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Foreword

Welcome to this issue of **Al Ādab wa Llughat** journal (AWL) .After having succeeded to publish on Asjp platform twenty volumes, the motivation to continue has been irresistible.Indeed, the first issue of the twenty-first volume (V21,N°1) appears to be varied and enriching.

This collection brings together five peer-reviewed articles revolving around didactics, literary criticism and history. The first article, *Exploring EFL Students' Perceptions of E-portfolios in the Speaking Classroom: A Critical Review of Three Empirical Studies*, composed by BERDJANE Anfel, BOUCHERIFI Imene and Dr. BOUCHAMA-SARI AHMED Anissa Fizya aims to investigate the effects of using electronic speaking portfolios in EFL classrooms by reviewing three empirical studies conducted in three different countries. The primary objective is to assess the impact of these portfolios on learners' speaking proficiency, while also examining the pedagogical advantages and contextual challenges identified in these studies. The findings highlight a reduction in speaking anxiety, a constructive feedback opportunities and an increase in learner motivation and autonomy. However, variations in assessment frameworks, technological platforms, and perceptions of authenticity across the studies indicate that the implementation of these portfolios should be tailored to specific educational contexts. Overall, this research provides actionable recommendations for EFL educators and curriculum developers, advocating for the thoughtful integration of electronic portfolios as a dynamic tool to improve speaking skills.

Alternatively, MAHSAS Ramzy Islem, KHELOUI Fayçal Mahieddine and KATER Meriem 's *The Impact of Foreign Language Anxiety on University EFL Learners' Metacognitive Regulation: A Literature Review Study* aims to investigate the effects of *Foreign Language Anxiety (FLA)* on the metacognitive regulation of university EFL learners by comparatively analysing empirical research conducted across different countries and examining the role of anxiety across various linguistic skills through the lens of Attentional Control Theory and the three-stage model of learning. The findings of this paper indicate that the effect of FLA is not consistent but rather varies according to the context. On the one hand, within productive skills, such as speaking, anxiety has been shown to cause a "cognitive blockage" that interferes with the access to mental resources. On the other hand, in receptive skills such as listening and reading, anxiety may act as a trigger for using compensatory strategies. Crucially, the analysis acknowledges a shift in quality over quantity, as high-anxiety learners are frequently shown to resort to lower-level support strategies, which may reflect a failure in functions like inhibition and shifting functions of attentional control. Based on the findings, several pedagogical implications are developed in the last section of the paper.

The third article moves to another area of research, that of the experience of interculturality lived by Chinese teachers in the Arab world. *Cultural Adaptation in International Education: A Case Study of Chinese Teachers in the Arab World* by JIAO Fan and MA Pengcheng stresses the fact that the gap between cultures makes intercultural adaptation hard and causes a cultural adjustment disorder. This study reveals intercultural barriers of Chinese teachers in the Arab world and offered adaptive strategies. By qualitative research and first-hand data analysis, five topics under intercultural barriers were summed up : tropical desert climate, daily life challenges, conflicts between educational concepts, Arab-Islamic socioculture, and re-entry adaptation. The study suggests some counter-measures to intercultural barriers such as the social support that should be provided by local administrators in Arab countries for Chinese teachers, and Arab-targeted training scheme, covering stages of pre-service, in-service as well as post-service, that should be designed by Colleges in China and reasonable preparations that should be taken in charge by the Chinese teachers exemplified in gaining knowledge about Arab culture and conditions before departure.

HADDI Ibtissem's *Folklore as a Tool of Resistance in The God of Small Things* encompasses the role of folklore as a form of cultural memory and resistance in post-colonial literature through a close reading of Arundhati Roy's *The God of Small Things*. The study explores how folklore, through myths, rituals, oral traditions, and traditional practices, functions as a means of preserving cultural identity and challenging colonial domination. Based on post-colonial theory and on academic perspectives that present folklore as both a cultural archive and a symbolic tool of resistance, the analysis reveals that themes of caste oppression, social injustice, and cultural fragmentation are intertwined with folklore and proves that Roy employs a fragmentary narrative form and cultural references to reflect resistance against dominant ideologies. The study concludes that folklore is a dynamic force that preserves collective memory and expresses resistance within a post-colonial society.

The last article expresses a form of newness in this journal as it is in Chinese and somehow reflects the great endeavours furnished by the Faculty of Foreign Languages of the university of Algiers 2 which inaugurated its Department of Chinese two years ago. ZENATI Jamel and ZENATI Kais' *从儒家德性到民族公民身份 (From Confucian Moral Cultivation to National Citizenship: Reconfiguring the Civic Subject in Liang Qichao's Xinmin shuo)* examines the construction of citizenship in Liang Qichao's *Xinmin shuo*, written between 1902 and 1906 amid the late Qing crisis, Japanese exile, and the accelerated circulation of modern political concepts. It argues that Liang neither mechanically imported European liberalism nor merely updated classical Confucianism. Instead, he produced a hybrid political semantics of *xinmin*, *guomin*, *qun*, *gongde*, *ziyou* and *yiwu*. Based on a historical-conceptual analysis of the treatise's central chapters, the study shows that freedom is initially acknowledged as a capacity for autonomy, rights and self-determination, but is subsequently reinscribed within a normative economy of duty, cohesion and national salvation. Liang's citizenship is therefore a citizenship of moral transformation: it produces a subject who must cultivate the self in order to become an agent of collective political life. The article finally highlights the constitutive tension of this model, which emancipates the individual from imperial subjecthood while subordinating individual freedom to national energy and civic discipline.

Dr. Fatima Azzoug