonial violence and liberation struggle. Again, the aim is not to claim that Algeria and Latin America share the same history. The aim is to develop comparative consciousness. Students can examine how different societies represent trauma, resistance, memory, and identity through literary form.

This comparative work can deepen literary understanding. It can also develop critical citizenship. Students learn that literature is not isolated from history. It participates in struggles over memory, justice, representation, and voice.

### 5.4 South-to-South Literary Resonances

The concept of South-to-South literary resonance is central to this article. In many EFL contexts, literary knowledge flows from the Global North to the Global South. Students in Algeria often study British and American texts as central models. Latin American literature disrupts this pattern. It allows students in one postcolonial context to engage with another postcolonial literary world.

This does not mean that all Global South experiences are identical. Such simplification would be intellectually weak. South-to-South reading must preserve difference. However, it can also reveal shared structures: colonial disruption, cultural hybridity, linguistic conflict, social inequality, authoritarian power, and the search for identity after domination.

This kind of reading can help Algerian students see themselves not as passive receivers of Western literary knowledge, but as active interpreters in a

broader global conversation.

## 6. Pedagogical Challenges in the Algerian University Classroom

### 6.1 Linguistic Density

The first challenge is linguistic. Latin American literary texts, whether read in English translation or through English critical discussion, can be difficult for EFL learners. They may contain complex syntax, unfamiliar imagery, dense description, symbolic repetition, and culturally specific vocabulary. Students may struggle with narrative shifts, long sentences, metaphorical language, and implicit meanings.

In Algerian classrooms, where student proficiency may vary significantly, this can create frustration. If the text feels linguistically inaccessible, students may withdraw from interpretation. Therefore, teachers must provide linguistic scaffolding without reducing the literary text to a simplified paraphrase. Glossaries, guided reading questions, selected excerpts, vocabulary mapping, and collaborative annotation can help students enter the text while preserving its complexity.

### 6.2 Cultural Distance

Cultural distance is another major challenge. Students may lack knowledge of Latin American history, geography, indigenous cultures, Catholicism, syncretic religious practices, colonial caste systems, dictatorships, or revolutionary movements. Without this background, they may misread or underread key elements.

However, cultural distance should not be treated only as a problem. It can become a productive source of inquiry. Teachers can ask students to identify what feels unfamiliar and why. They can guide students to compare cultural assumptions without judging them prematurely. The goal is not to eliminate distance but to transform it into critical reflection.

### 6.3 Symbolic and Metaphorical Opacity

Latin American literature often relies on symbolic density. A house may represent family history, national memory, or class structure. A ghost may represent unresolved violence. A journey may represent exile or historical transition. A landscape may become a metaphor for collective identity.

Students who are not trained in symbolic reading may interpret these elements literally. This is why metaphor awareness and symbolic scaffolding are necessary. Teachers should make metaphor visible as a structure of thought, not merely as a decorative figure. Students should learn to ask: What does this image repeat? What abstract concept does it organize? What cultural assumptions does it activate? How does it connect to the text's larger historical concerns?

### 6.4 Teacher-Centered Literary Traditions

Another challenge concerns pedagogy itself. In many classrooms, literature is taught through teacher explanation. Students listen, take notes, memorize, and reproduce. This model may be efficient for transmitting information, but it is weak for developing interpretive agency.

Latin American literature demands a more dialogic approach. Students need space to ask questions, propose readings, compare interpretations, and revise their assumptions. The teacher remains important, but not as the sole producer of meaning. The teacher becomes a mediator of reading.

### 6.5 Assessment and Canonical Reproduction

Assessment practices also shape reading habits. If exams reward summary, biography, historical background, and fixed themes, students will read accordingly. If assessments reward interpretation, textual evidence, comparison, and critical reflection, students will develop stronger literary competence.

Therefore, teaching Latin American literature requires assessment reform. Tasks may include reflective journals, metaphor analysis, comparative essays, oral presentations, group projects, and close reading assignments. These forms of assessment encourage students to become active readers rather than passive recipients.

## 7. Toward a Model of Mediated Transcultural Literary Pedagogy

This article proposes a model called **Mediated Transcultural Literary Pedagogy**. The model is designed for Algerian EFL university contexts and aims to support the teaching of culturally distant literary texts without simplifying or exoticizing them.

### 7.1 Contextual Framing

The first principle is contextual framing. Students need historical, cultural, and political background before reading. However, context should not become a long lecture disconnected from the text. It should be selective and functional. Teachers should provide the background necessary to understand the literary problem at hand.

For example, before teaching a text involving dictatorship, students need basic knowledge of political repression in Latin America. Before reading magical realism, they need to understand its relationship to history, myth, and cultural perception. Before reading poetry about land and people, they need some sense of colonial extraction, indigenous presence, and national memory.

### 7.2 Readerly Transaction

The second principle is readerly transaction. Students' responses matter. Their confusion, surprise, discomfort, identification, and resistance are not distractions from interpretation. They are part of the reading process.

Teachers can begin with questions such as:

- What confused you in this passage?
- Which image stayed in your mind?
- What did you find difficult to accept?
- What did this text remind you of?
- Where do you see distance between your world and the world of the text?

These responses can then be developed into more rigorous analysis through textual evidence and theoretical concepts.

### 7.3 Comparative Postcolonial Mediation

The third principle is comparative postcolonial mediation. Teachers should help students compare Algerian and Latin American historical experiences carefully. The comparison should avoid simplistic equivalence. It should focus on both resonance and difference.

Possible comparative themes include:

- colonial memory,
- land and dispossession,
- language and power,
- religion and cultural identity,
- revolution and resistance,
- family as historical archive,
- violence and silence,
- exile and belonging.

Such comparison can make Latin American literature meaningful without reducing it to Algerian experience.

### 7.4 Metaphor Awareness

The fourth principle is metaphor awareness. Teachers should explicitly teach students how to recognize and analyze metaphorical patterns. This includes identifying repeated images, symbolic structures, and conceptual mappings.

For example:

- land as mother,
- house as nation,
- ghost as memory,
- journey as exile,
- silence as oppression,
- illness as political decay,
- light as revelation,
- darkness as historical erasure.

This approach helps students move from surface comprehension to symbolic interpretation.

### 7.5 Multimodal Literary Support

The fifth principle is multimodal support. Latin American literature can be supported through maps, timelines, images, music, film excerpts, interviews, documentaries, and digital annotation. Multimodal resources are not replacements for reading. They are bridges into reading.

For Algerian EFL students, such resources can reduce cultural distance and provide visual or auditory entry points into unfamiliar worlds. For example, music related to resistance movements, images of Latin American landscapes, or short historical videos can help students understand the cultural atmosphere of a text.

### 7.6 Interpretive Plurality with Textual Rigor

The final principle is interpretive plurality with textual rigor. Students should be encouraged to offer multiple readings, but not all readings should be accepted without evidence. A strong literary classroom balances openness and discipline. Students must learn to support interpretations with textual details, context, and conceptual clarity.

This is essential for doctoral-level literary pedagogy. The goal is not free opinion. The goal is responsible interpretation.

## 8. Implications for Algerian EFL Curriculum Design

The inclusion of Latin American literature in Algerian EFL programs has several curricular implications.

First, literary syllabi should move beyond exclusive dependence on British and American texts. This does not mean removing these traditions, but situating them within a broader global literary field. Students should encounter Anglophone, postcolonial, translated, African, Caribbean, Asian, and Latin American texts.

Second, Latin American literature should not be placed as a minor optional unit at the end of a course. It should be integrated meaningfully into modules on modern fiction, comparative literature, postcolonial studies, world literature, literary theory, or intercultural studies.

Third, teacher training is necessary. Many instructors may not feel prepared to teach Latin American texts because they were trained primarily in British or American literature. Professional development should therefore include world literature pedagogy, intercultural mediation, postcolonial theory, and metaphor analysis.

Fourth, assessment should be redesigned. Students should be evaluated not only on content knowledge but also on interpretive competence, comparative thinking, symbolic reading, and critical reflection.

Fifth, curriculum designers should recognize the multilingual reality of Algerian learners. Students' Arabic, Tamazight, French, and English repertoires can become resources for interpretation. Translation, comparison, and multilingual reflection can support deeper literary understanding.

Finally, the inclusion of Latin American literature can support broader decolonial goals. It can help students understand that English is not only a language of Anglo-American culture. It can also be a medium through which diverse world literatures, histories, and struggles are studied and interpreted.

## 9. Conclusion

Teaching Latin American literature in the Algerian EFL university is not simply a matter of curricular diversification. It is a critical pedagogical opportunity. It allows students to encounter literary worlds shaped by colonial memory, cultural hybridity, political violence, resistance, myth, and symbolic complexity. It also allows Algerian classrooms to move beyond the narrow dominance of Anglo-American literary centrality.

This article has argued that Latin American literature should be approached through a mediated transcultural pedagogy. Such pedagogy combines contextual framing, reader-response, intercultural reflection, postcolonial comparison, metaphor awareness, multimodal support, and rigorous interpretation. It treats students not as passive receivers of literary knowledge, but as situated readers capable of constructing meaning across cultural and linguistic borders.

The Algerian university is an especially meaningful context for this project. Its multilingual and postcolonial character makes it a fertile space for rethinking

literature teaching. Algerian students can approach Latin American texts not from a position of cultural emptiness, but from rich historical and symbolic backgrounds of their own. Their readings may generate unexpected resonances, productive tensions, and critical insights.

Ultimately, the value of Latin American literature in Algerian EFL education lies in its capacity to transform the act of reading. It invites students to read beyond the familiar, beyond the canon, beyond linguistic utility, and beyond passive reception. It teaches them that literature is not only a body of texts, but a way of thinking across worlds.

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