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Investigating EFL Students Appreciation of Culture Conceptualization
through Cross-Linguistic Morpho-Phonological Analysis Perspective and its
Impact on their Cultural Awareness

**A Dissertation Submitted in Partial Fulfillment of the Requirements for Master's
Degree in Didactics of English**

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Declaration

I hereby declare that the dissertation entitled “Investigating Students’ Appreciation of Culture Conceptualization through Cross Linguistic Morpho-Phonological Analysis Perspective Impacting Their Cultural Awareness”, is our own work and all the sources we have used have been acknowledged by means of references. We also certify that we have not copied or plagiarized the work.

Signature

Date

Dedication

I wholeheartedly dedicate this work

To everyone I love alive or dead.

My precious parents who provided me with their encouragement, love, and understanding all the way.

To all my Sisters, and Brother.

My niece Kamilia and my nephew Wassim.

And to all my lovely friends.

Selma

Dedication

I would like to dedicate this work to my parents who gave the little they had to ensure I have the opportunity of an education. Their trusting had been a key that unlocked pride, encouragement, and ambition in me to move forward.

I also would like to dedicate this work to my sisters, brothers, and supervisor and to all the beloved ones who have been supportive throughout this work.

Khadidja

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Abstract

Culture is a complex system that cannot be defined in definite terms, and it is said to consist of many tenets and symbols that form peoples' way of life and guide their behaviors; such a system is believed to be inseparably connected to language. The latter represents all the meanings necessary for every cultural aspect to be functionally effective. These meanings could be superficial easily perceivable or underlying a surface structure only reached by specific analysis. Our study consists of using Cross-Linguistic Morpho-Phonological Analysis (CLMPA) to reveal those embedded meanings in cultural concepts; it attempts to investigate the students' appreciation of the concept of culture through CLMPA, eventually hypothesizing the relationship between teaching English and cultural indoctrination. For this purpose, an experiment involving an experimental group and a controlled one and consisting of a teaching session of 15 English concepts representing the cultural content carried out with the experimental group which is a sample of 16 master one students of English at Mohammed Seddik Ben Yahia University in Jijel, Algeria. Then, a questionnaire was submitted to both groups to test the impact of Cross-Linguistic Morpho-Phonological Analysis on students' cultural awareness (CLMPA). The obtained results have revealed a slight impact of CLMPA on students' responses with varying impact for each item in the questionnaire. The findings suggest that the study could be of more significance provided that short teaching session is extended to a longitudinal teaching.

List of Abbreviations and Symbols

CLMPA: Cross-linguistic Morpho-phonological Analysis.

D: difference.

EFL: English as a foreign language

FL: foreign language

N: Number

n.d: no date

P: Page

%: Percentage

//: Phonetics transcription

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Résumé/ملخص

General Introduction

In this era of globalization, cross-cultural integration and interaction becomes a trend that is spread among people all over the universe. Organizations seek to connect people from the different corners of the world through introducing them to the diverse and several cultures and cultural aspects, and showing the importance of these in shaping human lives. EFL classrooms were the prime target in order to achieve this goal, following the claim of Brown (2000:177) "a language is a part of culture ,and a culture is a part of culture ,the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture". Culture is considered as a multifaceted concept that is embodied in the attitudes and behaviours of individual members, but these kinds of behaviours and attitudes differ from one person to another and from one society to the other, thus, there must be an appreciation to these differences. Therefore, a major consideration was given to cultural awareness which comprises raising sensitivity and admission to others' cultures as well as respecting people from different social groups. It was considered in EFL classrooms as an important aspect that positively promotes successful foreign language learning. Yet, and with the passage of time we can observe that this sensitivity towards different cultures starts questioning the essence of these concepts. In seeking to uncover the silent intentions, cross linguistic Morpho-phonological analysis has been applied on the different cultural elements as to reveal the embedded messages under the concept of culture and cultural awareness.

1-Background of the Study

Inside EFL classrooms, the role of culture in teaching or learning the English language is very essential and they both considered very connected to the extent that it is impossible to understand one without knowledge of the other as stated by Bakthin” Each word tastes of the context and contexts in which it has lived its socially charged life”. (Bakthin, 1981, p. 293). More particularly, culture is seen as the driving force of students to learn and be successful in foreign languages. Applying the concept of culture within EFL learning was thought of as a significant step towards achieving cultural awareness and making EFL students more open to other cultures, and it is asserted by Irving (1984) that “cultural adaptation into the target language is crucial for second language learners, and the culture shock experienced by these learners should be regarded as a positive aspect in the way to raise cultural awareness” (Irving,1984, as cited in Ayşegül YURTSEVER & Dilara ÖZEL, 2021). However, this interconnection between language and culture has embedded meanings and intentions other than those shown on the surface. In this regard, CLMPA technique helps in uncovering those hidden meanings and works fully on exposing them to people.

Taken the fact that our study on “Investigating Students Appreciation of culture conceptualization through Cross Linguistic Morpho-Phonological Analysis and its Impact on their Cultural Awareness” has no background, even so, one can find some attempts such as the work of “Sadjia Dib” and “Nour el Houda Yadri” entitled “*Investigating Students’ Appreciation of Cross-linguistic Morpho phonological Analysis of English Words via Arabic Roots to Expose Arabic Meanings Embedded in English Vocabulary*” which serves as a basis for future research; accordingly, in order to get to the real meaning of the concerned cultural concepts one must first go through the history of that language which is clearly presented by John Algeo in his book “ *THE ORIGINS AND DEVELOPMENT OF THE ENGLISH*

LANGUAGE”, *SIXTH EDITION*; and use the rules that govern the formation of English words to understand the intended terminology starting with the word “Culture” that is according to book derived from the Latin ”cultura”; nevertheless, the true origin was never clear.

Additionally, it is worth mentioning the book entitled ‘Minan-ur-Rahman’ by Ahmad (1895) which got translated by Kazi and given the title ‘Arabic, Mother of all Languages’.

This book firmly asserts that Arabic is the first language to exist from which other languages have descended. And to validate such a grand claim, the author emphasizes the Arabic Mufradaat which serves as the foundation upon which each and any word is constructed and formed.

Strong evidence was given by T. A. Ismail in (1989) who also believed the idea that Arabic has a solid connection with other languages precisely old English, and Latin. Moreover; this was demonstrated in his writing of “*Classic Arabic as the Ancestor of Indo-European Languages and Origin of Speech*”. Thereupon, it will be accessible to compare the Morphology of the two languages, English and Arabic, where we can get to the roots and the hidden meaning behind the composition of the word of our interest “culture”. Essentially, the purpose behind the whole process of getting rid of the vowels to uncover the Arabic root is all done in order to discover the effect of the new knowledge on EFL students’ subjective perception; and whether they accept it by doubting all what has been taught to them for the past years.

This current research was designed to thoroughly investigate the hidden Arabic based meanings of the different cultural aspects and concepts, and this is done through the technique named CLMPA. With this technique in hand we can analyze English words and extract the actual sense of the word and what it entails in fact.

2- Statement of the Problem

Throughout people's lives culture has been seen as a uniting force that brings together different identities and social norms around the world. With this consideration in mind, cultural awareness has been developed aiming to spread sensitivity towards the existence of different cultures, and to teach people about the advantage of being different and accepting those differences. However; the conceptualization of cultural awareness is believed to contain hidden meanings that work for misleading people and blindly lead them to adopt inappropriate attitudes and behaviours. In treating this issue, CLMPA has been applied in order to set forth the hidden meanings which cultural awareness tends to transmit for people, and to explain the abstraction about this concept.

3- The Aim of Study

The current study aims to investigate the extent to which CLMPA perspective would affect EFL learners' foreign background knowledge concerning the concept of culture, and this is done through analyzing the different cultural aspects and coming up with their Arabic based meanings that are not shown on the surface.

4- Research Question

The current research addresses the following research questions:

- 1- Does CLMPA change EFL students' perception of the target culture?
- 2- What impact does CLMPA have on EFL students' cultural awareness?

5-Hypothesis

The Hypothesis that plays the core of this research is entailed as follows:

“If cultural concepts were taught through CLMPA perspective, students’ would reconsider the concept of cultural awareness”.

6-Means of Research

The present study is an experimental study that aims to investigate the impact of CLMPA on cultural awareness through breaking down the different cultural aspects and extracting the embedded meanings within them, attempting to make a change in what have been taught to people throughout their lives concerning culture and cultural awareness. In order to accomplish the objective of this study, two groups of first-year Master EFL students that consist of 16 students in each group were targeted for the teaching experiment, the experimental group on which the teaching was applied, and the controlled group without any teaching on, in addition to a questionnaire that was distributed equally to both groups.

7- Structure of the Study

The present research is divided into three main chapters; two including a theoretical part whereas the third carries the practical one. It also provides a general introduction as well as a general conclusion.

The first chapter is made up of two sections: the first section deals with culture and cultural awareness, whereas the second section is about cross-linguistic Morpho-Phonological analysis. The first section describes the importance of culture and the different cultural aspects as well as introducing the significant relationship between language and culture, also it mentions cultural awareness and its role in foreign language learning, and ends up by discussing the EFL learners’ local background knowledge.

The second chapter entitled conceptualization of culture through CLMPA describes the perspective of CLMPA and its application on cultural awareness and language and culture. Also, it deals with the different Morpho-Phonological Transition rules which are exemplified as (the feminine “t”, the morpheme “D” as the Arabic feminine “t”, structural order, cross linguistic phonology, and intrusive consonants). As a final step within this section, it carries the investigation of cultural aspects under CLMPA perspective.

The third chapter is considered as the field work where the process of data collection, analysis, and interpretation is conducted. It analyses the questionnaire distributed for two groups of sixteen students for each group. At the end it summarizes and explains students' answers within a general interpretation.

Chapter One: Characteristics of Culture

Introduction

The world is viewed from different perspectives, and is in a constant change, thus to achieve an understanding of the behaviors and the expressions of a given social group, one must be culturally aware; which means to know and compare his own culture to that of the others; starting with the resemblance between languages and their construction systems. Moreover, the study of culture requires dealing with all its cultural facets; which were portrayed in Edward T. Hall's iceberg (1976) which consist of two parts; the small and visible one refers or reflect the (external, or surface culture); the second part with 90% of the iceberg is the (the internal, or deep culture) hidden below the surface.

The first section attempts to inform and clarify the essence and basic concepts of our study by giving an overview of culture, and the role of language; starting with some definitions, the components of culture such as (types, characteristics, and aspects), cultural evolution, and cultural globalization.

The second section, defines cultural awareness, and lists its major elements, its importance, implications, and how to develop it.

Section One: Culture and Cultural aspects

1.1.1. Definition of Culture

Culture is an obscure concept that has been the interest of many anthropologists and sociologists throughout the years. It was generated back in the 19th century by the anthropologist Edward Tyler (1871) who puts it under the scientific spotlight through his book “primitive culture” combining all what is believed to form a culture in one definition which states that it is, “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.” Another essential step to better understand its' construction is the etymological analysis of the concerned concept "culture" done by Tucker, T. G. (1931) (as cited In Minkov, M.,2013); which uncovers the Latin origin of this term "cultura" that is a derivative of the verb “colo” (infinitive colere), meaning “to tend,” “to cultivate,” and “to till,”.

The efforts to make this system clear did not stop on Taylor's definition, which functions as a basis for cultural anthropology for a long time; because it was criticized to pack in too much from internal elements (such as faith) to external elements (such as art). Consequently, cultural anthropologists have directed their focus toward two aspects that combine almost everything and that is seen in Malinowski's (1931, 623) formulation: “Culture is a well-organized unity divided into two fundamental aspects—a body of artifacts and a system of customs.” However on the perspective of sociologists, any definition of culture must insist on the social aspect referring to the beliefs that people hold about reality, the norms that guide their behavior, and the values that orient their moral commitments, or simply the ideas and physical objects (or “things”) that represent a group or society and shape their behaviors.

All in all, despite many attempts scholars seem to agree on an inclusive image on top of which (Hinkel 1999:3 as cited in Aliakbari, M., & Jamalvandi, B. 2012) said that “culture

is the whole way of life of people; “The social constructs that evolve within a group, the ways of thinking, feeling, believing and behaving that are imported to members of a group in the socialization process”.

1.1.2. Types of Culture

Despite the many contributions done by different anthropologists and sociologists to define the concept of culture and clarify the patterns of human behaviour; social scientists have come up with an advanced description that divides culture into two sub-types: a material culture and non-material one: the first type consists of the man-made environment and can include everything that people have created, including institutions and art; The second type on the other hand is what Triandis (1972) called subjective culture or what Hofstede (2001) referred to as software of the human mind: beliefs, values, and internalized interaction patterns.

1.1.3. Characteristics of Culture

Culture is a system of meanings and behaviors shared by a relatively large group of people, and it has many characteristics that could serve as fundamentals to define it, the following are believed to be the most important ones.

1.1.3.1. Culture Transmission and Learning

Culture is not innate; rather it is something that individuals learn and acquire either consciously or unconsciously; language is the most important tool that allows the transmission of cultural norms and standards; some qualities can be inherited from family members, peers, and society in which they live, while some are acquired through media and many other ways.

1.1.3.2. Culture as a Shared Concept

Cultural aspects such as beliefs, traditions, values, and customs are simply an idea or action that is shared, and accepted by a group of people. This sharing feature is the force that defines, distinguishes and allows people to act in socially appropriate ways as well as predict how others will act.

1.1.3.3. Culture as a Symbolic System

According to Geertz (1973, 89 as cited in Tierney, W. G., & Lanford, M. 2018), culture is “a historically transmitted pattern of meanings embodied in symbols.” Which means that it is a system of shared concepts and meanings encoded in symbols; these symbols need to be analyzed to provide a final description of the behavioral activities. Moreover, the meaning these Symbols hold is what the social group agrees on, and that varies cross-culturally.

1.1.3.4. Culture as Dynamic

Culture is always submissive to change due to the new ideas and techniques that are added in society by time, and even the contact that happens between cultures where they exchange different ideas and symbols in order to adapt to each other’s differences.

1.1.4. Cultural Aspects

Culture is a system that is composed of multiple diverse aspects of social life. According to Richard and Schmidt these aspects can be divided into two categories, one which includes literature and arts called culture with big “C” and the other with the small “c” which involves attitudes, values, beliefs, and everyday lifestyles.

1.1.4.1. Behaviours

Tinbergen (1951 as cited in Lazzeri, F. 2014.) defines behavior as “the total of movements made by the intact animal” (p.2). In terms of a relation between the organism and its environment; Dretske (1988, p. 1ss as cited in Lazzeri, F. 2014.) defines it as a process of an inner entity bringing about a bodily movement or environmental outcome and so on.

1.1.4.2. Attitudes

An attitude could be defined as the reactions that someone holds towards a particular object, person, thing, or event. According to the book written by (Colin Barker 1992, p. 52 as cited in Pham, T. (2021), Attitudes and Language) Attitude is generally defined as ‘a hypothetical construct used to explain the direction and persistence of human behavior.

1.1.4.3. Beliefs

Belief can be defined as the mental acceptance or conviction in the truth or actuality of some idea (Schwitzgebel, 2010); According to Leung et al. (2002), beliefs typically refer to a perceived relationship between two objects or concepts. This relationship could be accepted by a member or a group of people.

1.1.4.4. Knowledge

Knowledge is the result of experience, and knowledge is regarded as the sum of human cognitive experience Kakabadse, N.K., et al (2003) [6]. Knowledge is the sum of ideas, and it is the sum of people’s concepts of nature, society, and thinking phenomena and essence Pan, S. L., & Scarbrough, H. (1999).[7]. From the perspective of ontology, knowledge is a special resource produced by the interaction between living matter and non-living matter
May, R. C., Puffer, S. M., & McCarthy, D. J. (2005).[8].

1.1.4.5. Language

language is introduced by Crystal (1971, 1992 as cited in Mahadi, T. S. T., & Jafari, S. M. (2012) as “the systematic, conventional use of sounds, signs or written symbols in a human society for communication and self expression”. Similarly, Emmitt and Pollock (1997 as cited in Mahadi, T. S. T., & Jafari, S. M. (2012) believe that language is a system of arbitrary signs which is accepted by a group and society of users.

1.1.4.6. Food

According to the free dictionary, food is defined as “Any substance that is or can be consumed by living organisms especially by eating in order to sustain life.” The concept in hand is one of the aspects of culture that distinguish any cultural group.

1.1.4.7. Arts

According to **Hegel as cited in** Martinique, E. (2016). thought art expresses the spirit of particular cultures, as well as that of individual artists and the general human spirit. And it can be defined as the product or results of the diverse range of human creative activity where imagination is employed. Or as In **Tolstoy’s** definition cited in Martinique, E. (2016): ‘Art is a human activity, consisting in this, that one person consciously, by certain external signs, conveys to others feelings he has experienced, and other people are affected by these feelings and live them over in themselves’.

1.1.4.8. Customs

According to the Law Dictionary, customs can be defined as “A usage or practice of the people, which, by common adoption and acquiescence and by long and unvarying habit have become compulsory, has acquired the force of a law with respect to the place or subject matter to which it relates”.

1.1.4.9 Rituals

(Van Beek as cited in Wu, Q. 2018) defines ritual as “stable patterns of activity in which men address the supernatural.” Such activities and ceremonies that involve gestures, words, actions that are performed in a sacred order were described by the (Oxford University Press, 2018), as ‘[a] religious or solemn ceremony consisting of a series of actions performed according to a prescribed order.

1.1.4.10. Habits and Traditions

Gardner et al. (2011, p. 175) define habits as “behavioral patterns learned through context dependent repetition: repeated performance in unvarying settings reinforces context-behaviour associations such that, subsequently, encountering the context is sufficient to automatically cue the habitual response.” A tradition on the other hand is defined by Thomas A. Green (1997); as a belief or behavior (folk custom) passed down within a group or society with symbolic meaning or special significance with origins in the past.

1.1.4.11. Faith and religion

Fowler (1986b as cited in Newman, L. L. 2004) provides a summary, composite definition as: Faith is the process of constitutive-knowing; underlying a person's composition and maintenance of a comprehensive frame (or frames) of meaning; generated from the person's attachments or commitments to centers of supraordinate value which have power to unify his or her experiences of the world; thereby endowing the relationships, contexts, and patterns of everyday life, past and future, with significance. (pp. 25-26)

The concept of religion have been defined by many scholars, such definitions tend to agree on one idea mentioned by Edward B Tylor in his book Primitive Culture that " Religion is the belief in Spiritual Beings" another significant attempts was that of James George Frazer,(1983) the Golden Bough "By religion, then, I understand a propitiation or conciliation of powers superior to man. Which are believed to direct and control the course of nature and of human life"

1.2. Cultural Evolution

The idea of cultural evolution emerged from the fact that culture changes overtime in an evolutionary continuum, even if it holds many habits and skills that are transmitted from the previous generations. This theory was created by Lewis Henry Morgan, who recognized three basic phases of development that all human societies went through, and each phase has a distinct culture and exhibits a mode of life more or less special and peculiar to itself; these stages go

from “savagery”(simple hunters) through “barbarianism”(village farmers and herders) to “civilization” (cities and states).

1.3. The Globalization of Culture

The idea of culture globalization emerged in the late 1980s, but was diffused widely by western academics throughout the 1990s and early 2000s; and it refers to the global distribution of western and popular cultures’ ideas, meanings, and values, and cultural products across national borders. Such process is designed to standardize the different cultural expressions, and to dominate, and deprive people from their cultural identity instead of promoting their cultural uniqueness. All in all one can understand culture globalization as an operation to form a humongous nation with a set of shared norms, and knowledge; thus create a shared way of life.

1.4. Language and culture

In cultural anthropology, language is usually perceived as part of the characteristics of a cultural group precisely the outer layer of culture; however, the role of this system goes far beyond its function as an overt cultural attribute; Rather it is the core that allows all that a social group has inherited, to be documented, interpreted and conveyed to the world; to allow different regions to understand, adapt, and operate in a manner acceptable to its members because, without such key, culture remains blurred.

One way to approach this controversial relationship is to start with Wardhaugh who stepped in with three different views that divide scholars; from those who claim that language and culture are seen as two inseparable phenomena, where language is deeply correlated with culture; to those considering them as widely independent phenomena; on top of that, there appear to exist another case between the perspectives where language and culture are partially interconnected.

The first view is that of scholars such as Pinker (1994, pp. 59–67 as cited in Wardhaugh, R. 2010, p 236) who felt that there is no connection between language and culture and that it is possible to analyze each one without regard for the other. The second claim states that they are in fact connected but not fully, according to David Elmes, this claim implies that cultures employ languages that are as different as the cultures that speak them, and therefore linguistic functions differ; that is to say, if one language owns certain expressions that another doesn't, then the first language users will easily perceive the relevant differences in their environment. Finally, the third claim was given by Sapir and Whorf known as the “Whorfian hypothesis” or “linguistic determinism”. This idea insists that language and culture are undoubtedly intertwined, concluding that it was not possible to understand or appreciate one without knowledge of the other (taken from Wardhaugh, 2006). language and its structures determine and limit how speakers of that language view their social and physical world; for example in his attempt of Lucy (2001) to investigate the pluralization of nouns between English and Yucatec Maya, he figured out that unlike English the other language simply did not have plurals for inanimate objects; Which clearly made a visible difference in how the Yucatec Maya viewed the world. Another case explored by Whorf was that of the Hopi who looked at the concept of time as a process, while the Europeans viewed it as a definite fixed state (Wardhaugh, 2006).

All in all, the relationship between these two is undeniable because one cannot study a language without knowledge of its culture; this fact entails that the use of any language would affect one's own cultural behaviors, which is shown in the way second language learners attempt to imitate every detail when using the foreign language going from adopting the native accent ending up acquiring the different foreign behaviours and attitudes. This could be an indication that language does affect their mental programming and behaviors, where they start unconsciously normalizing and accepting many attributes of the foreign cultures.

Section Two: Cultural Awareness

2.1. Definition of Cultural Awareness

In seeking to understand how the one can be culturally aware, it is of great significance to grasp what culture is in the first place and what does it mean to each one of us. Culture maps out our ways of living and determines the kinds of behaviours, and social cues that we need to perform. However, in this world culture and cultural aspects differ from one group to the other, and these changes affect our perception towards the world. Thus, understanding and learning about these differences would be a key step into building cultural awareness.

Cultural awareness gives great value to how people from different social groups interact and integrate with each other, and it begins from knowing our own cultures and the cultural values that make us who we are, why we behave in a certain way, and how do we see the world around, into attempting to understand that each one of us adopt these cultural values in a different mindset which gives birth to different people who raise different mentality for living, behaving or thinking, and this eventually creates and spreads diversified cultures around the universe, according to Burden and Byrd(2010, p. 96) “ Cultural diversity, is reflected in the wide variety of values, beliefs, attitudes and rules that define regional, ethnic, religious, and other culture groups”.Another definition to be suggested from Collins dictionary “ Someone's cultural awareness is their understanding of the differences between themselves and people from other countries or other backgrounds, especially differences in attitudes and values”. Culture awareness is all about apprehending the fact that we might share similar aspects with different culture, but still there are many differences and it is of our responsibility to tolerate and be aware of this diversity as Tomlinson (2001) asserts “cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people’s cultures, and a positive interest in how cultures

both connect and differ” (Tomlinson & Masuhara, 2004, as cited in Zahra Ghorbani and Shemshadsara, 2012).

2.2. Importance of Cultural Awareness

The role of culture awareness becomes more central in people’s lives and it is considered safer for people to be open to other cultures and be aware of the differences and similarities between them. Many agree that being culturally aware would raise better opportunities for having a more successful life and gaining some sort of self- relief, thus respecting and accepting other cultures is quite necessary. Considering few points that target the reasons in which cultural awareness matters (As cited in “**Importance of culture awareness: everything to know,**” n.d.)

2.2.1. Respect for Cultures

Cultural awareness permits us to tolerate diverse cultures, and due to this tolerance people begin to cooperate and support cultural diversities and embrace new ways to get along in society. It promotes in setting limits for cultural barriers and gives the chance for people to integrate comfortably with diverse communities.

2.2.2. Raising Self-Awareness

Being culturally aware clears the way to our worldviews and heritage, and the differences in cultural aspects such as customs, beliefs, attitudes and many others remain explicit and understandable. Exploring things across borders is of great benefits and it strengthens us.

2.2.3. Successful Globalization

Giving much focus on cultural differences will decrease the risk of getting into cultural conflicts and it empowers cultural connection, being culturally aware helps us see what is

inappropriate to people and guides us into solving this inappropriateness. As a result, this would speed globalization and make it effective, and successful.

2.2.4. Developing Cultural Awareness

Culture at a deeper level is allied within the minds of people. People reflect their thoughts, attitudes, beliefs and also customs according to which social group they belong, and this entails the extent to which culture remains an inseparable part of our lives. Thus, exposing people to other cultures and increasing their awareness towards the differences is of good benefits, it reinforces people's motive to get to know people from different social groups as well as having the will to adopt their norms and beliefs and share their own in return. Developing cultural awareness is particularly related to people's perception of the world, and their crucial need for other cultures to make their living more safe, comfortable and easy, for example: lack of cultural sensitivity may cause misunderstandings among people from different communities, it also results in lacking the skill of communicating with people or setting positive relationships with them. As a consequence, culture awareness helps in maintaining stable relations and attempts decrease the innumerable cultural conflicts, and this way it is seen of crucial importance to raise and increase cultural awareness among people. As **Tomlinson and Masuhara, (2004) support "an increased cultural awareness helps learners broaden the mind, increase tolerance and achieve cultural empathy and sensitivity"**.(Tomlinson & Masuhara, 2004, as cited in Zahra Ghorbani and Shemshad Sara, 2012).

2.3. Implications of Cultural Awareness in Language Pedagogy

In seeking to spread sensitivity and respect towards diversified cultures throughout the world, the idea of interfering cultural awareness within foreign language learning classrooms started to attract scholars, observing the positive impact it would leave in EFL learners. Cultural awareness is taken as the core of communication and for this reason it is considered an

important element in the fields of foreign language learning and teaching, this idea is reinforced by Tomalin and Stempleski (2013, p.5) as “sensitivity to the impact of culturally-induced behavior on language use and communication” (Tomalin&Stempleski, 2013, as cited in cultural awareness-resource books for teachers). During this period of globalization, it has been shown that performing cultural awareness in the EFL classrooms reflect the inseparability of language and culture, and prescribes the need of students for developing sensitivity towards different cultures in order to achieve an effective intercultural communication. Cultural awareness is based on the idea that mastering the foreign language and language skills requires an understanding of one’s own and others cultural elements, meaning students should be exposed to different cultures and learn to accept and integrate both similarities and differences of their home culture and the target culture so that to achieve an effective communication skill and many other skills that promote successful foreign language learning. According to what Byram states “Culture has become an essential part of language classrooms, and learners are expected to converse through cultures and beyond borders” (Byram 1997a, as cited in Ayşegül YURTSEVER&Dilara ÖZEL, 2021). Many believe that putting much focus on using cultural sensitivity in EFL classrooms fosters effective language learning and communication for students as well as helping them to consider other cultures from a native standpoint. As Risager (2007) adds “the teaching of culture would introduce the learner to real life practices and behavioral patterns of the target culture “.

2.4. EFL learners’ Local Background Knowledge

It is very apparent the extent to which EFL learners are being affected by the foreign background knowledge and by the several concepts of foreign cultures. This assumption was concluded due to what we observe in our social reality, because many FL learners show this affection and impression towards the foreign world through their behaviours, styles of clothing,

ways of speaking, and even their ways of thinking. Still, we should take into account that not all of the EFL learners show satisfaction and acceptance towards the foreign language and its culture, in contrary many of them realize the negative impact these foreign languages leave in students and how EFL learners end up changing their own beliefs and norms as a result to learning about these foreign languages. For those students the foreign language is no more than a future profession that will be their own source of income, and some others language is no more than a means of communication.

EFL learners who keep their local background knowledge they seem to have no interest in adopting the foreign culture and its aspects neither feeling the attraction to what it entails. Most often, those EFL students are content and proud of their own beliefs and appreciate their own lifestyle, even though they learn a foreign language and get exposed to foreign cultures they are aware of the big differences in comparison to their own as well as being aware of the negative impact it does to EFL students who are blindly driven. As a consequence, culture and cultural aspects fail to impose the foreign mindset on those learners.

Chapter Two: Conceptualization of Culture through CLMPA

Introduction

The process of making the world relate to one union, direction, and adopt similar life standards, different rules and laws and diverse cultural concepts came to being in seeking to bring this one purpose into reality. Organizations exert themselves to illude people with the objective of cultural concepts and make them believe that this world serves humanity and tries in the best way possible to achieve peace around the universe. In this chapter of cross-linguistic Morpho-Phonological Analysis, we seek to put a finger on revealing the hidden meanings. In doing so, we consider the concept of cultural awareness, and the interconnection between language and culture as to approach the fact that what is presented on the surface remains a scheme that dictates illusions.

3.1.1. Definition of Cross-linguistic Morpho Phonological Analysis (CLMPA)

CLMPA is the short form of “cross linguistics Morpho phonological analysis” which means to analyze/interpret the interaction that goes on between the linguistic components of two different languages. Such term puts more emphasis on the segmental building blocks in linguistic structure; precisely the morphology and phonology; in order to reach an understanding of the relationship between the intended systems; which in our case, they are English and Arabic.

First and foremost, the academic construction of the English words entails that they are composed of sounds and meanings, which are divided into small units and items. Not to mention, the structure of such system is said to originate from the dialects and vocabulary of the Germanic people and the fact that it kept changing due to the influence of the multiple cultures and languages such as Latin, French, Dutch, and Afrikaans.

Moreover, this depiction is deemed to be, neither complete nor true, due to the results that have been reached after comparing the word formation processes of the language in hand with the Arabic one; it has been confirmed that the building of such words is in fact based on Arabic roots.

3.2.1. Investigating CLMPA of Cultural Awareness

Daily reflections towards the things happening around us have always been about the abstract way culture has shaped these reflections inside our minds, it goes from how we dress, eat or behave, till how we receive, think, and interact in the environment we live in. Still, this conceptualization of culture and cultural elements does not process similarly with all humans, meaning that each social group has its own direction for interpreting the different cultural elements, which makes it difficult for people to unite. With regards to this, it has been felt that it is very essential to develop a sense of cultural awareness and make people realize the importance of being different as stated by others “Cultural awareness is all about recognizing and understanding that we all have different values shaped by our diverse cultural backgrounds” (as cited in Macmillan Education, 2019). What we consider to be 'normal' behaviour in one country can be entirely different in another. Yet, and till now, the technique of Cross-Linguistic Morpho Phonological analysis does not describe a similar stance towards the whole concept of cultural awareness. CLMPA reveals what actually has been concealed under this abstraction.

In CLMPA the definition of cultural awareness is quite the opposite of what it necessitates on the surface, and what people have been taught concerning this concept throughout their lives. While conducting cultural awareness through the technique of CLMPA, we have found that the word “culture” is actually inspired from an Arabic origin which means “صلت” an expression or act of burning, as well as the word “awareness” that hides the meaning of “عور” which also expresses blindness. With regards to these findings it becomes more

suspicious that cultural awareness was purposely created to blindly mislead people into making them practice undesired beliefs. Suspicions towards this notion increase each time we relate to the innumerable depravity that many societies suffer from many years ago until the present time. Due to cultural awareness people develop kind of inappropriate behaviors, particularly speaking of foreign language learners through which we can notice the learners' big interest in learning foreign languages, and the extent to which their desire of learning these languages makes them interested in the culture of that foreign language as well, which usually ends up by adopting these cultures. They begin showing acceptance and sensitivity towards others cultures, which as a result leads to accepting the differences and even normalizing and adopting forbidden behaviors.

Cultural awareness encourages personal liberty which we consider it as a universal phenomenon that entails individuals' freedom in doing whatever pleases them based on what their own social and political authorities dictate. The major reason for taking this phenomenon into account is that it promotes for social corruption, personal liberty erases limits from their lives, in addition, interfering people's wrong decisions remains no longer a good choice. In relation to all these, cultural awareness attracts many doubts and questions around whether it serves in making this world lives in peace and be united or in contrary it covers a conspiracy through which it intends to deceive people and make them follow one corrupted direction.

3.2.2. Investigating CLMPA of Language and Culture

Language is a system of communication that is used by people from different cultural backgrounds to share their cultural identities. This system goes hand in hand with culture, meaning that one cannot be learned without knowledge of the other; this relationship entails that any language learner is indeed affected by the culture of that particular language. Thereupon, cross-linguistic Morpho-phonological analysis came up with other interpretations

and motives for culture proving that the shared meanings which define the cultural attributes of a social group were not indeed the force that affects students' cultural behaviors; accordingly, after getting to the Arabic root of the words it becomes clear that the concerned concepts incite some unexpected utterances and behaviors; for example, the word behavior in itself which normally means "a response of an organism to external and internal stimuli" signifies a bad meaning which is to deviate towards the path of Satan = بحيف رع. Hence, CLMPA came to the conclusion that language learners has been deceived and are subjected to different kinds of teaching, which they have no idea about; such teaching aims to reverse their concepts and make them think that what is wrong is right and vice versa. Thus, it becomes necessary to decode the main concepts of any language to understand what the world communicates.

3.3. Morpho-Phonological Transition Rules

According to such ideology, the procedure of uncovering the Arabic root initially involves analyzing the changes that occurred on the level of the form and structure of the English words. This is conveyed in the preceding study of "Dib Sadjia" and "YADRI Nour el Houda" entitled "*Investigating Students' Appreciation of Cross-linguistic Morpho-Phonological Analysis of English Words via Arabic Roots to Expose Arabic Meanings Embedded in English Vocabulary*"; where they aided the research with some transition rules to simplify this alteration, among which:

3.3.1. The Feminine "t"

The rule states that by taking out all the additions, one can finally get to the root of any English word; unlike the Arabic system which simply turns its verbs into the singular masculine past form. In the same context; the CLMPA technique speculates that the form of some English words in the past comes from the act of adding the bound morpheme "ت" to the end of the Arabic verbs in the past. For example; the "t" sound in the past form of Keep=> kept= /kept/; could be a sign that the word has an Arabic feminine root.

3.3.2. The Morpheme d as the Arabic Feminine t

The simple past form of many regular verbs tends to end with the morpheme [d]; which holds three different allomorphs, [-d], [-id], [-t]; this form was claimed by the CLMPA to be another proof for the theory that the feminine “ت” is an indication of the Arabic root. This rule was further explained in their work through the following examples:

Asked= [askt] => [t] would be assimilated as the Arabic [-ت]; hence, [askt] =تقص (ت)

Added= ['æd.id] => [id] would be assimilated as the Arabic [-ت]; so, ['æd.id] =عدت

Covered= ['kʌvərd] => [d] would be assimilated as the Arabic [-ت]; hence, ['kʌvərd] =كفرت

3.3.3. Intrusive Consonants

Within this sub-section, a description and clarification of how some consonants in the English words could be omitted because they interfere the real meaning that the word wants to postulate. In their research they have stated three main intrusives including ‘N’ in want, ‘L’ in explain, and ‘M’ in simple.

- **Want** => Nasalized « N » is dropped and /t/ is replaced by /d/ based on the Arabic root, and it results in: want= ود.
- **Explain**=> ‘l’ is omitted and ‘Ex’ represents the Arabic word ‘عكس’ according to their study.
- **Simple**=> The consonant ‘M’ is dropped out and /P/ is changed by /b/ as it accords with Arabic sounds, so the construction is simple= سيل.

3.4. Structural Order

Among the rules that have been mentioned in the previous study is the structural order. Such an order is used to explain the direction of change that occurred at the level of the Arabic word. Accordingly, there are three ways to read the sounds that result from the operation of stripping words from any additions that could bury the original meaning. This theory states that after analyzing any English word and identifying the exact Arabic sounds, in some cases one shall be able to read the result from **left to right** such as:

- To “**educate**” an act of teaching or training that seeks to develop mental, moral, or social capabilities. **Educate = root = dc= /ds/=** دس.
- To “**know**” which means to be aware of something and have information in your brain. In its analysis (the silent “k” in English is pronounced) **know=root =/knw/=** كنو
- Also in some other cases, we read the result from **right to left**, like in the case of the verb to” **play**” which was illustrated as follows:
 - **Play= root= /plei/= /bly/** (since /p/ can be substituted by /b/) **/bly/=** يلعب.
- The third way assumes that some words must be read in a circular order which means from the middle to the left to the right. For example:

To “**keep**”, which means to continue to be in a particular state ,or position. **Keep= kept ‘t’ is feminine. /kp/= /kb/.**Reading from the middle to left to right, **/kbt/= /bkt/=** بقت, or even from the right to the left to the middle depending on the analyzed word.

3.5. Cross-Linguistic Phonology

At this part of the section, they have given an illustration of how CLMPA technique actually works and how English letters or sounds might change and relate to various Arabic sounds. In doing so, they have designed two tables explaining each English letter/sound and its

shift into Arabic sounds. For example, they show in the table that the letter “A” can sound like either “أ” or “ع”, the letter ‘C’ can be “س،ش،ص،ق،ك”، also the letter ‘H’ can sound all of “ح،خ،ه” .

Table 01: Letter/Sound Variation from English into Arabic

	ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي		
A																		*											*	
B																														*
C												*	*	*								*	*							
D									*	*					*	*	*													
E																		*												*
F																			*											
G																			*		*									
H				*																										
I	*												*																	*
J	*																													*
K																			*	*										
L											*												*							
M						*																								
N				*																										
O																		*												*
P																			*											*
Q																			*	*										
R											*												*							
S												*	*	*																
T														*	*	*											*	*		
U																														
V		*																	*											*
W		*																	*											*
X													*		*												*			
Y	*																													*
Z												*	*														*			

The above table is an attempt to summarize letter/sound changes from Arabic to English.

In other words, it shows the way Arabic letters and sounds have been converted into English.

While some English letters have multiple soundings in Arabic, others have only one or two pronunciations. (As cited in, Nour el Houda.Y&Sadjia.D, 2020)

Table 02: Identification of Combined Letters/Sounds in Arabic

English	Arabic			
ch	ش			
	Chink= شق	check= صك	church= شرك	Christ= خرص
Ck	ق			
	Neck= عنق			
Est	است			
	Establish= استبلس			
Gh	غ			
	Taught= طغت			
Kn	كن			
	Know= كنو			
Ph	بح		فح	
	Philosophy= (بحر) السف		Philosophy= (بحر) السفه	
Ps	فس			
	Psycho= فسق			
Sc	ش			
	Science= شي			
Sch	شك			
	School= شكل			
Sh	ش	سح	صه	ص
	Shark= قرش	shame= سحم	Shade= صهد	Shock= صعق
St	است			
	Stimulate=			
Th	ذ	ض	تح	ط
	The= ذا	Earth= أرض	Path= فتح Pathogen= فتحجن	Throw= طير
Wr	ور			
	Wro(te)= ورت			

“The table is an attempt to summarize some sound/letter combination shifts from Arabic into English. That is to say, it explains how some Arabic sound/letter combinations are transferred into English. Some of the examples mentioned above correspond to several sound/letter combinations in Arabic, while others have only one sound/letter combination in Arabic. As mentioned above, these differences in pronunciation are consciously used to serve the purpose of covering the Arabic root” (as cited in Nour el Houda.Y&Sadjia.D, 2020).

3.6. Investigating CLMPA of Culture and Cultural Aspects

The concepts listed below represent the aspects of culture that this research aims to analyze.

Note: (some suffixes are taken into account to reach the Arabic root while others are just omitted).

1/ Culture (means: a way of life and its assumed Arabic translation الثقافة);

CLMPA: Culture = cult (stem)+ ure (suffix)

→ cult (religious practice) = cul + t (feminine suffix = ت)

→ cul= cl (after vowel omission) = sl (/k/ was substituted for Arabic /s/=ص)

→ cult (read from left to right) = صَلَّت (burnt) = صَلَّت (prayed) = صِلَّة (relationship)

So, CLMPA proposes the understanding that culture is a religious system leading to burning!

2- Knowledge (means: facts, information, and skills acquired by a person through experience or education. /In Arabic it is المعرفة);CLMPA: knowledge= know (stem) + ledge (suffix)

(The only term in English formed by adding the suffix ‘-ledge’)

After vowel omission we are left with knw and lg

→knw (read from left to right)=كَنَّو (root for كناية) because the silent ‘k’ is pronounced

/ and لـج = لـج

→Knowledge (read from middle to the left then from the right to the left)= لـج (كنو) الكناية

→ ظلمة التورية أي عكس المعرفة

3- Language (means: a system of communication used by people from any particular country or community/ in Arabic it is اللغة);

CLMPA: language=Langu+age(suffix)

→Langu = (omission of intrusive ‘n’ and restoring original ‘gh’)

→laghu(Read from left to right) = لغو

→-age = أـج → أجت النار : اشتعلت وتوقدت، وكان للهيبة صوت

→ Language= اللغو = صوت الـهيب

→ =أـج = صوت الـهيب

4- Behaviour (means: the way or manner of behaving/ in Arabic it is السلوك);

CLMPA: Behaviour = be + have + our

→be = هي ابن بيّ تقال لمن لا يعرف له أصل) = بيّ = بي = بي

→State (verb) under influence of ‘bion’ (be state = مَسَّ)

- Have (had) = hab (**had**) = حاب (حاد) = ارتكب إثما (حادَ عَنِ الطَّرِيقِ المُسْتَقِيمِ)
- Have = الحيف هو الجور والظلم → حاف حيفا =

→Behave = بحيف

→Behaviour(Read from middle to left to right) = بحيف ر ع

5- Beliefs (means:a strong feeling or idea that one accepts as being real or true/in Arabic it is المعتقدات)

CLMPA: Belief = be + lief (consider believe)

→Be = bion = Ra = ع ر

According to Etymoline dictionary belief (n.):

late 12c, bileave “Confidence reposed in a person or thing; faith in a religion”. replacing old English geleaf “belief, faith” from West Germanic “ga-lauben” to hold dear, esteem, trust (source also from Old Saxon gilobo, Middle Dutch gelove, Old High German geloubo, German, Glaube), from “galaib-“dear, esteemed,” from intensive prefix” ga- +PIE root leubh- to care, desire, love.the prefix was altered on analogy of the verb believe. The distinction of the final consonant from that of believe developed 15c.

→Lief = lieb = لعب

→Belief (Read from middle to left to right)=لعب ر ع

6_ Attitude (means: a settled way of thinking or feeling about someone or something/ in Arabic it is السلوك)

CLMPA: Attitude = attit + ude (non formingsuffix)

→Attit (Read fromleft to right) = عد(ت) ومنه أعتد واستعد =

7_ Art (means : an expression or application of humanskills, creativity, and imagination/ in Arabicitis الفن)

CLMPA: Art = ar + t (femininesuffix)

→Ar (Read from left to right) = عار

8_ habit and tradition (means: a settled tendency, or a usual way of behaving/in Arabic it is العادة)

(Means: is the customs or beliefs that has been transmitted from generation to another/in Arabic it is التقليد)

(Read from left to right)

CLMPA: Habit = هبط و حبط

→ حبط العمل

CLMPA: Tradition = tradit + ion

→ Tradit = تردت

→ وهو من التردّي

6- Food (means: any nutritious substance that people or animals eat or drink or that plants absorb in order to maintain life and growth./in Arabic it is الطعام)

CLMPA: Food = fwd = الفود وهو الموت

→ Feed (v) = الفيد وهو كذلك الموت

7- Faith (means: belief in the existence of god, or high confidence and trust in something or someone/ in Arabic it is الايمان)

CLMPA: Faith = /feiθ/

→ Faid (Read from left to right) = فنيد من فاد وتعني شوى

→ الشوى في النار

8- Religion (means:the belief in and worship of a superhuman controlling power/ in Arabic it is الدين)

CLMPA: Religion = re + ligion

→Re = Ra = رع

→Ligion = لُجُّ

→ Religion (Read from middle to left to right) = لُجُّ رع

9- Customs (means: an action or a way of behaving that is usual and traditional among the people in a particular group or place/in Arabic it is العادة أو التقليد)

CLMPA: Custom = cutom (deletion of intrusive's') =

→ctm (Read from left to right) = قتم ومنه قاتم أي أسود

10- Rituals (means: the performance of ceremonial acts prescribed by a particular tradition/ طقوس)

CLMPA: Ritual = ritu + al (Arabic definite article)

→Ritu= (t becomes d)

→Rd (Read from left to right) = رُدُّ، تذكّر من أحدث في أمرنا هذا ما ليس فيه فهو رُدُّ

11- Cultural Awareness (awareness means: a state of being well-informed and having knowledge and understanding of something/ الوعي)

CLMPA: Awareness = aware + ness (noun formation suffix)

→Aware (Read from left to right) = awr = عَوْر

→Cultural Awareness = العور الثق(ا)في أي اتجاه واحد =

12- Cultural Globalization (means:the set of processes (economic, social, cultural, technological, institutional) that contribute in the movement and exchanges between people all over the world./in Arabic it is العولمة)

CLMPA: Globalization = glob + alization(affixation)

→Glob (Read from left to right) = glb =qlb

→Qlb= قلب = invert

→ Cultural Globalization = قلب (عكس) المفاهيمالثقف (المسك) بواسطة

Conclusion

To conclude, Cross-linguistics Morpho Phonological analysis is a technique that aims to uncover the Arabic origin of English words, and attempts to show how these hidden meanings found in English words might have a sense in making cultural aspects and foreign languages have a hand in corrupting and deceiving the world.

Chapter Three: Field Work

Introduction

The present study is created to investigate “Students’ Appreciation of Culture Conceptualization via CLMPA perspective impacting their Cultural Awareness”. Students have been taught the content of culture via CLMP analysis to reveal the embedded meaning of words as believed to have been generated from Arabic roots. Eleven concepts representing the core of culture have been presented, for this purpose we have used a questionnaire that was administered for 32 master one students of English (16 students have been randomly selected and considered in the experimental group in which the teaching session has been applied, whereas the other 16 students were considered in the controlled who have not been part of the teaching) in order to check the impact of the new teaching session.

4.1. The Students’ Questionnaire

4.1.1. The Sample

The sample population of the present study consists of 32 master one students of English, which has been divided into two groups; an experimental group and a controlled group. We have chosen to work with such a level because they are assumed to be aware and competent which fulfills the requirement of our experiment.

4.1.2. Description of the CLMPA Lecture

Throughout a limited period of time that is made of one hour, we attempted to introduce a lecture for students about the way Cross-Linguistic Morpho-phonological Analysis uncovers embedded meanings in cultural aspects. In this process 15 concepts were starting by dismantling the Morpho-phonological transition that occurred to form those reversed concepts, then revealing the Arabic root.

4.1.3. Description and Aims of the Students Questionnaire

A questionnaire has considered to indicate an impact of the new teaching which is concerned with using CLMPA on students' cultural conceptualization, this questionnaire was administered to 32 Master One students at the department of English, University of Jijel. It consists of 15 statements that provide respondents with two options to select the answers of both the experimental and controlled groups are based on the knowledge they see as logical and true.

4.2.1. Data Analysis and Interpretation

In this area of data analysis and interpretation, students' results are first tabled showing the analysis of data, and then the answers of both groups are combined in one table immediately followed with the interpretation of students' reactions.

4.2.1.1. Data Analysis of the Experimental Group

Table 03: Culture as a Confusing Concept

Item 03	Despite its detailed content, culture continues to stand as a confusing concept.	n	%	Response appreciation
Option 01	Agree.	16	100	Expected
Option 02	Disagree.	0	0	Unexpected

Table 04: Culture and Religion as Similar or Distinct Concepts

Item 04	Considering their essence, culture and religion could be understood as	n	%	Response appreciation
Option 01	Synonymous concepts made of similar aspects.	3	8.75	Expected
Option 02	Distinct concepts with one contained in the other.	13	81.25	Unexpected

Table 05: Faith as an Ambiguous Cultural Aspect

Item 05	Faith appears to be the most mysterious element in culture.	n	%	Response Appreciation
Option 01	Agree.	14	87.5	Expected
Option 02	Disagree.	2	12.5	Unexpected

Table 06: Cultural Knowledge Shaping Students' Behaviour

Item 06	Cultural knowledge would	n	%	Response Appreciation
Option 01	Promote behaviour judged desirable.	8	50	Unexpected
Option 02	Dictate behaviour exclusively desirable.	8	50	Expected

Table 07: The Essence of Cultural Awareness

Item 07	Cultural awareness entails	n	%	Response Appreciation
Option 01	Guarantying equal status for every culture.	8	50	Unexpected
Option 02	Blindly adopting foreign cultural aspects.	8	50	Expected

Table 08: The Role of Cultural Awareness for EFL Learners

Item 08	Cultural awareness	n	%	Response Appreciation
Option 01	Determine student's favorable attitudes towards the foreign language.	2	12.5	Expected
Option 02	Adjusts student's attitudes towards the foreign language.	14	87.5	Unexpected

Table 09: The Position of Religion (الدين) towards Cultural Awareness (الوعي الثقافي)

Item 09	Religion (الدين) appears to discourage cultural awareness (الوعي الثقافي).	n	%	Response Appreciation
Option01	Agree.	7	43.75	Expected
Option02	Disagree.	9	56.25	Unexpected

Table 10: Cultural Awareness enabling FL Culture Domination Status

Item 10	Culture awareness enables the FL culture to dominate the students' original culture.	n	%	Response Appreciation
Option 01	Agree.	8	50	Expected
Option 02	Disagree.	8	50	Unexpected

Table 11: Students' Cultural Attitude Dependency on Knowledge about the FL

Item 11	Knowing about a foreign language determines student's attitude concerning the foreign culture as	n	%	Response Appreciation
Option 01	Favorable.	10	62.5	Unexpected
Option 02	Unfavorable.	6	37.5	Expected

Table 12: Cultural Globalization as a Reason in conciliating Undesired Behaviours

Item 12	Acceptance of cultural globalization implies normalizing forbidden behaviours.	n	%	Response Appreciation
Option 01	Agree.	12	75	Expected
Option 02	Disagree.	4	25	Unexpected

Table 13: Requirements of Global Culture

Item 13	Global culture would require.	n	%	Response Appreciation
Option 01	A universal language that sustains globalization.	4	25	Unexpected
Option 02	A global language that imposes globalization.	12	75	Expected

Table 14: Consideration of Food in Culture

Item 14	In culture, food is an expression of.	n	%	Response Appreciation
Option 01	Life style.	6	37.5	Unexpected
Option 02	Death style.	10	62.5	Expected

Table 15: Art as a Definition to Cross Cultural Behaviour

Item 15	Art, as an element of culture, will insure.	n	%	Response Appreciation
Option 01	Cross-cultural behaviour exchange.	6	37.5	Unexpected
Option 02	In-cultural behaviour corruption.	10	62.5	Expected

Table 16: The Negative Impact of Cultural Knowledge on EFL Learners

Item 16	In culture, knowledge is represented by metaphorical concepts driving students' to be blindly misled into adopting cultural awareness.	n	%	Response Appreciation
Option 01	Agree.	11	68.75	Expected
Option 02	Disagree.	5	31.25	Unexpected

Table 17: The Ambiguity of Cultural Language Leading to Inappropriate Global Behaviour

Item 17	In culture, language is made of ambiguous confusing concepts inevitably leading to inappropriate global behaviour.	n	%	Response Appreciation
Option 01	Agree.	12	75	Expected
Option 02	Disagree.	4	25	Unexpected

4.2.1.2 Data Analysis of the Controlled Group

Table 18: Students' Perception of Culture as a Confusing Concept

Item 18	Despite its detailed content, culture continues to stand as a confusing concept.	N	%	Response appreciation
Option 01	Agree.	16	100	Unexpected
Option 02	Disagree.	0	0	Expected

Table 19: The Interrelation between Culture and Religion

Item 19	Considering their essence, culture and religion could be understood as	N	%	Response Appreciation
Option 01	Synonymous concepts made of similar aspects.	2	12.5	Unexpected
Option 02	Distinct concepts with one contained in the other.	14	87.5	Expected

Table 20: Faith is an Ambiguous Cultural Aspect

Item 20	Faith appears to be the most mysterious element in culture.	n	%	Response Appreciation
Option 01	Agree.	15	93.8	Unexpected
Option02	Disagree.	1	6.3	Expected

Table 21: Role of Cultural Knowledge in Shaping Students Behaviour

Item 21	Cultural knowledge would	n	%	Response appreciation
Option 01	Promote behaviour judged desirable.	11	68.8	Expected
Option 02	Dictate behaviour exclusively desirable.	5	31.3	Unexpected

Table 22: The Objective of Cultural Awareness

Item 22	Cultural awareness entails	n	%	Response appreciation
Option 01	Guaranteeing equal status for every culture.	11	68.8	Expected
Option 02	Blindly adopting foreign cultural aspects.	5	37.5	Unexpected

Table 23: The Impact of Cultural Awareness on EFL Learners

Item 23	Culture awareness	n	%	Response appreciation
Option 01	Determines students' favorable attitudes towards the foreign language.	6	37.5	Unexpected
Option 02	Adjusts students' attitudes towards the foreign language.	10	62.5	Expected

Table 24: The Position of Religion (الدين) towards Cultural Awareness

Item 24	Religion (الدين) appears to discourage cultural awareness (الوعي الثقافي)	N	%	Response appreciation
Option 01	Agree.	10	62.5	Unexpected
Option 02	Disagree.	6	37.5	Expected

Table 25: The Effect of Cultural Awareness on Students' Original Culture

Item 25	Culture awareness enables the FL culture to dominate the students' original culture.	N	%	Response appreciation
Option 01	Agree.	10	62.5	Unexpected
Option 02	Disagree.	6	37.5	Expected

Table 26: The Impact of Students' Foreign Language on Foreign Culture

Item 26	Knowing about a foreign language determines students' attitude concerning the foreign culture as:	N	%	Response appreciation
Option 01	Favorable.	16	100	Expected
Option 02	Unfavorable.	00	00	Unexpected

Table 27: Cultural Globalization as Reason in Conciliating Undesired Behaviours

Item 27	Acceptance of cultural globalization implies normalizing forbidden behaviours.	N	%	Response appreciation
Option 01	Agree.	10	62.5	Unexpected
Option 02	Disagree.	6	37.5	Expected

Table 28: The Requirements of Culture Globalization

Item 28	Global culture would require:	N	%	Response appreciation
Option 01	A universal language that sustains globalization.	9	56.3	Expected
Option 02	A global language that imposes globalization.	7	43.8	Unexpected

Table 29: The Consideration of “Food” in Culture

Item 29	In culture, food is an expression of:	N	%	Response appreciation
Option 01	Life style.	16	100	Expected
Option 02	Death style.	00	00	Unexpected

Table 30: Art as a Definition to Cross-Cultural Behaviour

Item 30	Art, as an element of culture, will insure.	n	%	Response appreciation
Option 01	Cross-cultural behaviour exchange.	15	93.8	Expected
Option 02	In-cultural behaviour corruption.	2	12.5	Unexpected

Table 31: The Negative Impact of Cultural Knowledge on EFL Learners

Item 31	In culture, knowledge is represented by metaphorical concepts driving students’ to be blindly misled into adopting cultural awareness	n	%	Response appreciation
Option 01	Agree.	11	68.8	Unexpected
Option 02	Disagree.	5	31.3	Expected

Table 32: The Negative Impact of Foreign Language on Global Behaviour

Item 32	In culture, language is made of ambiguous confusing concepts inevitably leading to inappropriate global behaviour.	n	%	Response appreciation
Option 01	Agree.	10	62.5	Unexpected
Option 02	Disagree.	6	37.5	Expected

Summary Table 33

Items	Experimental group				Controlled group			
	Option1		Option2		Option1		Option2	
	n	%	n	%	n	%	n	%
1_ Despite its detailed content, culture continues to stand as a confusing concept. _ Agree. _ Disagree.	16	100%	0	0%	16	100%	0	0%
2_ Considering their essence, culture and religion could be understood as Synonymous concepts made of similar aspects. Distinct concepts with one contained in the other.	3	18.75%	13	81.25%	2	12.5%	14	87.5%
3_ Faith appears to be the most mysterious element in culture. _ Agree. _ Disagree.	14	87.5%	2	12.5%	15	93.75%	1	6.25%
4_ Cultural knowledge would _ Promote behaviour judged desirable. _ Dictate behaviour exclusively desirable.	8	50%	8	50%	11	68.75%	5	31.25%
5_ Cultural awareness entails _ Guaranteeing equal status for every culture. _ Blindly adopting foreign cultural aspects.	8	50%	8	50%	10	62.5%	6	37.5%
6_ Culture awareness Determine student's favorable attitudes towards the foreign language. Adjusts student's attitudes towards the foreign language.	2	12.5%	14	87.5%	6	37.5%	10	62.5%
7_ Religion (الدين) appears to discourage cultural awareness (الوعي الثقافي). _ Agree. _ Disagree.	7	43.75%	9	56.25%	10	62.5%	6	37.5%
8_ Culture awareness enables the FL culture to dominate the students' original culture. _ Agree. _ Disagree.	8	50%	8	50%	10	62.5%	6	37.5%
9_ Knowing about a foreign language determines students' attitude concerning the foreign culture as: _ Favorable. _ Unfavorable.	10	62.5%	6	37.5%	16	100%	00	00%
10_ Acceptance of cultural globalization implies normalizing forbidden behaviours. _ Agree. _ Disagree.	12	75%	4	25%	10	62.5%	6	37.5%

11_ Global culture would require: _ A universal language that sustains globalization. _ A global language that imposes globalization.	4	25%	12	75%	9	56.25%	7	43.75%	
12_ In culture, food is an expression of: _ Life Style. _ Death Style.	6	37.5%	10	62.5%	16	100%	00	00%	
13_ Art, as an element of culture, will insure. _ Cross-cultural behaviour exchange. _ In-cultural behaviour corruption.	6	37.5%	10	62.5%	15	93.75%	1	6.25%	
14_ In culture, knowledge is represented by metaphorical concepts driving students' to be blindly misled into adopting cultural awareness _ Agree. _ Disagree.	11	68.75%	5	31.25%	11	68.75%	5	31.25%	
15_ In culture, language is made of ambiguous confusing concepts inevitably leading to inappropriate global behaviour. _ Agree. _ Disagree.	12	75%	4	25%	10	62.5%	6	37.5%	
Total Percentage :		52.91%		47.08%		69.59%		30.41%	69.59%

4.2.1.3. Data Interpretation

- 1- In table (01), “culture as a confusing concept”, and as expected the experimental group agreed with 100%. However, this cannot be exclusively attributed to the effect of CLMPA because even the controlled group agreed 100%. It is then believed that the participants failed to see the link between ideologically charged words and their perception of the target culture, and eventually the impact this understanding has on cultural awareness.
- 2- Table (02) entitled “culture and religion as similar or distinct concepts”, has only yielded (18.75%) for the experimental group stating as expected “synonymous concepts made of similar aspects”; whereas, the controlled group opted for culture and religion as distinct concepts with one contained in the other “with (87.5%) of the answers. It becomes thus unreliable to judge of a clear impact of CLMPA, since (81.25%) of the experimental group have unexpectedly stated that culture and religion are assimilated as distinct concepts.

- 3- Concerning Item (03), represented by “faith as an ambiguous cultural aspect”. The (87.5%) of students from the experimental group have confirmed the fact that faith is an ambiguous cultural aspect, and equally (93.75%) of the controlled group have agreed. This means that, only (6.25%) of the controlled group have met our expectations which ruins out the possibility of a clear impact of CLMPA on the experimental group. It seems that certain cultural aspects require to be systematically clarified for EFL learners.
- 4- “Cultural knowledge shaping students’ behaviour” investigated; by item (04) shows that half of the experimental group considered that cultural knowledge dictates exclusively desirable behaviour. On the other hand, (68.75%) of the expected responses from the controlled group consider cultural knowledge to promote behaviour judged desirable. It can be safely considered now that the (50%) of the expected responses of the experimental group contain an influence of the implemented cross-linguistic analysis.
- 5- “The essence of cultural awareness”, represented by table (05), is shown by the fact that of the experimental group yielded (50%) of “guaranteeing equal status for every culture”, and (62.5%) of the controlled group have opted for “blindly adopting foreign cultural aspects”. The results yielded by table (05) may signify that the process of culture to create cultural awareness is a long one and not immediately able to change as a result of “new information from only one lecture”. Half the answers of the experimental group sustain that culture awareness guarantees equal status for every culture, which is the effect of” long teaching process”.
- 6- Item (06) investigates “the role of cultural awareness for EFL learners”. Expectations for experimental group have only been met with (12.5%) confirming that “cultural awareness determines students’ favourable attitudes towards the foreign language, whereas, (62.5% of the controlled group students have stated that “cultural awareness adjusts students’ attitudes towards the foreign language”. The remarkable difference between both answers, excluding

the effect of CLMPA on the experimental group, may signify that the role of cultural awareness is attained because of the effect of a long teaching. The process of consciousness should be implemented in a way as long as the teaching process.

- 7- Item (07) above investigates “the position of religion (الدين) towards cultural awareness (الثقافي الواعي)”. Expectations for this item show that (43.75%) of the experimental group have agreed, whereas, (37.5%) of students from the controlled group have disagreed. As a matter of fact, 59.37% of the whole answers (9 from the experimental group and 10 from the controlled group) interestingly signify that religion (الدين) encourages the “blind adoption” of cultural aspects.
- 8- Table (08), entitled as “Cultural awareness enabling FL culture domination status”, show that (50%) of the experimental group students have agreed with the fact that Culture awareness enables the FL culture to dominate the students’ original culture, and (37.5%) of the controlled group have disagreed with that fact. As in (05-06 and 07) item (08) sustains the fact that cultural awareness is inevitably developed because of the long-working silent cultural process, intended to promote FL culture over the original culture.
- 9- Item (09) aims at investigating “Students’ cultural attitude dependency on Knowledge about the FL”. This investigation shows that (100%) of controlled group students believe that knowing about a foreign language determines students’ attitude concerning the foreign culture as “favourable”, and (37.5%) of experimental group students refer to “unfavourable”. Yet, the majority of experimental group (62.5%) has opted for “favourable” which excludes any effect of CLMPA. This is more appropriately to be signified for linguistic confusion by students, meaning that they may not differentiate between knowing the language and knowing about the language.
- 10- Concerning item (10) which investigates “Behavioural implication of cultural globalization”. The findings yielded by table (10) illustrate that (75%) of students from

experimental group agree with the fact that acceptance of cultural globalization implies normalizing forbidden behaviours, and (37.5%) of students from controlled group disagree with that fact. It is then safe to account for an authentic effect of CLMPA.

- 11- Item (11) investigates “Requirements of global culture”. Expectations from experimental group have been met with (75%) confirming that a global culture requires a global language that imposes globalization and (56.25%) of the controlled group students believe it to require a universal language that sustaining globalization”. The big percentage clearly indicates that there has been a substantial effect of CLMPA on students’ appreciation.
- 12- Item (12) aims at investigating “Cultural significance of food”. This shows that (62.5%) of experimental group consider the cultural aspect “food” as a life style, and (100%) of controlled group consider it as a death style. Again and with these expected answers in mind, CLMPA has achieved an authentic impact on students and their experimentation.
- 13- Item (13), entitled “Cross cultural implication of artistic behaviour”, shows that (62.5%) of experimental group students confirm art as a cultural element driving to in-cultural behaviour corruption, while (93.75%) of controlled-group students hold that art insures cross cultural behaviour exchange. The results help perceive a clear impact of CLMPA on experimental-group students.
- 14- Item (14), aiming at investigating “Culture as metaphorical knowledge affecting cultural awareness”, shows that expectations from experimental-group students have been met with 68.75%, agreeing with the fact that cultural metaphorical knowledge effects cultural awareness. On the other hand, 31.25% of controlled-group students disagree to this fact. However, the same percentage (68.75%) of students from controlled group unexpectedly agrees. The answers of both groups clarify that students are already conscious of the negative consequences cultural knowledge leads to.

15- Item (15), entitled “Effect of language confusion on global behaviour”, shows that (75%) of students from the experimental group agree that language is made of “ambiguous confusing concepts inevitably leading to inappropriate global behaviour”, and (37.5%) of students from the controlled group disagree. Accordingly, an effect of CLMPA cannot be clearly seen due to having a high percentage of controlled-group students who unexpectedly agree to that fact with (62.5%). This signifies that students of both groups seem to believe to a certain extent that learning about foreign languages causes abnormal behaviour.

4.2.1.4. Quantification of the Impact

Our study attempts to find out an impact of CLMPA on students’ cultural knowledge following short teaching session concerning the concepts contained in the content of culture. Accordingly, statistical analysis involving the calculation of the different rate between the experimental and the controlled group subjects as far as the expected and unexpected responses of both groups are concerned. For this purpose the arithmetic means of such difference rates is counted.

Items	Experimental Group		Controlled Group		Effect Rate	
	Expected	Unexpected	Expected	Unexpected		
	N	N	N	N	D	%
1_ Despite its detailed content, culture continues to stand as a confusing concept. _ Agree. _ Disagree.	16	0	0	16	0	0%
2_ Considering their essence, culture and religion could be understood as _ Synonymous concepts made of similar aspects. _ Distinct concepts with one contained in the other.	3	13	14	2	1	6.25%
3_ Faith appears to be the most mysterious element in culture. _ Agree. _ Disagree.	14	2	1	15	-1	-6.25%
4_ Cultural knowledge would _ Promote behaviour judged desirable. _ Dictate behaviour exclusively desirable.	8	8	11	5	3	18.75%
5_ Cultural awareness entails _ Guaranteeing equal status for every culture. _ Blindly adopting foreign cultural aspects.	8	8	10	6	2	12.5%
6_ Culture awareness _ Determine student's favorable attitudes towards the foreign language. _ Adjusts student's attitudes towards the foreign language.	2	14	10	6	-4	-25%
7_ Religion (الدين) appears to discourage cultural awareness (الوعي الثقافي). _ Agree. _ Disagree.	7	9	6	10	-3	-18.75%
8_ Culture awareness enables the FL culture to dominate the students' original culture. _ Agree. _ Disagree.	8	8	6	10	-2	-12.5%
9_ Knowing about a foreign language determines students' attitude concerning the foreign culture as: _ Favorable. _ Unfavorable.	6	10	16	0	6	37.5%
10_ Acceptance of cultural globalization implies normalizing forbidden behaviours. _ Agree. _ Disagree.	12	4	6	10	2	12.5%
11_ Global culture would require: _ A universal language that sustains globalization. _ A global language that imposes globalization.	12	4	9	7	5	31.25%
12_ In culture, food is an expression of: _ Life Style. _ Death Style.	10	6	16	0	10	62.5%

13_ Art, as an element of culture, will insure. _ Cross-cultural behaviour exchange. _ In-cultural behaviour corruption.	10	6	15	1	9	56.25%
14_ In culture, knowledge is represented by metaphorical concepts driving students' to be blindly misled into adopting cultural awareness _ Agree. _ Disagree.	11	5	5	11	0	0%
15_ In culture, language is made of ambiguous confusing concepts inevitably leading to inappropriate global behaviour. _ Agree. _ Disagree.	12	4	6	10	2	12.5%
The Mean :	9.27	6.73	8.73	7.27	2	12.5%

Table 34: Quantification of the impact

- | |
|--|
| <ul style="list-style-type: none"> ■ Expected Response of the Experimental Group. ■ Unexpected Response of the Controlled Group. |
|--|

4.2.1.5. General Interpretation of the Results

The results of the experimentation reveal to a great extent that students' answers in their majority were not expected. This signifies an absence of a clear impact of CLMPA on students. It is thus important to point out that various reasons have prevented the occurrence of clear impact, but contributed to the significant unexpected findings. The latter would signify that for CLMPA to have a substantial impact in such study, the encountered restrictions should be eliminated.

Some of the students' negative and unexpected reactions to the concept of culture and cultural elements are explained throughout their agreement to the fact that culture is a confusing concept. Based on that sense of confusion, a clear self contradiction is shown by students when responding to the different items in the questionnaire.

4.3. Limitations and Recommendations

Despite the fact experimental-group students have been taught about the content of culture via CLMPA, most of them did not show a consideration of the embedded meanings revealed by this perspective when they answered the questionnaire items. One prime reason to this is the very restricted time the CLMPA was presented which was inadequate to help make a change in students' viewpoint towards the concept of culture. Also, the teaching session took place at the closure of the academic year when most students' were unable to attend. In addition to the kind of students who have been exposed to the experiment, they showed a limited linguistic competence that further raised their self-confusion.

4.4. Recommendations and Suggestions

It is thought of that the CLMPA teaching experiment would have achieved better results if the study were a longitudinal one, because in this way students will be able to grasp the new

information. Moreover, this experimentation would have achieved better results when administered to Master Two Students, because they are believed to further give value to the lecture. Finally, the questionnaire should have been attributed to more than 32 students so that more reliable data could be gathered.

General Conclusion

Cultural globalization has become the new tendency aiming at spreading many goal-directed beliefs and creating a unified “globalized” world ruled by diverse ideological systems. The process of cultural globalization has been achieved through the promotion of the culture inspired by dominant languages, like English. In this regard, our study attempts to apply the CLMPA as a perspective which assumes English vocabulary to be constructed on Arabic roots, and which attempted to show the embedded meanings of the concepts represented in the different cultural aspects. The results following the study consisting of the already mentioned experiment reveal that the unexpected answers of both groups were higher than the expected ones, with a slightly generated impact possibly attributed to the lasting of students’ background knowledge.

This sensitive topic requires more evidence for persuasion, equally requiring more time and attention so that to test the maintained hypothesis questioning students’ foreign background knowledge.

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Appendix

STUDENTS' QUESTIONNAIRE

Dear students,

We would be very grateful if you could answer this questionnaire designed to investigate 'students' appreciation of culture conceptualization via CLMPA perspective impacting their cultural awareness. *Please consider the following elements of culture, then choose the option you judge appropriate for each item below.*

Culture would include behaviour, attitudes, beliefs, habits, knowledge, language, art, rituals, customs, food, faith and religion, and other elements inherited as a social lifestyle.

Items:

- 1- Despite its detailed content, culture continues to stand as a confusing concept.
 - Agree.
 - Disagree.
- 2- Considering their essence, culture and religion could be understood as
 - Synonymous concepts made of similar aspects.
 - Distinct concepts with one contained in the other
- 3- Faith appears to be the most mysterious element in culture.
 - Agree.
 - Disagree.
- 4- Cultural knowledge would
 - Promote behaviour judged desirable.
 - Dictate behaviour exclusively desirable.
- 5- Cultural awareness entails
 - Guaranteeing equal status for every culture.
 - Blindly adopting foreign cultural aspects.
- 6- Cultural awareness
 - Determines students' favourable attitudes towards the foreign language.
 - Adjusts student's attitudes towards the foreign language.

- 7- Religion (الدين) appears to discourage cultural awareness (الوعي الثقافي).
- Agree.
 - Disagree.
- 8- Culture awareness enables the FL culture to dominate the students' original culture.
- Agree.
 - Disagree.
- 9- Knowing about a foreign language determines students' attitude concerning the foreign culture as
- Favourable.
 - Unfavourable.
- 10- Acceptance of cultural globalization implies normalizing forbidden behaviours.
- Agree.
 - Disagree.
- 11- Global culture would require
- A universal language that sustains globalization.
 - A global language that imposes globalization.
- 12- In culture, food is an expression of
- Life style
 - Death style
- 13- Art, as an element of culture, will insure
- Cross-cultural behaviour exchange.
 - In-cultural behaviour corruption.
- 14- In culture, knowledge is represented by metaphorical concepts driving students' to be blindly misled into adopting cultural awareness.
- Agree.
 - Disagree.
- 15- In culture, language is made of ambiguous confusing concepts inevitably leading to inappropriate global behaviour.
- Agree.
 - Disagree.

Thank you for your cooperation!

Résumé

La culture est un système complexe qui ne peut être défini en termes précis, et on dit qu'il se compose de nombreux principes et symboles qui façonnent le mode de vie des gens et guident leurs comportements; un tel système est considéré indissociablement lié à la langue. Cette dernière représente toutes les significations nécessaires pour que chaque aspect culturel soit fonctionnellement efficace. Ces significations peuvent être superficielles, facilement perceptibles ou sous-jacentes à une structure de surface accessible uniquement par une analyse spéciale. Notre étude consiste à utiliser l'analyse morpho-phonologique interlinguistique (CLMPA) pour révéler ces significations enchassées dans les concepts culturels ; il tente d'enquêter sur l'appréciation par les étudiants du concept de culture à travers le CLMPA, en émettant éventuellement l'hypothèse de la relation entre l'enseignement des langues étrangères et l'endoctrinement culturel avec l'anglais comme exemple. A cet effet, une expérimentation impliquant un groupe expérimental et un groupe contrôlé et consistant en une séance d'enseignement de 15 notions d'anglais représentatives du contenu culturel réalisée avec le groupe expérimental qui est un échantillon de 16 étudiants en master 1 d'anglais à l'université de Mohammed Seddik Ben Yahia Université de Jijel, Algérie. Alors; un questionnaire a été soumis aux deux groupes ;pour tester l'impact de l'Analyse Morpho-Phonologique Interlinguistique(CLMPA) sur la conscience culturelle des élèves. Les résultats obtenus ont révélé un léger impact général du CLMPA sur le type de réponses des étudiants avec un impact variable pour chaque partie du questionnaire. Les résultats suggèrent que l'étude pourrait avoir plus d'importance à condition que la session d'enseignement courte soit étendue à un enseignement longitudinal.

المخلص

الثقافة نظام معقد لا يمكن تعريفه بمصطلحات محددة، ويقال إنه يتكون من العديد من المبادئ والرموز التي تشكل أسلوب حياة الناس وتوجه سلوكهم؛ يُعتقد أن مثل هذا النظام مرتبط ارتباطاً وثيقاً باللغة حيث يمثل الأخير جميع المعاني اللازمة لكل جانب ثقافي ليكون فعالاً وظيفياً. قد تكون هذه المعاني سطحية يمكن إدراكها بسهولة أو تحتها بنية سطحية لا يتم الوصول إليها إلا من خلال تحليل محدد. تتكون دراستنا من استخدام التحليل اللغوي الصرفي اللغوي للكشف عن تلك المعاني المضمنة في المفاهيم الثقافية؛ يحاول التحقيق في تقدير الطلاب لمفهوم الثقافة من خلال التحليل اللغوي الصرفي اللغوي، ويفترض في النهاية العلاقة بين تدريس اللغة الإنجليزية والتلقين الثقافي. لهذا الغرض، تم إجراء تجربة تشمل مجموعة تجريبية ومجموعة واحدة مضبوطة وتتكون من جلسة تدريبية من 15 مفهوماً إنجليزياً تمثل المحتوى الثقافي نفذت مع المجموعة التجريبية وهي عينة من 16 طالب ماجستير واحد في اللغة الإنجليزية في محمد الصديق بن يحيى. جامعة جيجل الجزائر. بعد ذلك، تم إرسال استبيان إلى كلا المجموعتين لاختبار تأثير التحليل اللغوي الصرفي متعدد اللغات على الوعي الثقافي للطلاب. حيث كشفت النتائج التي تم الحصول عليها عن تأثير عام طفيف للتحليل اللغوي الصرفي اللغوي على إجابات الطلاب مع تأثير متفاوت لكل عنصر في الاستبيان. و هذا يشير إلى أن الدراسة يمكن أن تكون أكثر أهمية بشرط أن تمتد جلسة التدريس القصيرة لفترة أطول