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Mohammed Seddik Ben Yahia University, Jijel
Faculty of Letters and Languages
Department of English



**Exploring the Impact of Target Culture Instruction on EFL Learners'
Identity**

**The Case of Master I Students at the Department of English,
Mohammed Seddik Ben Yahia University**

A Dissertation Submitted in Partial Fulfillments of the Requirements for the Degree of
Master in Didactics of English

Submitted by

Racha BEGHILA

Hadil BELDJAZIA

Supervised by

Dr. Loubna KOUIRA

Board of Examiners

Chairperson: Salma BOUHALI University of Mohammed Seddik Ben Yahia, Jijel

Supervisor: Loubna KOUIRA University of Mohammed Seddik Ben Yahia, Jijel

Examiner: Amal BOUKHEDENNA University of Mohammed Seddik BenYahia,Jijel

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Declaration

We hereby declare that the dissertation entitled “Exploring the Impact of Culture Instruction on EFL Learners’ Identity”, 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 of other students or researchers partially or fully. In case any material is not documented, we shall be responsible for the consequences.

Dedication

‘In the name of Allah, the Most Gracious and the Most Merciful’

I humbly dedicate this research work to:

My mother ‘*Nacira*’

For her love, constant support, and invaluable guidance throughout my life and educational journey. Her sacrifices have inspired me to strive for excellence and never give up my dreams.

My father ‘*Mohammed*’ for his kindness, encouragement, and belief in my abilities.

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My lovely friends *Abir, Dina, Manel, Ahlem, Khadidja, Anfel, Hind, and Karima.*

Racha

Dedication

"In the name of Allah, the Most Merciful the Most Compassionate"

This humble work is proudly dedicated to:

My dearest and nearest;

My loving and caring mother "SAMIA"

My source of power, my supporting father "RABAH".

My sisters: "LAMIS" and "LOUDJINE" who overwhelmed me with loads of love

and my dear brother "MOHAMED EL-AMINE".

*My bestie through thick and thin and my partner "RACHA" for her consistency and
dedication.*

And all those who are forgotten by my pen meanwhile always present in my heart..

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Abstract

Language and culture are two sides of the same coin. As a matter of fact, numerous scholars urge the need to integrate the learning of a foreign language along with its adequate culture. Accordingly, this exposure to the foreign culture may impact learners' identities. The present work aimed at exploring the influence of target culture instruction on EFL learners' identities. For this aim, a descriptive study was held through the use of a questionnaire. The latter was self-designed and administered to a randomly chosen sample of seventy-five (75) Master one students majoring in Didactics at Mohammed Saddik Ben-Yahia university, Jijel. The findings of the study indicate that the students held firm opinions on religion. Additionally, a significant portion of them demonstrated a notable influence from ideologies such as feminism, Western traditions, values, and the overall lifestyle of the target culture. This suggests that the students were captivated by foreign cultures; however, they consistently prioritized their native culture.

Keywords: English as a Foreign Language, Foreign Language Learning, identity, target culture, cultural awareness

List of Abbreviations

%: Percentage

CA: Cultural Awareness

CI: Cultural Identity

CLT: Communicative Language Teaching

EFL: English as a Foreign Language

FLA: Foreign Language Learning

GTM: Grammar Translation Method

LI: Learners' Identities

LL: Language Learning

N: Number

P.: Page

Q: Question

TC: Target Culture

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General Introduction

1. Background of the Study

The relationship between language learning (LL), culture, and identity has captured the interest of numerous educational researchers. Initially, Tarhan (2015) conducted a qualitative study to examine the relationship between identity and the process of learning English at a private university in Turkey. Three tools were used to collect data: student interviews (ten students), teachers' interviews, and proficiency tests. The results of the study showed that the identities of high achievers (students) changed significantly with an increase in their self-confidence. In contrast, low achievers did not experience any significant changes, and few reported changes in self-confidence. The research indicates the importance of developing a thorough comprehension of learners' objectives and experiences with the target language. It also highlights the significance of considering learners' identities (LI) in the language learning process.

Furthermore, Amble and Alias' (2017) study centers on the identity construction and LL of Five Pakistani immigrant students at an elementary school in Saskatoon, Canada. Using an ethnographic approach, the study aimed to identify the challenges students face integrating into Canadian schools despite their high levels in second language proficiency. The participants were five pupils, boys and girls, in grades 6 and 7. The results showed that social categories such as race, religion, gender, and social class played a major role in the socialization of students. These factors influenced their LI language learning and usage, highlighting the significance of addressing such social categories in promoting integration and effective LL for students in Canadian schools. Besides, Alloh and Killic (2020) conducted a research on the influence of English language learning on Turkish people's culture, and identity. The study collected data via a questionnaire from a group of 34

participants, aged between 16 and 40 years old, who had at least a B1 level of proficiency in the English language. The study focuses on a number of issues, such as how Turkish people feel about English and Turkish languages, as well as how learning English affects Turkish people's identities, cultures and ways of life. The findings indicate that the majority of the participants (85.2%) believed that learning English brought about changes in different aspects of the Turkish people's lives.

In contrast to the aforementioned studies, Seppälä's investigation (2011) indicated that the learners had a positive view of Western culture and admired it. However, they kept a deep connection with Chinese culture and resisted the spread of Western culture. The results were obtained via a combination of a questionnaire (with 78 informants) and interviews (8 participants). The studies reviewed under this heading can be advantageous as they contain related information to this study. Nevertheless, the findings of these studies cannot be generalized and used in the current study because they deal with samples with distinct cultural backgrounds.

2. Statement of the Problem

Culture plays a vital role in language teaching, particularly in English language teaching. In this vein, Hong (2008) claimed that teaching culture should be regarded as a vital language skill. The researcher suggests that incorporating cultural instructions will prevent misconceptions caused by diverse cultural backgrounds among students (As cited in Ozuorçun, 2014.) In order to teach English effectively, teachers should possess a profound understanding of the customs, traditions, beliefs, and values of the Anglosphere. Thus, providing a genuine LL experience that enables students to improve their communication skills and gain a deeper knowledge of the language.

Accordingly, insufficient cultural awareness (CA) could prevent a successful intercultural communication to happen. For instance, Bennett (1993) calls those who cannot decipher the social and philosophical context of the target culture by a “fluent fool”, i.e., being linguistically competent does not assert the fact of being socially competent. Furthermore, the exposure to the target culture (TC) may cause some significant changes to manifest among students’ identities especially young learners’ who are still in the process of exploring and developing their personalities, which is a part and parcel of identity, and those changes could be both sided with positive and negative traits. In this regard, the present investigation intends to indicate how cultural instruction influences the identity of master one students in Mohammed Seddik Ben-Yahia university.

3. Aims and Significance of the Study

The primary objective of the present study is to demonstrate the notable transformations undergone by master one students at the level of Mohammed Seddik Ben Yahia university. Furthermore, it seeks to unravel the mysterious connection between language, culture, and identity, as well as investigate how these factors influence learners. Moreover, this study is a crucial undertaking for syllabus designers, decision-makers and educators, as it highlights the importance of teaching culture in English as a Foreign Language (EFL) courses. It is based on the idea that language and culture are intertwined and that learning a language requires a thorough awareness of its cultural context since it improves learners' communication skills and fosters their intercultural competence.

4. Research Questions

The present study aims to answer the following questions:

1. To what extent has the target culture instruction contributed to changing EFL learners'

Identities?

2. How does teaching English culture affect EFL learners' personalities?

5. Research Methodology

In order to answer the research questions of this study, a questionnaire was employed as the research instrument to collect data from seventy-five (75) randomly selected Master One EFL learners at the English department of Mohamed Seddik Ben Yahia University, Jijel.

6. Structure of the Study

This research work is composed of two chapters. The theoretical part of the study is covered in the first chapter, while the second chapter is dedicated to its application. Chapter one is "the literature review," which is divided into two sections. The first section aims to provide a comprehensive understanding of the notion of culture in general, and in relation to English teaching contexts in particular. It also emphasizes the connection between language and culture. The second section, deals with the concept of identity, its components, its categories and its connection with culture and language.

The second chapter consists of two sections. The research methodology is described in the first section, while data analysis and discussion of the findings are incorporated in the second section.

Chapter One: Literature Review

Section One: Conceptualizing the Term of Culture

Introduction

1.1.1. Language Learning

1.1.2. Definition of Culture

1.1.3. Types of Culture

1.1.3.1. Big “C” Culture

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Chapter One: Literature Review

Section one: Conceptualizing the Term of Culture

Introduction

Over the last few decades, foreign language teaching has witnessed a considerable growth worldwide. As millions of students attempt to learn and master the English language, it is paramount to realize that foreign language learning (FLL) is concerned with more than just memorizing grammatical rules and vocabulary lists. Culture also plays an integral role in LL. Hence, this study examines the interdependence of FLL, culture, and identity construction among learners.

The first section of this chapter initiates by presenting definitions of LL and culture from diverse scholarly perspectives. Then, it provides an overview of the types of cultures and illustrates their particular characteristics, dimensions, and elements. Transitioning from this broader discussion, it then examines the interplay of culture within the specific context of the English language, highlighting its profound influence on developing CA among students. It also seeks to examine the close ties between language and culture. The second section, conversely, covers the concept of identity including its definition, components, and various categories. Additionally, it examines the correlation between culture and identity, as well as, language and identity.

1.1.1 Language Learning

Language is a human phenomenon which was enormously addressed by scholars for ages. It was defined as a tool for sharing ideas and feelings through signs, sounds, and gestures (Merriam-Webster, n.d). In this vein, Pinker (1994) deemed language as a product which cannot be separated from peoples' life, and is "tightly woven" into their experiences.

Besides, language was perceived as "a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols"(Sapir,1921, p.3). In other words, Sapir places emphasis on the unique capacity of humans to express thoughts, feelings, and wishes through the use of a variety of language-modes, including spoken, written, and gestured forms. Moreover, Brown (2000) maintains that:

language learning is a process of the creative construction of a system in which learners are consciously testing hypotheses about the target language from a number of possible sources of knowledge: knowledge of the native language, limited knowledge of the target language itself, knowledge of the communicative functions of language, knowledge about language in general, and knowledge about life, people, and the universe around them (p.225).

Furthermore, LL has recently become a popular phenomenon that has captured the attention of many people. Thus, motivation was regarded as a core element that boosts the process of learning. Relatedly, Gardner (1994) declares that motivation denotes the combination of an individual's effort and desire to learn a new language, together with their positive attitudes towards the LL process. Learning a language can take various forms, depending on one's motivations. A language might be studied for academic or professional reasons, while others might be interested in improving their communication skills.

1.1.2. Definition of Culture

Culture is a complex and a multifaceted and difficult concept to define that has been heavily debated for decades. Scholars from various disciplines, including anthropology, sociology ethnography, and applied linguistics, have offered different

interpretations and explanations of culture. The term "culture" was first suggested by the British anthropologist Edward Tyler in his book "Primitive Culture," published in 1871. Tyler defined culture as "that complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by humans as members of society"(p.1). Kluckhohn (1949) further stated that culture refers to peoples' way of life, the social heritage they acquire as members of a particular social group, and their manner of reasoning, sympathizing, and believing. Similarly, Hofstede (1984) defined culture as "the collective programming of the mind which distinguishes the members of one group or category of people from another"(p.21). Furthermore, culture is considered a mode of life that reflects human thoughts, emotions, and interactions with one another (Brown, 2007).

In a nutshell, culture refers to the shared beliefs, values, traditions, cuisine, economic system, political system, and education that depict a group or community (i.e., the tangible and intangible objects they create and use). Culture also plays a pivotal role in constructing individuals' identities and their relationships with others. In simple terms, "Culture is to society what memory is to individuals" (Kluckhohn, 1956, as cited in Triandis,2001, p.908). The aforementioned quote emphasizes the significance of culture in society and highlights the importance of memory in individuals' lives. Just as memory enables individuals to remember and learn from their experiences, culture maintains and passes on the knowledge, traditions, customs, and values of society. Thus, both culture and memory play vital roles in shaping people's identities and influencing their behavior.

1.1.3 Types of Culture

Every community has its own system that forms the basis of its cultural knowledge. Numerous researchers have emphasized the significant impact of cultural knowledge on LL process (Halverson,1985 ; Howatt &Widdowson,2004). It was even

argued that tutors should impart this knowledge to their students by focusing on the two types of culture, big 'C' and small 'c' culture.

2.1.1.1. The 'Big C' Culture

The Big C encompasses a broad range of tangible and visible elements, including history, clothing, music, and architecture (Kramsch, 2013). Similarly, Peterson (2004) describes Big 'C' culture as encompassing everything that can be perceived through the five senses, this includes arts, literature, language, food, and traditions.

1.1.3.2. The 'Small c' Culture

It has been argued that the most crucial aspects of culture are those that are intangible, unconscious, and invisible. Small "c" culture encompasses elements that cannot be perceived through the five senses. Additionally, Orlova (2003) explains that small "c" culture includes deep cultural elements such as norms, beliefs, attitudes, and assumptions. (as cited in Euler, 2017).

1.1.4. Characteristics of Culture

According to various scholars (Hofstede, 1991; Samovar, Porter & McDaniel, 1972) Culture has the following characteristics:

- **Culture is a collective phenomenon:** culture is viewed as a collective phenomenon because it is solely shared and used by those who live within the same social environment (Hofstede, 1991, p.6). This implies that culture is considered a group-oriented concept, as it is not an individual attribute but rather something that is experienced, practiced, and transmitted among members of a specific social group or community. It emphasizes that culture is not an isolated construct but is deeply

rooted in the social context in which individuals interact and share common beliefs, values, customs, and behaviors.

- **Culture is learned:** according to Hofstede (1991), culture is passed down from one generation to the next rather than being inherited and influenced by genes. In other words, individuals acquire cultural beliefs, values, and behaviors through socialization processes within their specific cultural contexts, rather than inheriting them through biological means. This perspective emphasizes the role of socialization, learning, and environmental factors in shaping an individual's cultural identity and behavior, suggesting that culture is predominantly learned and acquired through social interactions rather than being determined by biological or genetic factors.
- **Culture is transmitted:** people carry and assist in conveying their cultural values and norms from the current generation to the coming generation through communication. As Samovar, Porter, and McDaniel (1972) asserted, "Culture is our link to the past and, through future generations, hope for the future" (p.11). culture serves as a bridge connecting us to our past experiences and traditions, while also holding the promise of a better future through the subsequent generations
- **Culture is dynamic:** culture is a dynamic entity that undergoes continuous evolution and transformation. It responds to new circumstances, experiences, and influences by adapting and shaping itself to meet people's needs (Samovar, Porter, & McDaniel, 1972). So, culture can be described as a dynamic and ever-changing phenomenon that constantly evolves and transforms over time. It is a complex system that responds to various factors such as new circumstances, experiences, and influences. As these factors emerge, culture adjusts and modifies itself in order to accommodate and fulfill the needs of the individuals within a given society. This

process involves a reciprocal interaction between culture and the individuals who are part of it, as both shape and are shaped by each other.

- **Culture is universal:** Every community possesses its distinct and individual way of expressing and manifesting its culture. This includes unique characteristics, features, and artistic styles that set it apart from other cultures. This notion of cultural uniqueness and differentiation was highlighted by Hofstede (1991) in his research in which he mentioned that each community has its unique form of expressing its culture, its peculiar features and styles, which distinguish it from other cultures .
- **Culture is symbolic:** Culture is demonstrated through symbols, such as language, art, and gestures. Symbols function as a shared language within a culture, enabling individuals to express their thoughts, ideas, and emotions. Symbols also play a vital role in passing down cultural knowledge and traditions across generations (Samovar, Porter, & McDaniel, 1972).

1.1.5. Dimensions of Culture

Cultural dimensions are measurable facets of society that can be compared to other societies. These dimensions provide a structured framework for analyzing various issues and phenomena prevalent within a community. Each dimension presents two contrasting extremes. The dimensions of culture include identity, hierarchy, gender, truth, and virtue (Hofstede et al., 1991).

-The Identity Dimension: relates to the types of relationships that dominate a society and how its members identify with it. This encompasses both collectivistic and individualistic cultures. In collectivistic cultures, emphasis is placed on supporting extended families, fostering harmony, and maintaining tranquility among members who are united. In such societies, members are expected to represent their in-group, whether in a good or a wrong

manner. On the other hand, individualistic cultures place the responsibility for well-being on each individual where they look after themselves. These societies value complete freedom and personal privilege as individuals manifest their independence outside their group (Hofstede et al., 2002).

- **The Hierarchy Dimension:** refers to an individual's social status and distribution of power within a community. This dimension encompasses both high-power- and low-power-distance dimensions. In light of this, high-power distance reinforces the dominance of particular individuals over others, leading to reliance on robust people and the establishment of formal rules within society. In contrast, the low power distance dimension promotes equality among roles, encourages interconnectivity between members, and blurs the boundaries between different social classes (Hofstede et.al, 2002).

-**The Gender Dimension:** arises from prevailing gender traits within society and starts at the familial level before spreading outward. The gender dimension encompasses two main types: masculine and feminine cultures. In this vein, Masculine cultures emphasize competition, achievement, and progress, with males expected to display traits such as ambition, aggression, dominance, and a focus on the financial gain; while females are expected to be submissive and delicate. Feminine cultures, on the other hand, support blending male and female roles and view both genders as equals who complement each other. These cultures value traits including collaboration, empathy, working together, and nurturing relationships.

-**The Truth Dimension:** relates to how people deal with the unknown and unpredictable in their communities. At its core, it can be divided into two extremes: strong uncertainty avoidance and weak uncertainty avoidance. Strong uncertainty avoidance describes societies where individuals feel uneasy about uncertain situations and prefer familiar and

predictable circumstances. Thus, such individuals tend to be averse to risk-taking, adhere strictly to rules, and perceive the truth as a singular and unchanging entity. In contrast, weak uncertainty avoidance cultures exhibit more openness to novelty and change and are more accepting of risk and ambiguity. Within this framework, the concept of truth is viewed as dynamic, rather than static (Hofstede et.al, 2002).

-The Virtue Dimension: it considers relationships and traditions within a society. It involves long-term and short-term orientations. People who belong to the Long-term have a place of great importance on upholding the moral standards of their ancestors, taking care of their children, and respect their traditions. While in short-term orientation traditions are valued and can be adapted and modified (Hofstede et.al,2002).

1.1.6. Elements of Culture

Culture is an intricate construct that embraces a variety of elements within it. This section will focus on some of its components, including language, beliefs, norms, and values.

1.1.6.1. Language

Wei (2005) claims that language is both a carrier of culture and a medium of communication; thus, language reflects a particular culture (as cited in, Choudhury,2013). Sitti (2012), in her way, asserts the previous view maintaining that "language indicates each of its nations"(p.1).

1.1.6.2. Beliefs

A belief is a presumption that someone has about the world. Therefore, beliefs are a collection of learned interpretations that serve as the foundation for cultural members' judgments of what is and what is not rational and accurate (Lustig & Koester, 2006). In

addition, they distinguished two types of beliefs: central and less central beliefs. The central belief refers to the fundamental assumptions of reality and expectations about how the world functions, while the less central belief centers on the teachings of parents and teacher who instill the culture's premises about the nature of the physical and interpersonal worlds (ibid.).

1.1.6.3 Norms

Norms are the socially accepted standards of appropriate behavior. Deviation from these norms results in social punishments, which vary within a culture in terms of their relevance and intensity. Moreover, the norms change over time. For instance, norms within a society impact how people greet one another. Similarly, good manners in a variety of situations are based on norms (Lustig & Koester,2006).

1.1.6.4. Values

A culture's perception of what is right or wrong, just or unjust, valuable or worthless, and proper or improper are all considered values. A culture's values do not usually describe its actual behaviors and features because values are the ideal behaviors or aims of a culture. However, values are used to explain why people why people speak the way they do (Lustig&Koester,2006). In this way, values act as guiding principles in people's lives, as Shalom Schwartz proposes (as cited, in Lustig & Koester,2006).

1.1.7 Culture in Foreign Language Learning

Any existing language can be designated as a foreign language unless it is spoken or written in the society where it is taught (Moeller and Catalano, 2015). FLA is the process of learning a new language once the mother tongue is established. In other words, it is the process that takes place by learners who already know one language at least. Through this process, learners explore new knowledge and develop skills on how to use it

properly (Svalberg, 2015). Within the same vein, Gao (2006, p.59) states that "there is an interdependence of language learning and culture learning, this means, language learning is culture learning and consequently, language teaching is culture teaching".

Accordingly, in the second half of the 19th century, plenty of methods concerning teaching foreign languages along with their culture have been advocated. Assuredly, the very first teaching method that was ever known is the grammar-translation method (GTM) (Brown, 2001). It had predominated the field in the 16th century (Richards & Rodgers, 1986). Its main focus was on learning the grammatical rules, memorization of the vocabulary and translating the texts. In the same context, culture within this method was restricted to literature and fine arts. In the early 20s the DM substituted the GTM, the direct method focused mainly on the development of the verbal and communication skills of the students. It showed little to no interest in raising awareness about the TC. Later with the arising of the audio-lingual method in the 1960s, culture established itself as an integral part especially through mirroring the cultural aspects in contextualized dialogues such as: in the church, at home, etc....

Yet with the earliest 1970s, the communicative language teaching (CLT) framework emerged as a reaction to the previously mentioned methods namely: the GTM (Richards & Rodgers, 2001). CLT focused mainly on the social functions of the language rather than knowledge of its structures (Chang, 2011), i.e., it advocated the study of the language in the form of real-world tasks (Kagan, 1995). Undoubtedly, no method or approach has succeeded to prove its superiority and effectiveness over the other ones; each one completes the other. Furthermore, all methods and approaches main concept is to communicate appropriately and to enable learners to maintain successful conversations in the TL.

1.1.8 Developing Cultural Awareness

The awareness that learning a foreign language is decisively interwoven with learning about the TC has been present in the field of FLA for many years. Notably, Kramersch (2006) stated that: “Culture has always been an integral component of language teaching” (p, 11). Byram (1989) pinpointed that language teachers are culture teachers as well, i.e., studying a language requires a profound background of its culture. Thus, it has been claimed that the classroom should provide a suitable atmosphere for dealing with culture to provide language learners with the perfect platform to develop their CA (Pulverness, 2003). The latter is a term in which learners compare the similarities and differences of the mother and target cultures as a means to maintain communication (Gyram, 1989). CA has proved its integral role in the learners’ language proficiency achievement and communicative performance effectiveness in the foreign language since it is based on one’s prior knowledge of one’s own culture and the target culture (Fenner, 2000).

Accordingly, an effective language user should possess the sensitivity to know what to say, how to say it, when, where, and why to say it” (Hofstede, 2002:18). Consequently, if learners want to communicate effectively in the FL, they must develop their CA, and understand the interconnectedness of culture and language (Liddicoat et al., 2003).

As a dense backdrop, an increased CA helps learners to broaden their minds, increase tolerance and achieve cultural empathy and sensitivity. In the sense that, learners as they are exposed to the TC will mark noticeable changes in their attitudes, behaviors and ways of thinking due to new norms and customs which are contradictory to their own, yet they can still envisage them as normal (Ali et al., 2015).

1.1.9 The Synergy of Culture and Foreign Language Learning

The literature about language and culture is already enormous as various research works have been conducted to study their sophisticated interweaving. Initially, the relation was first discussed by the American linguist Sapir (1921), who points out that "language does not exist apart from culture" (p. 221). In line with this, Pennycook (1994) explained that learning a new language means undoubtedly learning a new culture, stating that "a language can never be removed from its social, cultural, political, and discursive contexts"(p. 33). Brown (2007), in his way, supports this view by asserting that "a language is part of a culture, and a culture is a part of a language (p.189)". That is to say, language and culture are interwoven, with each being a core aspect of the other. Thus, splitting either would decrease the value of both, as language cannot be fully understood without considering its cultural context and culture cannot be fully expressed without language. Furthermore, to achieve a better understanding of a target language, Edwards (2009) emphasizes the importance of immersing oneself in the TC. This immersion facilitates interpreting meanings and effectively communicating through the language.

Simply, FLA involves acquiring both linguistic and cultural knowledge of the target language. In order to fully understand the language's meanings and contexts, learners should delve deeply into its cultural aspect while ensuring that they do not neglect the linguistic knowledge. Hence, "learning a new language implies learning about another culture, another way of life" (Allwright & Bailey, 1991, p.158).

Conclusion

In a nutshell, the current section examines the concept of culture, encompassing its definition, types, elements, and dimensions. It also explores the history of teaching culture in Foreign Language context, along with highlighting the importance of CA. Furthermore, it emphasizes the intricate connection between FLA and culture.

Section Two: The Notion of Identity

Introduction

1.2.1. The Concept of Identity

1.2.2. Identity Components

1.2.2.1. Personality

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Conclusion

Section Two: The Notion of Identity

Introduction

The current section is devoted mainly to discussing the term “identity”. This section is intended to delve into the concept of identity. Definitions of the aforementioned term are provided based on what makes context to the present study. Moreover, this section highlights the components of identity and its various categories. Ultimately, a clarification of how identity is connected to both culture and language is clearly stated.

1.2.1 The Concept of Identity

The concept of identity was first introduced by Erikson (1950), who deemed it as an individual's self-perception, personality, objectives, origins, and sense of belonging within society. In this regard, Hogg and Abrams (1988) maintained that identity is the "people's concepts of who they are, of what sort of people they are, and how they relate to others." In addition, Norton (1997) described identity as the way people view their relationship with the world, how it is formed over time and across contexts, and how they envision their future possibilities. West (1992), in his way, argued that identity relates to “desire—the desire for recognition, affiliation, and security” (as cited in Norton, 1997, p.410). Furthermore, Weaver (2001) emphasized that identities are constructed and do not exist independently. According to him Identity is unrestricted to an individual or a specific category of people; it is shaped through relationships with others. Overall, identity is expressed through various factors and encompasses multiple aspects that distinguish individuals (e.g. values, beliefs, behaviors, mindset) from one another. It is demonstrated through behaviors and relationships.

1.2.2. Identity Components

A range of entities contribute to the formation of identity and promote the ability to know more about a certain person. Identity may encompass religious beliefs, political views, ethnicity and even more. The present study focuses on three main components that make context for this study, and which are personality, belief and aptitude.

1.2.2.1. Personality

The word personality is derived from the Latin word “persona” which refers to a theatrical mask the performers wear to disguise their true identities (cherry, 2020). Personality can be defined as a set of the various characteristics that include thoughts, feelings and behaviors and which make each and every single person unique. Accordingly, allport (n.d) stated that on the basis of the personality traits, people can distinguish the differences between individuals.

The different personality traits were put into big five dimensions under the acronym

OCEAN which stands for Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism as advanced by Costa and McCrae (1992).

Table 1.1. *The Five Personality Traits*

Big 5 Trait	Definition
Openness	The tendency to appreciate new art, ideas, values, feelings and behaviors.
Conscientiousness	The tendency to be careful, on-time for appointments, to follow rules, and to be a hard worker.
Extraversion	The tendency to be talkative, sociable, and to enjoy others; the tendency to have a dominant style.
Agreeableness	The tendency to agree and go along with others rather than to assert one’s own opinions and choices.

Neuroticism	The tendency to frequently experience negative emotions as anger, worry and sadness as well as being interpersonally sensitive.
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The aforementioned five categories are universal and can be used in the description of any personality since they reflect the most fundamental qualities that shape a person's personality (MaCare et al,1987;1990;1992).

1.2.2.2. Beliefs

Belief is a flexible term which can take different definitions depending on the angle from which it is studied .Generally speaking ,beliefs are set of values which play the role of indicating what is wrong and right ,bad or good .In other words, beliefs influence how people behave in a given society. It is the absolute acceptance in the existence of something or strongly confronted with the idea that something is true and right. Leatham (2006, p.92) stated that there are things people "just believe" in them. Whereas, other ones need "more than believing in ". The former refers to beliefs while the latter stands for knowledge. In a nutshell, to believe is to trust or have faith in something or someone and the willingness to defend it whatsoever happen. Yet, the influence of some beliefs over the others is undeniable.

1.2.2.3. Aptitude

According to Dörny (2005) aptitudes are " the mental abilities to do something and achieve success"(p.32). Accordingly, Bingham (1973,p.21) “Aptitudes refer to those qualities characterizing a person’s way of behavior which serves to indicate how well he can learn to meet and solve certain specified kinds of problems”. In the sense that aptitudes

are those instinctive talents and intriguing abilities that help the individual to cope with the various situations, find solutions to problems and do certain things readily.

1.2.3 Identity Categories

Scholars created a variety of categories to investigate identity. Personal, social, ethnic, gender, and cultural identity will be covered in this section.

1.2.3.1. Personal Identity

The notion of personal identity has been a central theme in numerous studies. It was argued that personal identity involves a set of distinguishing characteristics, values, desires, and standards that individuals use to differentiate themselves from others. Furthermore, these attributes can create a sense of pride or uncertainty and may be perceived as resistant to change (Fearson, 1999, p. 25). In the same way, Gergen (1971) affirms that personal identity carries "personal identifications: self-descriptions which are more personal in nature and that usually denote specific attributes of the individual"(as cited in Abrams & Hogg, 1998, p. 22). In other words, personal identifications (i.e., one's name, gender, age, occupation, religion, ethnicity, physical appearance, and life experiences) are self-descriptions that demonstrate an individual's identity. By and large, personal identity explains an individual's unique characteristics that set them apart from others in their social group. In short, personal identity refers to a person's biography (Clarke, 2008).

1.2.3.2. Social Identity

The term of social identity was first introduced by the Polish social psychologist Henri Tajfel (1972), who deemed social identity as "the individual's knowledge that he belongs to certain social groups together with some emotional and value significance to him of this group membership"(as cited in Hogg & Terry, 2000, p. 122). In other words, it

describes how people classify themselves and others into various groups, and how they affect their position and status in society. In this regard, Turner (1982) explained that people regularly place themselves and others in distinct social groups based on a variety of factors such as gender, age, organizational membership, and religious affiliation (as cited in Ashforth & Mael, 1989). In short, Stets and Burke (2000) stated that social identity means "being at one with a certain group, being like others in the group, and seeing things from the group's perception"(p.226).

1.2.3.3. Ethnic Identity

Generally speaking, ethnic identity refers to an individual's sense of belonging and commitment to a particular group, their knowledge of the group, and their participation in traditions and activities (Phinney, 1990, as cited in Phinney, 1996). In addition, other scholars have argued that ethnic identity reflects a sense of attachment to a specific group based on one's ancestry, cultural heritage, rituals, and beliefs (Green, Fasel, & Sarrasin, 2015).

More importantly, Trofimovich and Turuševa (2015) suggest that ethnic identity encompasses three elements. First, the significance of a group to individuals denotes the significance of being a member of their ethnic group. Second, group-related positive emotions such as joy and honor are associated with group membership. Finally, in-group relationships highlight the power of belonging to the group, including social and psychological support from other members. Overall, ethnic identity is a core feature of an individual's sense of self that portray their cultural background and heritage. It encompasses the shared history, traditions, values, beliefs, language, and sometimes even the physical characteristics that distinguish a group from others. It is also shaped by factors such as family background, socialization, and education.

1.2.3.4. Gender Identity

Gender identity is a complex and multifaceted topic that has been extensively studied. Essentially, gender identity refers to how individuals perceive themselves in relation to others of a similar gender (Steensma et al., 2013, p. 289). More precisely, one's sense of being male or female shapes how one perceives himself / herself and interacts with others (ibid.). In this vein, Wood and Eagly (2015) highlight that women and men are culturally believed to embody feminine and masculine meanings and attributes, which correspond to their gender identities. In simple terms, gender identity is considered "one part of a many-sided conception of the self," which situates individuals within social structures (Epstein, 1973; Stets & Burke, 2000, as cited in Steensma et al., 2013).

1.2.3.5. Religious Identity

Durkheim stated that "religion is a unified system of beliefs and practices relative to sacred Things"(35). In this regard, it is putting the values and beliefs into practice which in turn become a part of a particular community of people who consequently share the same religion. The religious practices may include sermons, rituals, and even festivals that identify each religious community. Safran (2008) indicated that "originally it was religion that was at the root of collective identity and that provided the foundation of the state. In the nineteenth century, religion was eclipsed by cultural populism and linguistic exclusivism" (p.179) .In other words, religion was the core of identity, but recently it has been replaced by language. Furthermore, language and religion are interlinked to each other and to identity as well.AS a matter of fact , language plays a major role in the spread of religion (Edwards, 2009).

1.2.3.6. Cultural Identity

Cultural identity (CI) has emerged as a significant theme in social sciences, communication and psychology. Extensive research has been conducted on this topic, exploring ways to analyze and study it within intercultural contexts. A definition put by De Vos (1990) implies that CI is the foundation for "self-defining in-groups," which provides individuals with a sense of belonging and sharing beliefs, norms, and values (as cited in Kim, 2007, p. 204). In this regard, Tomlinson (2003) asserts that CI is an unchanging existential property that people possess, a legacy, and a continuation of the past. He elaborated further, suggesting that CI represents the shared treasure of native communities.

It is essential to mention that Hall (1990) provided two distinct definitions of CI. In the first definition, he described CI as a collective "one true self" shaped by shared historical events and societal codes, which provides a stable and consistent frame of reference regardless of the divisions and changes in people's actual history. In his second definition, Hall views CI as a dynamic entity that is shaped by the past and continues to evolve in the future. Usborne and De la Sablonnière (2014) share a similar perspective, suggesting that a clear CI comprises an accurate understanding of society's customs, attitudes, norms, characteristics, and how these attributes have evolved over time.

In closing, CI is the process of associating oneself with a certain group based on various cultural categories, including nationality, ethnicity, gender, and religion. It is shaped by the collective knowledge of traditions, language, aesthetics, standards, and customs (Chen, 2014).

1.2.4. Culture and Identity

Broadly speaking, culture and identity are perceived as two inseparable entities. Given this, Baker (2003) stated that:

It is possible for bilingual youths to reach the balance between two languages and two cultures. The trajectory of their identity development shows a gradual shift from a rigid, simplistic approach to bilingualism and biculturalism to a more sophisticated skill at negotiating, belonging, and control (as cited in Rezig, 2015, p. 65).

In simple terms, this implies that people initially have a rigid and simplistic attitude towards being bilingual and bicultural. However, over time, they can develop skills such as negotiating, controlling, and adjusting identities associated with language and culture. Furthermore, Gundersen (2000) asserts that "culture is part of identity" (p.693). In the same way, Hofstede (1984) argued that "culture determines the identity of a human group in the same way as personality determines the identity of an individual" (p.21). In other words, culture relates to the learned and shared values, beliefs, and behaviors that characterize a society. Likewise, identity relates to the way in which individuals perceive themselves and their sense of belonging to a certain group. Identity is shaped by language, social institutions, gender orientation, and cultural norms.

1.2.5. Language and Identity

The literature related to the nexus between identity and LL is already enormous and complex since both of them develop together and influence each other as they evolve (Block, 2008; Norton, 1995, 1999, 2015; Norton & Toohey, 2012; Jou, 2013; Richard, 2006; Derwing, 2003). As a matter of fact, language is not only a system of signs, or a tool of communication (Kannapell, 1993), but it is also perceived as a social practice through which knowledge is shared, experiences are formed, and identities are negotiated (Norton, 2012). Kramsch (1998) relates language to identity and culture. She argues that a natural connection exists between the language used and one's identity. In addition, the

relationship between FLA and CI is noted as twofold; each entity can influence the other. The learning process incorporates learners' identity (Norton & McKinney, 2010), i.e.; the learners engage in the learning process with their cultural view and identity. Consequently, they learn new ways of thinking, expand their cultural knowledge as well as develop the new meaning of identity, beyond the linguistic knowledge on one hand. On the other hand, even CI influences the learning process that is depending on LI, their willingness to learn the foreign language and their resistance. In this regard, learners need to adapt their views and values and give up parts of their language and culture (Gunderson, 2000; Jund, 2010) if they tend to learn the foreign language properly.

Conclusion

All in all, identity is like an umbrella that can bring people together and drive the apart. Furthermore, a strong relationship exists between FLA, culture, and identity. Consequently, the integration of the TC is a necessity when it comes to instructing its language. In the sense that rising CA of the learners helps them to preserve their identities and maintain a purposeful conversation with foreign natives.

Chapter Two: Fieldwork

Section One: Research Methodology

Introduction

2.1.1. Means of Research

2.1.2. Sample

2.1.3. Description of the Questionnaire

Section Two: Data analysis and Discussion

2.2.1. Data Analysis of the Questionnaire

2.2.2. Overall Results

Conclusion

Chapter Two: Fieldwork

Introduction

The present chapter aims to investigate the influence of TC teaching on EFL learners' identity by delineating the research methodology and instruments along with the sample of this study. The chapter is composed of two sections. The first section outlines the target population and the sample under study, the research methodology, and the description and administration of the research tool. Conversely, the second section is devoted to a profound analysis and interpretation of the obtained data.

Section One: Research Methodology

2.1.1. Means of Research

Among the complex and delicate challenges that may encounter researchers is the selection of the appropriate research tool. This study attempts to test the impact of the TC on Master 1 Algerian EFL learners' identities through the use of a questionnaire. The questionnaire is one of the most useful and popular research instruments. Its “main objective in research is to obtain relevant information in the most reliable and valid manner. Thus, the accuracy and consistency of the survey/questionnaire form a significant aspect of research methodology” (Taherdoost, 2016, p. 28).

2.1.2 Sample

This questionnaire was administered during the academic year 2022/2023 and distributed to master one students of English at the department of Mohammed Seddik Ben-Yahia University in Jijel. In this respect, a random selection method was utilized to form a sample of seventy-five (75) participants of both genders, with the aim of reducing bias and

ensuring varied perspectives of students. Besides, the purpose behind selecting Master One students is their extended exposure to the TC through various modules, such as sociolinguistics, discourse analysis and oral expression. Moreover, in master one they have a direct contact with the TC through the "culture" module. Thus, it is thought to enable them to carry out some transformations in their character and obtain more profound knowledge of culture than license degree students. In this vein, the questionnaire was distributed in university classrooms, where students regularly attend, to guarantee maximum participation. Additionally, this technique was implemented to confirm that all the selected participants had the opportunity to respond carefully to the questionnaire. It is worth mentioning that the researchers were present at the university classrooms during the administration of the questionnaire, to facilitate adequate communication and comprehension.

2.1.3 Description of the Questionnaire

The questionnaire is composed of thirty-four (34) questions grouped into three (3) sections. It consists of close-ended questions (where students can respond with "yes" or "no" or choose one answer from a limited set of options, in addition to multiple-choice questions. The questionnaire also includes open-ended questions, which allow students to deliver free answers that mirror their points of view and offer explanations or justifications if necessary. Moreover, a bipolar scale is employed to assist individuals in finding a balance between two contrasting qualities. In simple terms, these diverse questions are used to collect detailed and insightful responses from the participants.

The first section, labeled "Personal information", aims at gaining insights about the background of Master one students. This includes their gender, the number of years they have studied English, and their reasons for learning English. The second section which is

entitled "Culture in the EFL Context", tries to explore learners' opinions, thoughts, and viewpoints about the TC as well as their attitudes towards their native culture. Finally, the last section nominated "learners' identity", focuses on the new imported concepts that make up the modern lifestyle and how much the participants opt for those changes in the construction of their identity.

Section Two: Data Analysis and Discussion

2.2.1. Data Analysis of the Students' Questionnaire

Section One: Personal Information

-Question 1 (Q): gender

a- Male

b- Female

Table 2.1

Students' Gender

Options	N	%
a.	12	16
b.	63	84
Total	75	100

The purpose of the first question was to determine the gender of the participants since it was speculated that cultural instruction could have varying effects on each gender, and this could influence the results of the study. Table 2.1 shows a significant gender imbalance among the participants, with females making up the vast majority of the sample (84%) females, and only (16%) males.

Q2. How many years have you been studying English?

Table 2.2

Years Spent Studying the English Language

Options	N	%
04 years	53	70.66
05 years	18	24
06 years	4	5.33
Total	75	100

Table 2.2 entails that the majority of learners (70.66%) studied English for 4 years. Also, (24%) studied it for 5 years, and a minor percentage (5.33%) studied it for 6 years. This duration is believed to provide learners with an apparent understanding of various aspects of the language. It also enables them to comprehend the TC and its components.

Q3: What motivated you to study English?

- a. Inspiration from a person, celebrity, or teacher...etc.
- b. You were forced.
- c. To achieve personal goals (traveling, employment...etc.)
- d. Others.....

Table 2.3

Student's Choice to Major in English

Options	N	%
a.	23	30.66
b.	7	9.33

c.	44	58.66
d.	--	--
Total	75	100

The intention behind posing this question was to gain further insights into the factors that influenced learners' decision to study English. As shown in the above table, a large portion of learners (58.66%) decided to study to fulfill their personal aspirations (such as traveling and getting jobs). These reasons give them a clear vision and motivate them to strive to meet their goals. Additionally, a substantial portion (30.66%) is inspired by individuals they admire. However, a small percentage of respondents (9.33%) were forced to study English.

Section Two: Culture in the EFL Context

Q4: When learning English, do you think that it is essential to learn about the target culture (British, American, Australian)?

- a. Yes b. No

Table 2.4

EFL learners' Perception of Culture Instruction

Options	N	%
a.	70	93.33
b.	5	5.33
Total	75	100

As illustrated in Table 2.4, the majority of learners (93.33%) consider culture to be a significant aspect of mastering a foreign language, whereas a minority (5.33%) believe that learning about English culture is unnecessary.

Q5- If yes, why do you think so? It is because of culture:

a. helps learners to promote intercultural understanding and tolerance toward people from other cultures.

b. helps learners to develop a deeper understanding of the language they are learning.

c. helps learners to develop a stronger sense of their own cultural identity.

d. Others

Table 2.5

Explanation of the significance of learning Culture

Options	N	%
a.	20	28.57
b.	30	42.85
c.	5	7.14
d.	--	--
a+b	6	8.57
a+c	3	4.28
b+c	6	8.57
Total		

The findings above illustrate that around (60%) [b=42 (b:30)+(a+b:6)+(b+c:6)] and more than (41.4%)[a=29 (a:20)+(a+b:6)+(a+c:3)] agreed upon the idea that culture is vital because it builds a bridge between the learners, the TC and how this language is being used properly. Besides, a slightly smaller percentage of learners (20%) [c=14 (c:5) + (a+c:3) +(b+c:6)] stated that the TC helps them in distinguishing who they really are.

Q6:If NO, it is because:

a. culture is a waste of time.

b. culture is not relevant to language learning.

c. I am not interested in culture since it does not affect me.

e. Other (please specify)

Table 2.6

The Insignificance of Learning Culture

Options	N	%
a.	--	--
b.	--	--
c.	5	100
Total	5	100

This question seeks to uncover the motive of learners' lack of enthusiasm for gaining more knowledge about English culture. According to the information presented in Table 2.6, it is apparent that all five learners believe that exploring the TC is insignificant. Hence, this shows their preference for studying the language itself without considering the deeper elements that shape it.

Q7. When studying English, what interests you more?

a. The language itself

b. Discovering its culture, norms, lifestyle, habits, and mindsets

Table 2.7

Learners' Interests in the Language

Options	N	%
a.	32	42.33
b.	43	57.33
Total	75	100

If ‘yes’ , what did you learn and how would you describe the situation?

The majority of learners ,who answer by “yes”, narrates their experience with natives speakers as follow:

- “I learned new vocabulary, and I developed my speaking skills by communicating with natives.”
- "It was a good experience. I learned many things about the American culture and society. They told me about some daily expressions and traditions, and I informed them about some Algerian words and customs”.
- "I had wonderful times. I gained knowledge about their customs, taboos, ways of life, and preferences.”
- "Through this experience, I realized that no matter how many years you spent learning a language, it is very distinct to use it for academic purposes and to use it with natives. In the beginning, I was shy and I did not know how to talk to them, but then I got used to the language and I forced myself to interact."
- "Honestly, although they were kind to me, I was unhappy that they could not completely comprehend what I was trying to say. This is because of my limited vocabulary and poor pronunciation skills”.
- "As a passionate person of idioms, it was a perfect opportunity for me to learn many of them in a short time."
- "It was a great experience, we exchanged information about each other’s culture and how it goes with them in some domains, we talked about the food, and I even learned how to cook Yorkshire pudding."

Q9: Can you name three cultural characteristics that are commonly associated with British or American societies?

- Of the seventy-five students, forty-eight made a move to answer the questions about the American Culture, while sixty addressed the characteristics of the British culture.

Table 2.9

The American and the British Cultures

American culture	British culture
- individualism	-Tea
- freedom	-Formality and politeness
- Junk food	-Social classes
- movies and music	-Respect toward the monarchy
- diversity	-Classic and elegant dresses
- coffee	-Talking about the weather
- American football	- Dances
- informality	- Cricket
	-double-decker bus
	-telephone boxes
	-queen jubilee
	- pudding
	- Literature

Q10:have you adopted any cultural beliefs or practices from the target culture?

a. Yes

b. No

Table 2.10

The learners' Adoption of Cultural Beliefs and Practices

Options	N	%
a.	51	68
b.	24	32
Total	75	100

The above table illustrates that (32%) of respondents did not adopt any cultural practices and beliefs. Conversely, a large majority of learners (68%) have embraced various cultural beliefs and practices since their engagement with English studies. The forthcoming table will offer the specific elements they have adopted.

Q11: if yes, what are those cultural practices?

- a) Food
- b) Clothing
- c) Social norms
- d) Religious beliefs
- e) Other (please specify) ...

Table 2.11

The Various Cultural Practices Embraced by Students

Options	N	%
a.	9	17.64
b.	21	41.17
c.	12	23.54
d.	--	
e.	--	
a+b	4	7.84
a+c	--	--
b+c	5	9.8

Following the same line of thought, more than half of the learners (58.82%) [b=30 (b:21) +(b+c:5) +(a+b:4)] adopted the Western clothing style. (33.34%)[c=17 (c:12)+(b+c:5)] of them were for the social norms of the Target culture .while, a minority of (27%)[a=13 (a:9)+(a+b:4)] showed their interests in food.

Q12: how has the exposure to the target culture influenced your understanding of your own identity?

The students most frequent answers are presented below:

- " I realize that the American culture is not as fine as it is described."
- "The target culture is different from ours, and it makes me feel that we are unique".
- "I used to be an introvert, but by communicating with natives, I started to step out of my comfort zone".
- "The difference between my culture and the target culture has influenced my identity, as I become more open to differences and more aware that not all humans are similar to me or my upbringing".
- "I begin to feel more unique and confident".
- "I feel that I should belong to their culture and not mine".
- "This makes me more adaptable and open to different things."
- "This makes me more open and aware of my own culture, society, and language. I also developed a feeling of curiosity toward exploring other cultures".
- "By knowing the differences between the target cultures, I begin to have great respect for other cultures. I begin to embrace my own culture and appreciate how it is unique in its way."
- "I became more polite, and I started to use some of their behaviors and attitudes in my way. I imitate their language and style. "
- "I realized who I am."
- "This made me more flexible."
- "It makes me feel grateful for my own culture because I do not like theirs."
- "I realize that I love learning languages; I am on the right path."
- "I discover the degree to which my culture is poor."

Q13: Do you think that the English culture is superior to the Algerian one?

a. Yes b. No

Table 2.12

The Superiority of the Target Culture

Options	N	%
a.	19	25.33
b.	56	74.66
Total	75	100

According to the findings presented in Table 2.12, a large majority of learners (74.66%) express a preference for Algerian culture over English culture. Conversely, (25.33%) hold the belief that English culture is superior. These results indicate that a minority of learners have been significantly influenced by the TC to the extent that they prioritize it over their own culture. However, the majority of learners still adhere to their values, norms, and cultural background, asserting its superiority.

If 'yes', what changes would you like to bring to the Algerian culture?

Nineteen students believed in the superiority of the target culture, and 10 justified their answers as follows:

- "The equality among genders"
- "The kindness "
- "The Independence and freedom of Humans"
- "The mentality"
- "Being more open to the world and other cultures"
- "Ethics and the respect that they hold for each other"
- "The value they attach to knowledge and education"

- "Their parties and occasions"
- "Behaviors and attitudes "
- "Their way of life."

Q14: Do you think that the integration of the English language with its culture makes understanding the cultural differences easier?

a. Yes b. No

Table 2.13

Students' Perspective on the Integration of the English Language with its Culture

Options	N	%
a.	68	90.66
b.	7	9.33
Total	75	100

Considering the results above, a considerable majority of (90.66 %) of learners believe that integrating the English language with its culture facilitates the comprehension of cultural differences. In contrast, a smaller portion of only (9.33%) learners expressed a contradicting viewpoint. Besides, it is evident that a significant majority of learners not only recognize the importance of culture but also acknowledge its profound impact on the learning process and the overall development of their language skills.

If 'yes', please justify your view point

Students who said "yes", provided the following explanations:

- "The understanding of culture makes the understanding of language easier"
- "Knowing the culture gives students a better understanding of what differs from their own".

- "By learning a language, we can gain knowledge of its culture".
- " It is beneficial as it permits us to locate what is different and what is similar to our culture and see how to cope with the differences."
- "Culture and language are intertwined, language is part of culture and culture is part of language."
- "To avoid misunderstandings and misinterpretations."
- "By exploring the language deeply, we realized that the language used in a classroom is different from that used in everyday life and culture".
- "Learning about culture allows us to develop sympathy and empathy toward other cultures."
- "Understanding English culture can provide people with access to resources and literature, which can help them embrace other cultures."

Q15: Do you think that culture should be taught as a fifth skill (In addition to speaking, listening, reading, and writing) while learning a foreign language?

a. Yes

b. No

Table 2.14

Student's Perception of Teaching Culture as a Fifth Skill.

Options	N	%
a.	62	82.66
b.	13	17.33
Total	75	100

This table shows that over half of the individuals involved (82.66%) advocated the inclusion of culture as a fifth skill. Conversely, merely (17.33%) of learners thought that culture is of minor importance to them.

Please explain your reasoning for both answers

Students who agreed on the question, supplied the following justifications:

- "Because we are English-language students, we should cover all aspects of the language."
 - "It is a hidden and crucial part of the language."
 - "It is helpful, especially for learners or individuals who travel abroad for studies or work."
 - "It is essential to be familiar with the values, norms, and traditions of the target culture."
 - "To understand the language clearly, we need to delve into its culture."
 - "It is a fun module to discover."
 - "Because of culture, you will recognize, learn, and adapt to things."
 - "It is important to support and strengthen other language skills."
 - "Clarity with culture brings clarity to language learners."
 - "It is better to learn the language in parallel with its culture to grasp and understand different meanings well."
 - "It is necessary to avoid communicative breakdowns and misunderstandings."
- The overwhelming majority who said "No" justify their opinions as follows:
- "I do not think it is as important to be taught as the fifth skill."

Section 3: Learners' Identities

Statement 1: Women should have the right to live independently and pursue financial independence without societal or cultural barriers.

Table 2.15

Students' Perceptions on Women's Financial Independence

Options	N	%
Strongly agree	30	40
Agree	34	45.33
Disagree	11	14.66
Strongly disagree	--	--
Total	75	100

The data in table **2.15** revealed that almost half of the learners (45.33%) agreed that females should have the privilege to fulfill their dreams and be financially independent. Moreover, a considerable portion of learners (40%) strongly agreed with the statement. Conversely, 14.66% of learners disagreed with the view and believed that social barriers should be imposed on females. Hence, the learners shape the idea of women's independence thanks to Western culture.

Statement 2: Women make wiser decisions than men do

Table 2.16*Women's Talent in Making Decisions*

Options	N	%
Strongly agree	19	25.33
Agree	39	52
Disagree	17	22.66
Strongly disagree	--	--
Total	75	100

The findings reveal that over half of the participants (52%) agreed with the statement, while a significant proportion (25.33%) strongly agreed. In contrast, a minority of participants (22.66%) disagreed with the idea that women tend to make wiser decisions than men.

Statement 3: Due to their familial responsibilities, males should be paid more for work that is equal to that of women.

table 2.17*Wage Inequality Between Genders*

Options	N	%
Strongly agree	13	17.33
Agree	25	33.33
Disagree	25	33.33
Strongly disagree	12	16
Total	75	100

The results portray a close division among the learners' opinions. Additionally, (33.33%) of participants agreed with the idea, while an equal percentage of (33.33%) of participants disagreed. Besides, (16%) of students strongly disagreed with the statement,

but only a student strongly agreed, resulting in 17.33 % of students taking a strong stand in agreeing with the idea that males should have greater earnings than females. Thus, the learners still believe in the superiority of males. The latter asserts the strong influence that society has over people and the dominance of males.

Statement 4: At this age, you wish you can leave your parents’ house, live with your friends/alone and be independent

Table 2.18

Moving out of the Family House

Options	N	%
Strongly agree	20	26.66
Agree	20	26.66
Disagree	19	25.33
Strongly disagree	16	21.33
Total	75	100

The results indicate that the overwhelming majority of participants agreed and strongly agreed (26.66 % and 26.66 %) with the idea of leaving the parental home and establishing a life for themselves. In contrast, (25.33 %) of the students disagreed with the idea, while (21.33 %) strongly disagreed. The above results shed light on the profound influence of English culture on the participants. This idea resonates strongly within theTC, in contrast to the learner’s own culture. For these participants, the departure from the parental home implies a quest for personal autonomy and a fulfilling life.

Statement 5: Female bosses can bring diverse perspectives and evolvment to the workplace

Table 2.19*Attitudes toward the Females Directors*

Options	N	%
Strongly agree	19	25.33
Agree	44	58.66
Disagree	12	16
Strongly disagree	--	--
Total	75	100

The majority of the participants, (58.66%) agreed with the idea that female bosses contribute to diversity and prosperity in the workplace. Furthermore, a significant number of students strongly agreed (25.33 %) with this statement. In contrast, a small proportion of participants (16 %), males disagreed with the idea. It is worth mentioning that both male and female participants in the study expressed opinions aligned with their genders. The opposition to the idea from all male participants suggests a collective stand taken by males in support of their gender.

Statement 6: A wife is supposed to take care of her husband's family and live with them.

Table 2.20*The Wives' Positions within their Families in Law*

Options	N	%
Strongly agree	4	5.33
Agree	22	29.33
Disagree	17	22.66
Strongly disagree	32	42.66
Total	75	100

Table 2.20 reveals a considerable percentage of students strongly disagreed (42.66%) with the assumption that women are compelled to take care of their spouses' families. In fact, (22.66%) of the participants disagreed with this statement. Surprisingly, (29.33%) of the participants expressed the view that it is acceptable for women to undertake such responsibilities, and an additional (5.33%) of learners even strongly agreed with this idea. These results suggest a shift in the majority of learners' perspectives when exposed to different cultures or viewpoints. However, it is also notable that a considerable portion of the participants still appear to be influenced by their social environment and their surroundings.

Statement 7: As an EFL learner, I mix the English Language with my dialect unconsciously

Table 2.21

The Unconscious Usage of English

Options	N	%
Strongly agree	29	38.66
Agree	40	53.33
Disagree	6	8
Strongly disagree	--	--
total	75	100

Table 2.21 reveals that more than half of the respondents (53.33 %) agreed with the above statement. (38.66%) of the total number of participants strongly agreed. whereas, the remaining learners (8%) indicated their disagreement.

Statement 8: With your friends, you always speak in English to retain your privacy and prevent others from understanding what you are saying.

Table 2.22*The Role of the Foreign Language in Preserving Privacy*

Options	N	%
Strongly agree	29	38.66
Agree	33	44
Disagree	13	17.33
Strongly disagree	--	--
Total	75	100

In this statement, solely (17.33%) of the respondents disagreed with the idea of utilizing English with their friends to retain privacy. In contrast, a substantial majority of participants, (44%), use the language in such circumstances. Additionally, (38.66%) of the participants clearly agreed with the statement. These findings highlight the preference and privilege associated with using English as a means of dealing with personal and private matters.

Statement 9: As you use a foreign language, you feel unique and superior to other people.

Table 2.23*The Learners' Positive Feelings towards Using English*

Options	N	%
Strongly agree	21	28
Agree	22	29.33
Disagree	32	42.66
Strongly disagree	--	--
Total	75	100

As seen in the table above, over (42.66%) of respondents express their disagreement with the sense of uniqueness they earn while using a foreign language.

However, the overwhelming majority of the participants feel positively and satisfactorily with the language. Regarding this matter, (29.33%) agreed with the view, along with (28%) strongly agreed.

Statement 10: English should be used in various government institutions and as a second language in your country

Table 2.24

Integrating English as a Second Language in Algeria

Options	N	%
Strongly agree	53	70.66
Agree	22	29.33
Disagree	--	--
Strongly disagree	--	--
Total	75	100

Table 2.24 manifested that all of the master one student have positive attitudes toward the incorporation of the English language in all the spheres of the state. Accordingly, (70.66%) strongly agreed with the statement, while (29.33 %) agreed with it.

Statement 11: When you speak English, both your voice and personality change (e.g., you become more energized and confident.)

Table 2.25*Transformations Students' Experience via Using English*

Options	N	%
Strongly agree	28	37.33
Agree	39	52
Disagree	8	10.66
Strongly disagree	--	--
Total	75	100

As Table 2.25 illustrates that most of the learners (52%) agreed about the change they felt as they spoke in English. In addition to that, (37,33%) of the learners strongly agreed with it. However, a minor percentage (10.66%) stood against and disagreed with the statement. Simply, the majority of learners detected a personal transformation when utilizing a foreign language.

Statement 12: You would like your country to adopt Western society's features.

Table 2.26*The Adaptation of the Western's Features*

Options	N	%
Strongly agree	12	16
Agree	22	29.33
Disagree	26	34.66
Strongly disagree	15	20
total	75	100

In the table provided, the findings expose roughly equal results among participants. In that regard, (34.66%) of learners expressed disagreement with adopting western features, while (29.33%) agreed. Notably, (20%) of learners strongly disagreed, while

(16%) strongly agreed. This leads to a sharp contrast between those who strongly value their local customs and rules and those who prioritize modernity, change, and globalization.

Statement 13: You wish there were a holiday celebration for Valentine's Day, Christmas, or Halloween in your country.

Table 2.27

Celebrating the Western Holidays

options	N	%
Strongly agree	--	--
Agree	12	16
Disagree	19	25.33
Strongly disagree	44	58.66
Total	75	100

Looking at the results in the table above, a fair percentage of learners (58.66%) strongly disagreed with celebrating Christian and Jewish holidays. A considerable number of learners also disagreed (25.33%), while (16%) of learners expressed a desire to engage in such occasions. The findings reveal that the majority opposes compromising their religious principles, while some are more open to TC beliefs and practices.

Statement 14: Before making any decision, I always consult my parents.

Table 2.28

The Parental Consultation

Options	N	%
Strongly agree	18	24
Agree	29	38.66
Disagree	20	26.66

Strongly disagree	8	10.66
Total	75	100

Table 2.28 exhibited that approximately a third of the respondents (38.66%) agreed to console their parents before making decisions, whereas around a quarter disagreed (26.66 %). Furthermore, (24%) strongly agreed with parental consultation, whereas (10.66%) strongly disagreed with it. These results indicate that a notable proportion of respondents wish to lead independent lives and take responsibility for their decisions without parental interference.

Statement 15: I behave the way which sounds appropriate to me and I do not care about what people may think

Table 2.29

The Adherence to the Social Norms

options	N	%
Strongly agree	28	37.33
Agree	39	52
Disagree	8	10.66
Strongly disagree	--	--
Total	75	100

According to table 2.29, over half (52%) of the surveyed individuals expressed that their behavior is based on their personal sense of appropriateness rather than societal expectations. Over a third of the respondents (37.33%) agreed with this perspective. However, approximately (10.66%) disagreed with this notion, implying that they conformed to societal norms.

Statement 16: It is acceptable for you to spend time with friends of the opposite gender (i.e., girls with boys and vice versa).

Table 2.30

Mixed-Gender Gatherings

Options	N	%
Strongly agree	8	10.66
Agree	24	32
Disagree	28	37.33
Strongly disagree	15	20
Total	75	100

As shown in Table 2.30, the respondents' results are contradictory. Most learners disagreed (37.33%) with spending time with individuals of the opposite gender, with (20%) strongly disagreeing. Conversely, a notable percentage (32%) agreed to socialize with friends of both genders, and (10.66%) strongly supported this idea.

Statement 17: You desire to immigrate and live in America, Britain, or Canada

Table 2.31

Immigration to Western Countries

options	N	%
Strongly agree	30	40
Agree	30	40
Disagree	9	12
Strongly disagree	6	8
Total	75	100

The majority of learners (40%) agreed and strongly agreed (40%) on expressing their eagerness to immigrate and establish themselves in the Anglosphere. However, (12%) of the participants disagreed and (8%) strongly disagreed.

Statement 18: I would like my kids to live the way they want; not what society opts for.

Table 2.32

Modern Parenting versus Traditional Parenting

Options	N	%
Strongly agree	23	30.66
Agree	30	40
Disagree	16	21.33
Strongly disagree	6	8
Total	75	100

In table 2.32, the majority of respondents (40%) agreed, and a large percentage (30.66%) strongly agreed to raise their children in a modern manner, prioritizing their child's needs over societal expectations. However, a minor percentage of respondents expressed disagreement (21.33%) or strong disagreement (8 %) with this view. Hence, they support a traditional way of raising their children.

Statement 19: I support gender equality in all aspects of life

Table 2.33*Gender Equality*

Options	N	%
Strongly agree	14	18.66
Agree	22	29.33
Disagree	20	26.66
Strongly disagree	19	25.33
Total	75	100

With respect to table 2.33, a sizable percentage of participants (26.66%) expressed disagreement regarding gender equality across all aspects of life. Further, (25.33%) of the participants strongly disagreed with this matter. However, a high percentage (29.33%) of the learners agreed with the equality between males and females in all spheres, and an additional (18.66%) strongly agreed with this idea. This notable percentage highlights the profound impact of feminism on the present generation.

2.2.2 Overall Findings

After a rigorous vetting on this purposeful research instrument, the collected data dropped the veil on various, numerous, close, and even incompatible learners' stances and viewpoints concerning the importance of integrating the TC in FLA.

As the obtained data revealed, the majority of the subjects agreed upon the vital part that the TC plays upgrading their CA. Thus, it helps in understanding cultural differences by being more open and tolerant towards others of different cultures. Within the same vein, the participants were fully aware that language and culture are inseparable; they reflect two faces of the same coin. However, the massive agreement on including the TC as a fifth skill in LL did not seem to have a significant influence on the learners' sense

of belonging to the Algerian society, where more than three-quarters still perceived their native culture as the most superior one or in the mean times, they might consider both cultures as equal; this means that the learners are not willing to abandon their native culture although they were intrigued by the English culture.

Furthermore, learners' answers to section three unveiled that they held similar views regarding gender. They expressed support for women's independence (i.e., social and financial), their equality to males, their capacity to make wise decisions than men, and their potential to become accomplished leaders. Additionally, they advocated for women's freedom from the traditional expectation of caring for their in-laws. Besides, the students' perspective on English mirrors the influence of language on their personal life as they incorporate it into their daily interactions alongside their native dialect (statement 7). This utilization not only permits them to retain a level of privacy in public circumstances (statement 8) but also provides with them a sense of satisfaction and uniqueness compared to others. Furthermore, they have developed awareness that English is the most appropriate language to be used in the country, regarding its status as the most widely spoken language worldwide. This viewpoint represents a significant departure from the prevailing belief in Algeria, where the majority consider French the preferred language. Socially, the students' responses challenge their native traditions. In this regard, The overwhelming majority assert their neglect of societal expectations as they navigate their own lives and take responsibility for their decisions. They no longer feel the need to consult their parents on every detail (statement 14). They aspire to raise their children modernly, deviating from societal norms. Most importantly, Western culture has had a profound influence on their thinking, prompting them to distance themselves from their parents and establish their own paths. Moreover, they express their eagerness to migrate and seek opportunities to enhance their lives. Regarding religion, it was apparent that the majority of the subjects firmly

upheld their beliefs and practices without any willingness alter them. They resisted the idea of adopting Western practices (statement 13). However, it is worth mentioning that around 12% of the participants found it interesting to celebrate Western occasions

Conclusion

The practical part of this study aimed at exploring the various transformations in the LI that occur during their exposure to the TC. It highlighted the effectiveness of teaching not only the language itself but also the TC. Furthermore, the findings of the study demonstrated that participants, especially females, experienced changes in their identities compared to males. The results also indicate that EFL learners value the TC and recognize its impact on them.

General Conclusion

- 1. Putting it All Together**
- 2. Limitations of the Study**
- 3. Pedagogical Recommendations**

General Conclusion

1. Putting it All Together

This piece of research aimed at exploring the influence of the TC instruction on Master 1 EFL students' identity. The current dissertation was composed of two chapters. The first one was devoted for the literature review or the so-called the theoretical part and the second chapter referred to the practical part.

The theoretical part, in return, was divided into two sections. The first section highlighted the concept of the TC and language learning/teaching. It provided both LL and culture. Then, the same section headed to stating the types, the characteristics, as well as, the different dimensions of culture. Moreover, this section covered how culture was displayed in various teaching methods. Last but not least, the first section was concluded by presenting the reciprocal relationship that exists between culture and FLA. The second section revolved around the concept of identity. It explained the previously mentioned term along with-it components. In addition to that, it stressed the categories it encompasses. Lastly, the nexus between culture and identity as well as the synergy that bonds identity and LL were provided.

Essentially, the practical framework outlined the fieldwork; it tackled the methodology and the instruments employed in research in section one. However, section two dealt with the analysis, description, and interpretation of the obtained data. Correspondingly, a questionnaire was designed, implemented, and distributed to 75 master one students at the level of the English department at Mohamed Saddik ben Yahia -Jijel University for the sake of collecting data. Finally, the findings of this study reveal that learners were potentially influenced by the TC and developed new concepts that did not strongly exist in the conservative Algerian environment.

To put it all together, the research paper at hand unveiled the significant changes detected at some levels of either the culture or the LI. Learners selectively adopted some cultural practices which in return helped them in increasing their flexibility, and tolerance towards others, as well as sharpening their critical thinking. New ideologies have emerged such as feminism, and others are gradually diminishing such as blindly following society's rules; most of the aspects of society were treated with suspicion and learners sought their freedom rather than what society imposes on them. Thus, through interconnecting the foreign language teaching with adequate culture teaching, learners were more able to express themselves and a way more aware about the differences between cultures and how to deal with them appropriately.

2. Limitations of the Study

It is necessary to comprehend that no research paper is flawless. Every study runs across hurdles and complexities that hinder solid conclusions. Therefore, it is important to acknowledge the current study's limitations, which are listed below:

- Limited availability of books and documents in the department's library and the cost of accessing some online articles, books, and journals
- Lack of resources related to the research topic; more specifically, the second section of the theoretical part (i.e., identity)
- Several students did not answer the open-ended questions in the survey.
- Questionnaires are a useful tool for collecting data from numerous participants in a relatively short period. However, when it comes to understanding the participants' experiences and perspectives, for instance, questionnaires might not be able to record the body language, tone of voice, and gestures that interviews do.

3. Pedagogical Recommendations

- Although the notion of identity has not been thoroughly examined, it remains one of the most significant factors to consider when realizing the powerful impact of language and culture on learners. In addition, the process of developing a new identity or changing certain cognitions, ideas, and lifestyles is considerably challenging. This study found that females appeared to be more influenced than males, which can be attributed to factors such as feminist ideology and the overall effects of social media. Given the complexity and vagueness surrounding concepts related to identity, future researchers should pay careful attention to this area of investigation.
- The process of teaching a language should never ignore the importance of culture, as it holds a pivotal role in promoting language comprehension and facilitating effective communication. Hence, it is of utmost matter for educators and syllabus designers to incorporate culture not only in master one's programs but also in Bachelor's degree programs.
- Tutors should motivate their students to learn about the TC and explore its similarities and differences with their own culture. By doing so, students will form a deep understanding of both cultures and develop their personalities and perspectives.
- Encouraging EFL students to interact with native speakers is critical for improving their communicative skills.
- Learners should strive to develop their intercultural communication skills, which involve empathy, respect, avoiding misunderstandings, and accommodating to cultural differences.

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Appendix

The students' questionnaire

Dear Master One students,

We cordially invite you to participate in this research project, which aims to uncover the impact of cultural instruction on EFL learners' identities. You are kindly requested to answer the following questions. We assure you that all information provided will remain anonymous and will be used solely for research purposes.

We sincerely thank you for your cooperation.

Guidelines: For each item, please tick the right box, choose the most suitable suggestion for you, or write in the provided space.

Section one: Personal Information

1. Gender :

Male b- Female

2. How many years have you been learning English?

.....
.....

3. What motivated you to study English?

a. Inspiration from a person, celebrity, or teacher

b. You were forced

c. To achieve personal goals(travelling ,employment ...etc)

d. Other reasons (specify more)

.....
.....
Section two: Culture in the EFL context

4. When learning English, do you think that it is essential to learn about the target culture (British, American, Australian)?

- a. Yes b. No

5)if YES, why do you think so? it is because culture:

- a. helps learners to promote intercultural understanding and tolerance towards people from other cultures.
- b. helps learners to develop a deeper understanding of the language they are learning.
- d. helps learners to develop a stronger sense of their own cultural identity.
- e. Other (please specify)

.....
.....

6) If NO , it is because :

- a. culture is a waste of time.
- b. culture is not relevant to language learning.
- c. I am not interested in culture since it does not affect me .
- e. Other (please specify)

.....
.....

7. When studying English, what interests you more?

- a. The language itself

b. Discovering its culture, norms, life style , habits, and mindsets

8. Have you ever had the chance to engage in communication with a native speaker from the target culture?

a. Yes b. No

- If yes , What did you learn and how would you describe the situation?

.....
.....
.....
.....
.....
.....

9. Can you name three cultural characteristics that are commonly associated with British or American societies?

American culture	British culture
-	-
-	-
-	-

10. have you adopted any cultural beliefs or practices from the target culture?

a. Yes

b. No

11.If yes ,what are those cultural practices ?

a) Food

b) Clothing

c) Social norms

d) Religious beliefs
specify).....

e) Other (please

12. how has the exposure to the target culture influenced your understandings of your own identity?(please explain)

.....
.....
.....
.....
.....
.....

13.Do you think that the English culture is superior to the Algerian one?

a. Yes

b. No

- If Yes , what changes would you like to bring to the Algerian culture ? (explain)

.....
.....
.....

14.Do you think that the integration of the English language with its culture makes the understanding of the cultural differences between cultures easier?

a. Yes

b. No

8. With your friends, you always speak in English to retain your privacy and prevent others from understanding what you are saying.				
9. As you use a foreign language, you feel unique and superior to other people.				
10. English should be used in various government institutions and as a second language in your country.				
11. When you speak English, both your voice and personality change (e.g., you become more energized and confident).				
12. You would like your country to adopt western society's features.				
13. You wish there were a holiday celebration for Valentine's Day, Christmas, or Halloween in your country.				
14. before making any kind of decisions , I always consult with my parents				
15. I behave the way which sounds appropriate to me and I don't not care about what people may think.				
16. It is acceptable for you to spend time with friends of the opposite gender (i.e., girls with boys and vice versa).				
17. You desire to immigrate and live in America, Britain, or Canada				
18. I would like my kids to live the way they want, not what society opts for.				
19. I support gender equality in all aspects of life				

Thank you

Résumé

La langue et la culture sont deux faces de la même médaille. En fait, de nombreux chercheurs insistent sur la nécessité d'intégrer l'apprentissage d'une langue étrangère avec sa culture visée. En conséquence, cette exposition à la culture étrangère peut affecter les identités des apprenants. Le présent travail visait à étudier l'influence de l'enseignement de la culture cible sur l'identité des apprenants de la langue Anglaise. À cause de cela, une étude descriptive a été réalisée au moyen d'un questionnaire. Ce dernier a été auto-signé et administré à un échantillon choisi au hasard de soixante-quinze (75) étudiants de Master 1 se spécialisant en didactique à l'université Mohammed Saddik Ben-Yahia, Jijel. Les résultats de l'étude indiquent que les étudiants avaient des opinions fermes sur la religion. En outre, une partie importante d'entre eux ont démontré une influence notable des idéologies telles que le féminisme, les traditions occidentales, les valeurs et le mode de vie global de la culture cible. Cela donne à penser que les élèves étaient captivés par des cultures étrangères, mais qu'ils accordaient toujours la priorité à leur culture autochtone.

Mots-clés : Apprenants en anglais langue étrangère , apprentissage d'une langue étrangère, identité, Culture cible, sensibilisation culturelle.

تعتبر اللغة والثقافة وجهان لعملة واحدة بحيث لا يمكن فصل واحدة دون الاخلال بالأخرى، ولدراسة العلاقة بين مدى تأثير تدريس اللغة الأجنبية وثقافتها على شخصية طالب اللغة الإنجليزية على العموم وطالب ماستر 01 بقسم اللغة الإنجليزية على مستوى جامعة محمد الصديق بن يحي -جيجل على وجه الخصوص. ولتحقيق مطلب وهدف هذه الدراسة تم توزيع استبيان على عينة عشوائية من طلبة ماستر 1 قدر عددها ب 75 طالب من نفس القسم السابق ذكره. تشير نتائج الدراسة إلى أن الطلاب لديهم آراء ثابتة حول الدين. بالإضافة إلى ذلك، أظهر جزء كبير منهم تأثيرًا ملحوظًا من الأيديولوجيات مثل النسوية والتقاليد الغربية والقيم ونمط الحياة العام للثقافة المستهدفة. وهذا يشير إلى أن التلاميذ أسرتهم ثقافات أجنبية ؛ ومع ذلك، فقد أعطوا الأولوية باستمرار لثقافتهم المحلية.

الكلمات المفتاحية: الهوية، الثقافة، اللغة الأجنبية، تدريس اللغة الأجنبية ، الوعي الثقافي.