



People's Democratic Republic of Algeria



Ministry of Higher Education and Scientific Research

Mohammed Seddik Ben Yahia University of Jijel

Faculty of Letters and Languages

Department of English

**A Comparative Study of Identity Reconstruction among  
Algerian University Students of English and French**

The Case of First and Third Year Licence Students of English and French at Mohammed  
Seddik Ben Yahia University, Jijel

Thesis submitted in partial fulfillments of the requirements for a Master degree in the  
English Language Sciences

Candidates:

- Meryem MELLIT

- Wafa BOULKHODRA

Supervisor:

- Dr. Mohammed BOUKEZZOULA

Board of examiners:

-Chairperson: Loubna KOUIRA, Mohammed Seddik Ben Yahia University, jijel

-Supervisor: Mohammed BOUKEZZOULA, Mohammed Seddik Ben Yahia University

- Examiner: Manel MOULEM, University of Frères Mentouri, Constantine

-2016-

## Dedications

*In the Name of Allah, the Most Merciful, the Most Compassionate.*

- ❖ To the soul of the man who has never failed inspiring and giving me strength even when not being in this worldly life, my dear father, ***Ismail***;
- ❖ To the most patient creature in the world, my limitless source of hope and contentment, my lovely mother, ***Zahra***;
- ❖ To my adorable sisters: ***Mouna, Nouha, and Amel***;
- ❖ To my dear brothers: ***Farouk*** and ***Oqba***;
- ❖ To my beloved nephews: ***Siraj, Wail, and Houmam***;
- ❖ To my brothers in law: ***Abd- Rahmen, Aissa, and Djafer***;
- ❖ To all my friends: ***Aboudti, Sara, Fatima, Douaa, Loubna, and Mouna***,

I dedicate this humble piece of work

***Wafae***

This work is dedicated to:

- The woman who gave me strength despite her weakness, my beloved **mother**, may Allah heal you
- My dear **father**, without your support and prayers, bringing this work would never be possible;
- My only lovely sister, **Saida** who was always ready to listen and put up with my goans and bemons although she is in a faraway country;
- My husband **Tarek**, for his endless love and for giving me every assistance in his power;
- My adorable little angels, **Aya, Safa, and Mohammed Ali**;
- My brother in law, **Fares**;
- My grandmother **Gazalla**, for her love and constant prayers;
- My dear friends, **Chahoubti, Karima, Doua, Nacera, Fatima, and Souma**

**Meryem**

## Acknowledgments

*All the Praise is to Allah alone, the Sustainer of all the Worlds*

Firstly, we would like to express our sincere, yet not enough, thanks to our supervisor Mr. Bougazoula Mohammed for his encouragement, guidance, patience, and above all for his competence in directing us to achieve this work.

Secondly, we would thank the board of examiners namely Mrs. KOUIRA Loubna who presides the jury and Mrs. MOUMEL Manel for taking time to examine this humble piece of research and whose reading will most assuredly help to reshape it in a better way.

Thirdly, we are enormously grateful to the participants' willingness to fill out the questionnaire.

Fourthly, we want to voice out a big thank you to our teacher Mr. BOULKHODRA Abd El- Jalil who kindly helped us when we needed him.

Finally, we would also like to express special thanks to Mrs. KOUIRA Loubna, Miss. MOURES Radia, BOUSSATA Fatima Zahra and BOUJAADAR Manel for helping us in distributing the questionnaire and Miss. BOUKERECHE Nacera for her friendly collaboration.

### **Abstract**

Owing to the fact that identity issue has been gaining, during the last decades, unflagging spectrum of interests within the field of second language acquisition and in tandem with Block's (2007) hypothesis which claims that identity reconstruction in a foreign language context does not take place, the present research work aimed at comparatively investigating the process of identity reconstruction among students majoring in the English and French languages. This study followed a cross-sectional methodology in the exploration of the evolution in students' representations of the two imagined communities of the French and English languages and the impact of these representations on learners' motivation to learn these languages. To this end, the data are collected by means of a French and English version of the same questionnaire destined for twenty licence students of each first and third year at Mohammed Seddik Ben Yahia University of Jijel. The analysis of the obtained data disconfirmed the afore-stated hypothesis. Based on the results obtained, pedagogical implications and recommendations for further research are suggested.

## List of Abbreviations and Symbols

?: Percentage

AA: Algerian Arabic

Big “C”: Big Culture

CAF: Colloquial Algerian French

CCF: Centre Culturel Français

etc: extra

FL: Foreign Language

i.e.: That is to say

L1: First Language

L2: Second Language

LMD: License Master Doctorate

MSA: Modern Standard Arabic

SAF: Standard Algerian French

SCT: Socio-cultural Theory

SFF: Standard French French

SLA: Second Language Acquisition

Small “c”: Small Culture

TL: Target Language

Vs: Versus

## List of Tables

|   |    |
|---|----|
| Table 01: Degrees' Names and Years in the LMD and the Old Classical System.....   | 20 |
| Table 02: Syllabus of First and Third Years License English at Mohammed Seddik Ben<br>Yahia University of Jijel.....    | 26 |
| Table 03: Syllabus of First and Third Years License French at Mohammed Seddik Ben<br>Yahia University of Jijel.....     | 27 |
| Table 04: Big "C" Vs Small "c" Culture .....  | 49 |
| Table 05: Levels of Cross-cultural Awareness.....   | 56 |
| Table 06: Gender of First Year Students.....  | 61 |
| Table 07: Students' Decision in Majoring in the English/French Language.....  | 61 |
| Table 08: Student' Answers to the question" Have you ever travelled to a French/English<br>Speaking country.....        | 62 |
| Table 09: Students' Purpose of Majoring in English/ French.....   | 63 |
| Table 10: Students' Answers to the Question "Do you have a relative who speaks<br>English/French language fluently..... | 10 |
| Table 11: Relatives' Influence in Majoring in English/ French.....  | 64 |
| Table 12: Students' Use of the English/ French with Friends and family.....   | 65 |
| Table 13: Students' Use of the English/ French in Public Places.....  | 65 |
| Table 14: Students' Resort to Using the English/ French for Hiding their Regional<br>Identity.....                      | 66 |

|  |    |
|--|----|
| Table 15: Students' Attitudes towards Learning the French/ English Language.....   | 67 |
| Table 16: Students' Answers to Question « Has your enrolment on the course enabled you to have a more prestigious position.....              | 68 |
| Table 17: Students' Use of the English/French Language and Having advantages.....  | 69 |
| Table 18: Students' Use of the English/ French Language and the Expression of feelings.....  | 69 |
| Table 19: Students' Views towards the Algerian Cultural Values Concerning Family, marriage, and Clothes Compared to the Western culture..... | 70 |
| Table 20: Students' Views towards the Western/ European culture.....   | 71 |
| Table 21: Students' views towards Women in the West.....   | 72 |
| Table 22: Students' Answers to Question “My teacher will treat me more favorably if I adopt the target cultures' norms and values”.....      | 72 |
| Table 23: Teachers as Reliable Role Models of the Western Culture.....   | 73 |
| Table 24: The Class Reflection of the Context of the European Culture.....   | 74 |
| Table 25: Teachers' Urge to Imitate Native Speakers' Accents, Gestures, and their Way of talking.....  | 74 |
| Table 26: Students and the Use of the English/ French on the Internet.....   | 75 |
| Table 27: Students and Spending Time on Social Media.....  | 75 |
| Table 28: Students' Use of the English/ French language in their Communication on the Social Media.....                                      | 76 |

|  |    |
|--|----|
| Table 29: Students ‘Use of an English/ French Pseudo Name in their Online Communication .....  | 77 |
| Table 30: Students Having Regular English/ French Native Speaker keypal .....  | 78 |
| Table 31: Students Chatting about the English/ French Language with Native Speakers.....   | 78 |
| Table 32: Students’ Rate of Watching Movies in English/ French .....   | 79 |
| Table 33: Students Having a Favorite Western Actor/ Singer.....  | 79 |
| Table 34: Students’ Emulation to their Favorite Actor’s Life Style.....  | 80 |
| Table 35: Students’ Views towards the Western Culture.....   | 80 |
| Table 36: Students’ Answers to Question “When I discuss topics related to culture, I tend to focus on bad sides of our culture compared to the Western culture”..... | 81 |
| Table 37: Speaking English/ French with an Algerian Accent and Students’ Confidence.....   | 82 |
| Table 38: The English/ French Course and Reading about the Algerian and Arabic culture.....  | 82 |
| Table 39: Students’ Views towards the Reason Why the Current Course does not Allow them to Adequately Compare between the Local and Western Culture.....             | 83 |
| Table 40: Gender of Third Year Students.....   | 86 |
| Table 41: Students’ Decision in Majoring in the English/French Language.....   | 86 |



|   |    |
|---|----|
| Table 42: Student' Answers to the question" Have you ever travelled to a French/English Speaking country" ..... | 87 |
| Table 43: Students' Purpose of Majoring in English/ French.....   | 88 |
| Table 44: Students' Relatives Able to Speak the English/French Language Fluently.....                           | 89 |
| Table 45: Relatives' Influence in Majoring in English/ French.....  | 89 |
| Table 46: Students' Use of the English/ French with Friends and Family.....                                     | 90 |
| Table 47: Students' Use of the English/ French in Public Places.....  | 90 |
| Table 48: Students' Resort to Using the English/ French for Hiding their Regional Identity.....                 | 91 |
| Table 49: Students' Attitudes towards Learning the French/ English Language.....                                | 92 |
| Table 50: Students' Enrolment on the English/ French Course and Having Prestigious Position.....                | 93 |
| Table 51: Students' Use of the English/French Language and Having Advantages.....                               | 94 |
| Table 52: Students' Use of the English/ French Language and the Expression of Feelings.....                     | 95 |
| Table 53: Students' Views towards the Algerian Cultural Values Compared to the Western culture.....             | 95 |
| Table 54: Students' Views towards the Western/ European culture.....  | 96 |
| Table 55: Students' views towards Women in the West.....  | 97 |

|   |     |
|---|-----|
| Table 56: Students' Answers to the Question "My teachers will treat me more favorably if I adopt the the target culture's norms and values?"..... | 97  |
| Table 57: Teachers as Reliable Role Models of the Western culture.....  | 98  |
| Table 58: The Class Reflection of the Context of the European culture.....  | 98  |
| Table 59: Teachers' Urge to Imitate Native Speakers' Accents, Gestures, and their Way of talking.....   | 99  |
| Table 60: Writing Essays and the Use of Religious Arguments.....  | 99  |
| Table 61: Students and the Use of the English/ French on the Internet.....  | 101 |
| Table 62: Students and Spending Time on Social Media.....   | 102 |
| Table 63: Students' Use of the English/ French language in their Communication on the Social media.....   | 102 |
| Table 64: Students 'Use of an English/ French Pseudo Name in their Online communication.....  | 102 |
| Table 65: Students Having Regular English/ French Native Speaker keypal.....  | 103 |
| Table 66: Students Chatting about the English/ French Language with Native Speakers.....  | 103 |
| Table 67: Students' Rate of Watching Movies in English/ French.....   | 104 |
| Table 68: Students Having a Favorite Western Actor/ Singer.....   | 105 |
| Table 69: Students' Emulation of their Favorite Actor's Life Style.....   | 105 |
| Table 70: Students' Views towards the Western culture.....  | 106 |

|   |     |
|---|-----|
| Table 71: Students' Answers to Question "When I discuss topics related to culture, I tend to focus on bad sides of our culture compared to the Western culture..... | 107 |
| Table 72: Pronouncing English/ French with an Algerian Accent and Students' Confidence.....   | 108 |
| Table 73: The English/ French Course and Reading about the Algerian and Arabs' Culture.....   | 108 |
| Table 74: Students' Views towards the Reason Why the Current Course does not Allow them to Adequately Compare between the Local and Western Culture.....            | 109 |

## List of Figures

|   |    |
|---|----|
| Figure 01: Geographical location of Berber and Algerian Arabic in Algeria.....  | 09 |
| Figure 02: Culture Compared to an Iceberg .....   | 48 |
| Figure 03: Students' Decision in Majoring in the English/ French Language.....  | 63 |
| Figure 04: Students' Use of English/ French with their Family/ Friends.....   | 67 |
| Figure 05: Students' Use of English/ French in Public Places.....   | 68 |
| Figure 06: Students' Use of English/ French to Hide their Regional Identity.....  | 69 |
| Figure 07: Students Views towards the Algerian Cultural Values Compared to the Western<br>Ones.....                                   | 74 |
| Figure 08: Students Views towards whether the Western Culture is more human, free, and<br>Open than the Algerian Culture.....         | 75 |
| Figure 09: Students' Views whether Teachers will Treat them more favourably if they<br>Adopt the Target Culture Norms and Values..... | 77 |
| Figure 10: Students Views towards whether their Teachers are Reliable Role Models of the<br>Target Culture.....                       | 78 |

## Table of Contents

|                             |      |
|-----------------------------|------|
| Dedication.....             | I    |
| Acknowledgment .....        | II   |
| Abstract.....               | III  |
| List of Abbreviations ..... | IV   |
| List of Tables .....        | V    |
| List of Figures.....        | XII  |
| Table of Contents.....      | XIII |

### **General Introduction**

|                                       |   |
|---------------------------------------|---|
| 1. Background of the Study.....       | 1 |
| 2. Aims of the Study.....             | 3 |
| 3. Research Questions.....            | 3 |
| 4. Research Hypothesis.....           | 3 |
| 5. Research Methodology.....          | 3 |
| 6. Structure of the Dissertation..... | 4 |

### **Chapter One and Two: Theoretical Framework**

|  |          |
|--|----------|
| <b>Chapter One: The Linguistic Situation in Algeria.....</b>     | <b>5</b> |
| Introduction.....  | 7        |
| 1.1. Historical Overview of the Algerian Educational System..... | 7        |
| 1.1.1. Background on Algeria.....                                | 7        |

|  |    |
|--|----|
| 1.1.1.1. The Country.....  | 7  |
| 1.1.1.2. The People.....   | 8  |
| 1.1.1.3. The Spoken Languages.....   | 8  |
| <i>1.1.1.3.1. Classical Arabic</i> .....   | 8  |
| <i>1.1.1.3.2. Algerian Arabic</i> .....  | 8  |
| <i>1.1.1.3.2. Berber</i> .....   | 9  |
| <i>1.1.1.3.3. French</i> .....   | 10 |
| 1.2. The Algerian Educational System before the French Colonization (1830).....  | 10 |
| 1.3. The Algerian Educational System during the French Colonization.....         | 11 |
| 1.4. The Algerian Educational System after the Independence.....                 | 14 |
| 1.4.1. Democratization.....  | 14 |
| 1.4.2. Algerianization.....  | 15 |
| 1.4.3. Arabization.....  | 15 |
| 1.5. Language and National Identity in Postcolonial Algeria.....                 | 17 |
| 1.6. The Language Reform Policy in Algeria.....                                  | 18 |
| 1.7. Educational Reform Policies.....  | 19 |
| 1.8. The Status of English and French Languages .....                            | 20 |
| 1.8.1. The Status of English Language as a Globalized Language.....              | 22 |
| 1.8.2. The English Language as a Foreign Language in the Algerian Education..... | 23 |

|   |           |
|---|-----------|
| 1.8.3. The Status of the French Language in Algeria.....  | 23        |
| <i>1.8.3.1. French in the Algerian Education.....</i>   | <i>23</i> |
| <i>1.8.3.2. French in the Administration.....</i>   | <i>24</i> |
| <i>1.8.3.3. French in Mass Media.....</i>   | <i>24</i> |
| <i>1.8.3.4. French and the Social Context.....</i>  | <i>25</i> |
| 1.9. Teaching English and French Languages at the Faculty of Letters and Foreign<br>Languages at Mohammed Seddik Ben Yahia University of Jijel..... | 25        |
| 1.9.1. Teaching English at the Department of Letters and English Language.....  | 26        |
| 1.9.2. Teaching French at the Department of Letters and French Language.....  | 27        |
| Conclusion.....   | 28        |
| <br><b>Chapter Two</b>  |           |
| <br><b>Section One: The Relationship between Identity and SLA.....</b>  | <b>31</b> |
| Introduction.....   | 31        |
| 2.1.1. Historical Overview of SLA.....  | 31        |
| 2.1.2. Identity Approach to SLA.....  | 33        |
| 2.1.2.1. Definition of Identity.....  | 33        |
| 2.1.2.2. The Emergence of Identity Approach to SLA.....   | 35        |
| 2.1.2.3. Theories Underlying the Identity Approach To SLA.....  | 36        |
| <i>2.1.2.3.1. The Post-structuralist Theory of Language.....</i>  | <i>36</i> |

|   |           |
|---|-----------|
| 2.1.2.3.2. <i>The Post-structural Theory of Subjectivity</i> .....              | 37        |
| 2.1.2.3.3. <i>The Socio-cultural Theory of Language Learning</i> .....          | 37        |
| 2.1.2.4. Motivation and Investment.....   | 39        |
| 2.1.2.5. Identity in a FL Context.....  | 41        |
| 2.1.2.5.1. <i>Engagement with English as an International Language</i> .....    | 42        |
| 2.1.2.5.2. <i>Internet-mediated Language learning</i> .....                     | 43        |
| 2.1.2.5. Imagined Communities and Imagined Identities.....                      | 44        |
| Conclusion.....   | 45        |
| <b>Section Two: Identity, Culture, and Foreign Language Teaching</b> .....      | <b>46</b> |
| Introduction.....   | 46        |
| 2.2.1. Definition of Culture.....   | 46        |
| 2.2.2. Types of Culture.....  | 47        |
| 2.2.3. The Interrelationship between, Language, Identity, and Culture.....      | 49        |
| 2.2. 4. Definition of Cultural Identity.....                                    | 51        |
| 2.2.5. The Importance of Culture Integration In Foreign Language Teaching ..... | 53        |
| 2.2.6. Models for Teaching Culture.....   | 54        |
| 2.2.7. Cultural Assimilation Vs Cross-cultural Awareness.....                   | 55        |
| 2.2.8. Levels of Cross-cultural Awareness.....                                  | 56        |
| Conclusion.....   | 57        |



|  |           |
|--|-----------|
| <b>Chapter Three: Students' Questionnaire.....</b> | <b>59</b> |
| Introduction.....                                  | 60        |
| 3.1. The Aim of the Questionnaire.....             | 60        |
| 3.2. The Administration of the Questionnaire.....  | 60        |
| 3.3. Description of the Questionnaire.....         | 60        |
| 3.4. The Participants.....                         | 60        |
| 3.5. The Results.....                              | 60        |
| 3.6. Discussion of the Results.....                | 110       |
| 3.7. Recommendations.....                          | 123       |
| 3.8. Conclusion.....                               | 124       |
| 3.9. General Conclusion.....                       | 125       |
| 3.10. References.....                              | 129       |
| Appendix A   |           |
| Appendix B   |           |
| Résumé   |           |
| ملخص   |           |

## **General Introduction**

### **1. Background of the Study**

There is convincing evidence burgeoning from second language acquisition research that the process of second and foreign language learning is not solely a matter of learning the language lexis, grammar, and phonology. In fact, it is a process through which learners get exposed to a new world which nothing alike the native one. This process entails also the triggering of an ongoing process of identity reconstruction among language learners. The powerful relationship between identity and foreign language learning, during the last twenty years, has witnessed spectrum of interests. Academic publications dealing with this topic are in a constant increase. They have significantly contributed to the establishment of the identity approach to second language acquisition (for example, Norton & Toohey 2002; Ricento 2005; McKinney & Norton 2008; Norton 2010; Morgan & Clarke 2011) has contributed significantly to the establishment of the study of the relationship between identity and language learning ‘as a research area ‘in its own right’ (Norton and Toohey, 2001: 413).

For some researchers the recognition and accommodation of learners identities in the process of S/F language learning facilitates the TL learning however, Block (2007) asserted that the sociocultural context where S/F language learning takes place ‘shape [s] the development of second-language-mediated identities.’ (p.4). Moreover, he added that learners’ identity in a FL context does not “experience the kind of identity transformations’ associated with learning that foreign language in its naturalistic setting. This is because language learning activities are mediated by the local language and local communities of practice and not by the TL and its native speakers.

Other authors, however, have argued that human beings are capable of ‘connecting with communities that lie beyond the local and immediate and that investment in such

imagined communities strongly influences identity construction and engagement in learning' (Kanno and Norton, 2003: 247). The term 'imagined communities' refer, according to the same authors to 'groups of people, not immediately tangible and accessible, with whom we connect through the power of imagination' ( Kanno and Norton ,2003: 241). These authors suggest that this notion might enhance our understanding of the relationship between second /foreign language learning and identity construction.

In the Algerian context of foreign language learning at the university level, two international languages have increasingly attracted the interest of a growing number of Algerian learners, namely French and English. These two languages, however, do not have the same status due to geographical, historical, and social reasons. While English is considered as a purely foreign language and used 'only' in classroom settings, French, being the language of the former colonizer, continue to enjoy a definitely special status after more than fifty years after independence. Even more, in spite of it being officially considered as a foreign language, due to political, economic, and social reasons, the appeal of French to new generations seems, quite surprisingly, to be on continuous increase.

In the present study, we seek to investigate comparatively the relationship between the evolution of students' representations of French and English as imagined communities as a result to exposure to the cultural component of the French and English course and their impact on these students' reconstruction of their identities, on one hand, and the effect of these representations on the students' motivation to learn these languages, on the other.

## **2. Research Questions**

The major questions that this study seeks to answer are the following:

1. Do students majoring in the French and English language undergo identity reconstruction or not?
2. If yes, is the process of identity reconstruction due to the exposure to the cultural components of the French and English course the same or different?
3. What are the effects of differences in students' representations of the two imagined communities on each population of learners' motivation to learn the target language?

## **3. Aims of the Study**

Owing to the fact that identity issue has been gaining important interest within second language research, the present study aims to comparatively investigate the processes of identity reconstruction mediated by the study of French and English in the departments of French and English context so as to improve the cultural component of the university English and French curriculum in order to render it more conducive to the attainment of higher levels of cross-cultural awareness and proficiency in the target language.

## **4. Research Hypothesis**

According to Block's (2007) hypothesis, language learners' identity in a foreign language context does not undergo identity reconstruction. So, students of both French and English language are not likely to undergo identity reconstruction.

## **5. Research Methodology**

The present study will follow a cross-sectional methodology in the exploration of the evolution in students' representations of the imagined communities of the two languages

under study and the impact of these representations on learners' motivation to learn each of these languages. In order to investigate this issue, a French and English version of the same questionnaire destined for students in the French and English departments respectively will be designed and administered to a sample of twenty students at each level.

## **6. Structure of the Dissertation**

The present research work is composed of three chapters. The first and second chapter will be devoted to review related literature. The first chapter will be concerned with the linguistic situation in Algeria, the evolution in the status of French, and the teaching of English as a foreign language. The second chapter will contain two sections. In the first section, a review of the literature concerning the relationship between identity and second language acquisition research will be covered. However, the second section is devoted to cover the relationship between identity, culture and FL teaching and the role of the cultural components of the language curriculum in fostering cross-cultural awareness. Finally, the third chapter represents the field work. On one hand, it touches upon the methodology deployed upon in the present research work, on the other hand, it sheds light on the analysis and discussion of the results.

## Chapter One: The Linguistic Situation in Algeria

### Introduction

#### 1.1. Historical Overview of the Algerian Educational System

##### 1.1.1. Background on Algeria

###### 1.1.1.1. The Country

###### 1.1.1.2. The People

###### 1.1.1.3. The Spoken Languages

###### *1.1.1.3.1. Classical Arabic*

###### *1.1.1.3.2. Algerian Arabic*

###### *1.1.1.3.2. Berber*

###### *1.1.1.3.3. French*

#### 1.2. The Algerian Educational System before the French Colonization (1830)

#### 1.3. The Algerian Educational System during the French Colonization

#### 1.4. The Algerian Educational System after the Independence

##### 1.4.1. Democratization

##### 1.4.2. Algerianization

##### 1.4.3. Arabization

#### 1.5. Language and National Identity in Postcolonial Algeria

#### 1.6. The Language Reform Policy in Algeria

## 1.7. Educational Reform Policies

## 1.8. The Status of English and French Languages

### 1.8.1. The Status of English Language as a Globalized Language

### 1.8.2. The English Language as a Foreign Language in the Algerian Education

### 1.8.3. The Status of the French Language in Algeria

#### *1.8.3.1. French in the Algerian Education*

#### *1.8.3.2. French in the Administration*

#### *1.8.3.3. French in Mass Media*

#### *1.8.3.4. French and the Social Context*

## 1.9. Teaching English and French Languages at the Faculty of Letters and Foreign Languages at Mohammed Seddik Ben Yahia University of Jijel

### 1.9.1. Teaching English at the Department of Letters and English Language

### 1.9.2. Teaching French at the Department of Letters and French Language

## Conclusion

## **Chapter One: The Linguistic Situation in Algeria**

### **Introduction**

This chapter is devoted to shedding light on the linguistic situation in Algeria. It gives a historical overview of the Algerian educational system, before the French colonization, during the colonization and after independence. This chapter will also entail a short overview on the Algerian national identity and language in post-colonial Algeria. It will, then, deal with the Algerian educational reform policies. Another concern of this chapter relates to exhibiting the status of English and French languages in Algeria. It subsequently deals with the importance of both French and English in the Algerian society. Additionally, it will provide some insights about the teaching of English at the department of letters and English language, and the teaching of French at the department of letters and French language at Mohemmed Sedik Benyahia, Algeria.

### **1. Historical Overview of the Algerian Educational System**

#### **1.1. Background on Algeria**

##### ***1.1.1 The country***

Algeria (Arabic Al Jazair; Berber: Dzyer), officially the People's Democratic Republic of Algeria, is a sovereign state in North Africa on the Mediterranean coast. Algiers is its capital. Algeria is the tenth largest country in the world and the largest in Africa and the Arab world with a total area of 2, 381, 741 square kilometres. It is bordered to the northeast by Tunisia to the east by Libya, to the west by Morocco, Mauritania and Mali, to the southeast by Nigeria, and to the north by the Mediterranean Sea.



### **1.1.2. *The people.***

According to estimates based on the 2015 census the population of Algeria is approximately 40, 450, 285 million inhabitants. Islam is the dominant religion with 99 of the population .The Algerian population is divided into two ethnic groups: Arabs and Berbers.

### **1.1.3. *Spoken languages in Algeria***

The main spoken languages in Algeria are: Arabic, Berber, and French.

#### **1.1.3.1 *Classical Arabic.***

Classical Arabic is a model of linguistic excellence because it is the language of the Quran. But it is no longer used in everyday life; it is limited to religious practices. Classical Arabic was simplified to Modern Standard Arabic; it is grammatically and phonologically based on classical Arabic, with less complexity concerning the vocabulary. In 1962, MSA was declared as an official language of Algeria. It is widely used in schools, universities, government, radio, and mass media, but it is not spoken in ordinary everyday conversations.

#### **1.1.3.2. *Algerian Arabic.***

Dialectal, colloquial or Algerian Arabic is restricted in use to informal daily communication within families and in everyday life. According to Kaye (1970).

It refers to colloquial language known as amma, darija or lahja (dialects).The colloquial varieties number in the hundreds. Being spoken and all grammatical simplification in structure with fewer grammatical categorie. (p 67)

Algerian Arabic (AA) is a mixture of many languages Arabic, French, Spanish, and Tamazight. It is the mother tongue of the majority of Algerian speakers and it differs from one region to another.

**1.1.3.3. Berber (Tamazight).** The Arab invasions of the Maghreb did not completely arabize the indigenous Berber population. The Berbers succeeded to preserve and maintain their language; however, this language is not widely used. The most important of the language areas in Northern Algeria is that the “Great Kabylie”, east of Algiers and extending as far as Bejaia. In 2001, Berber was recognized as the national language of Algeria and as an official language in 2015. Tamazight exists in some particular regions in Algeria with different dialects mainly:

- 1- Kabyle, spoken in Kabylie Mountains, east of Algiers, in Tizi ouzou and Bejaia.
- 2- Chaouia spoken in Aures
- 3- Mozabit spoken in Mzab in Ghardaya.
- 4- Chenoua or Chenoa spoken around Mount Chenoua, near Cherchel and Tipaza.



**Figure 1: Geographical location of Berber and Algerian Arabic in Algeria**

(as cited in Benrabeh, 2005, p. 401)

#### ***1.1.3.4. French.***

After independence, French continues to play an important role in spoken as well as written domains. French is considered as the first foreign language of Algeria. Although it has no official status in the country, it is widely used not only in everyday communication, but also used in administration, government, media, and education. Chebchoub (1985) pointed out that in Algeria, there are many French varieties used in society. First, Standard French French (SFF), this variety is identical to any standard French spoken in France, usually people use it to show prestige. Second, Standard Algerian French (SAF) is used by educated people of Algeria mainly in formal circumstances. It is the medium of instruction in schools, universities, and administrations. Finally, Colloquial Algerian French (CAF) is used by the Algerians who did not receive their education with Standard French as medium

of instruction. Also, this variety can be heard by the Algerian emigrants who work in France.

## **1. 2. The Algerian Educational System before the French Colonization (1830)**

The field of education in Algeria before the French colonization was opened to individuals and collective initiatives for creating the educational institutions. According to Heggoy (1984) “the schooling system was completely autonomous from the central authorities and depended on mosques or headquarters of religious brotherhood –Zawya”(as cited in Benrabeh, 2005, p. 347). Contrary to what was promoted by the colonizer that Algeria had reached in the past centuries the lower levels of ignorance, barbarism and the lack of the intellectual life, a very well organized system of schooling existed in Algeria before the French conquest.

Benrabeh (1999) pointed out that the system consisted mainly of three levels: a primary level (kuttab), a secondary level (Madrassas ) and a higher level. In primary level, teaching was in quranic schools. The child was able to learn the basics of reading and writing in addition to the memorization of the Holy Quran. Only one book (Holy Quran) was in the program. In lower secondary school, the same courses were included in addition to the studies of grammar and Quranic comments. In Madrassas, pupils studied Islamic Law, Geography, Mathematics, Astronomy, and sometimes Medicine and History. For Higher education, students travelled to Cairo in Egypt, Zytouna in Tunisia, and Karaouiyyine in Fès.

Education in Algeria before the French colonization was in a good situation and the majority of Algerians sent their children to schools. In this regard, General Velizé said “The status of education in Algeria was good before the French presence because all the Algerian Arabs knew how to read and write”. (as cited in “The Algerian schools through the stages of its development”, 2011)

### **1. 3. The Algerian Educational System during the French Colonization**

The French have realized from the outset that the Arabic language is one of the elements of the Algerian personality, and the most important means of communication that connects the past with the present. As a result, the French colonial system imposed a harsh programme of acculturation which positioned French as the dominant language, ousting the native languages, Arabic and Berber. The French attempts to control the natives were more visible in the field of education. The French have seized all Algerian schools and turned them into administrative, military offices, and bars for French troops. The number of students before 1830 was estimated at one hundred and fifty thousand students, but after 1830 the number decreased to the lowest levels and many generations were deprived of their rights learning.

The French realized that teaching their language to Algerian children is the best way to communicate with them and control their thoughts. Henceforth, they founded special departments and offices for the task of teaching people the French language. The Colonial power opened a huge number of schools after the dismantling of the Algerian traditional schools (Madrassas or mcids and zawya ). The Duke Dunal said that “The opening of a school in the middle of people is better than a military corps to calm down the country”. So the aim of the new educational system was the eradication of Arabic and Islamic roots and applying the imperial civilising mission to enslave and obliterate the Algerian personality by replacing the Arabic language with French. But what the governors ignored is that Algerians had their own notions about education and civilization. Algerians hardly appreciated this educational system suggested by the new government because they thought that learning in colonial schools is a threat to their religion and culture. Consequently they preferred their children to remain illiterate rather than sending them to French schools.

Throughout the nineteenth century the Algerian resistance to all what is French remained strong. However, according to Benrabeh (2005) after the First World War, Algerians started partially changing their attitudes towards the French education. By 1920 - 1922, Algerians cultural resistance turned into an acceptance of the colonial school system and Algerians demanded for more education in French. However, this acceptance of colonial education doesn't mean acceptance of the colonial culture, but often it led to the emergence of many nationalists movements.

Algerian nationalism first appeared after world war one with the emergence of the three main nationalists groups. First, Star of North Africa was founded by Mssali El Hadj in (1926) which had a nationalist and radical program that demanded Algeria's independence, confiscation of large estate, and the institution of Arabic schools. The second movement was the Association of Elected Muslims (1934). This federation was founded by Ferhat Abbas in 1930 which had an assimilation agenda with France; it called for equal rights for Muslims without the renunciation of their Muslim identity. The third and the most important movement in relation to the history of education in Algeria during the French colonization was the association of Reformist Ulama founded in 1931 under the leadership of Sheikh Abdelhamid Ben Badis. The program of the association can be understood from its famous motto: "Islam is our religion, Algeria is our country, Arabic is our language" In 1936, Ben Badis proclaimed:

(Algeria) has her own religious and linguistic unity, her culture, her traditions and her characteristics, both good and bad like any other nation. We then say that this Algerians nation is not France, it cannot be France and it will not be France. It is impossible to become French even she desires so: on the contrary, it is a nation completely different from France, by its language, its customs, its ethnic origins and its religion .She rejects assimilation

In his declaration Ben Badis firmly opposed assimilation and increased the importance of Islam and Arabic as a part of an Algerian identity. The Association organized social activities in mosques and opened free clandestine Quranic schools that taught Arabic.

At a higher level, Daghboush (2010) pointed out the University of Algiers was founded twenty nine years after the colonization (1859). After that, other universities specialized in law, sciences, arts appeared. Later many national schools were founded, the National School of Engineers of Algiers (1881), and the National school of Commerce

#### **1.4. The Algerian Educational System After independence**

After the independence on July 5th 1962, Algeria inherited a very strange educational system which was created by the French colonization; its main purpose was to replace the Arabic language with the French language and to erase the Muslim and Arabic identity. Therefore, the Algerian Governors felt an urgent need to change this educational system in form and substance and make it reflective to the personal peculiarities of the Algerians as Muslims and Arabs. The educational situation was bad and the illiteracy rate exceeded 85 per cent. Algerian leaders put into practice their efforts and capacities to achieve three main priorities: Democratization, Algerianization and Arabization.

### **1.4.1. Democratization**

Algeria established a new democratic system which ensures the right for free education for all the Algerian children who have reached the school age. Benrabe (2005) asserted that by adopting such policy, Algeria was obliged to open new schools, start new classes, and train new more teachers. The most significant consequence of democratizing education was the overwhelming expansion of enrolments on one hand .On the other hand, the lack of teachers was one of the main obstacles. The Algerian Government was in real trouble after the departure of the majority of French teachers, from a total 27, 000 educators, nearly 25, 000 left the country. In 1964, the president Ben Bella announced that 18 ,000 Arabic and French speaking teachers were hired to solve this problem, including 3200 Syrian and Egyptians. In addition to the lack of teachers there was another problem : the number of pupils which had nearly doubled, within just four years. In 1962/ 1963, the number was 777,336; however, in 1965/ 1966, it increased to 1,332,203. To deal with these problems, pupils came just one time a day in order to allow one teacher to teach two groups.

### **1.4.2. Algerianization**

The purpose of the policy of Algerianization in the educational system was the replacing of the foreign workers, managers, technicians, text books and teachers with the local ones. This goal was declared in President Houari Boumedién's speech, October 10, 1969:



The goal of the Algerian school today is to create new man imbued with the higher of this country, convinced of the need for a socialist Policy of development in every field. Our country is in need thousands of national cadres for the promotion of agriculture and the building of industry, and so as to obviate the need for foreign cadres. Algerians must be capable of replacing these guests, for however worthy these efforts, they cannot be compared to those of Algerian cadres. (as cited in Kouira, 2012)

The Algerian government made great efforts to improve the educational system and give it an authentic Algerian character.

#### **1.4.3. Arabization**

Just after the independence, the Algerian leaders opted for a language policy known as Arabisation policy. The term Arabization has been explained through many definitions based on varying views of authors. According to Benrabeh (2005) Arabization is defined as follows:

The Arabic term ta'rib is sometimes translated interchangeably as « Arabicisation » or « Arabisation » ... the first sense applies mostly in the Arab Middle East and to two countries of North Africa (Lybia and Egypt) referring to both status / acquisition and corpus planning activities. Planners replace some other (usually colonial) language by Arabic as the medium of instruction in all cycles of the educational system, and they enrich the language by incorporating into it newly borrowed or derived /revived words. In North African countries (Algeria, Morocco, Tunisia), which were former French colonies, ta'rib means replacement of French by Arabic in all walks of the life ( education, administration, milieu media, etc ...) as well as the use of the latter language as an instrument for national unity and the affirmation of an identity that is exclusively Arab. Hence while Arabicisation is a linguistic process, Arabisation is both cultural and linguistic. (p.410)

In reaction to French cultural and linguistic imperialism, Algerian Governors committed themselves to regain their Arabic and Islamic cultural values and to establish Arabic as the national language. In this respect, Rouadja (1991) claimed that “The Arabic language and Islam are inseparable. Arabic has a privileged position as it is the language of the Koran and the prophet, and the shared language of all Muslims in the world, language of science, and language of culture”( as cited in Benrabe 2007a, p.67) Mainly the reasons behind choosing the Arabization policy were first the cultural aspect of independence since Algeria was occupied by France. So it is natural to replace French with Arabic. Second, Arabic is the language of Quoran, and due to the strong links between the language and the religion, Arabic emerged as a symbol of the Arabo-Islamic identity. Algeria wanted to underline that it belonged to the Arab world, which had supported it during the war for independence. Beginning in the late 1960’s, the government of President Houari Boumediene legislated a number of reforms. The first step was to promote Arabic in administration and in schools. In the 1980’s the Arabic language began to be introduced as the language of instruction in some grades and subjects at the secondary level.

By adopting these three policies Democratization, Algerianization, Arabisation, the Algerian educational system became an authentic Algerian system.

### **1.5. Language and National Identity in Post- colonial Algeria**

Smith (1993) defines national identity as possessing many fundamental characteristics, among which are a historic, common myths and historical memories, a mass, public culture, a common economy, and common legal rights and duties for all members. He argued that national identity is the process of self identifying with a nation based on pre conceived nations of belonging. (as cited in Aziz ). In this regard, Anderson (1991) postulated that national identity requires an imagined political community. Anderson stated that

individuals will never have the chance to meet most of their other comrades due to the large size of the population; but the belief of the existence of an imagined camaraderie is necessary to ensure the durability of many fabricated national identity.

In the case of Algeria, language policies concerning Arabic and French languages are a very central part of the national identity construction process. Berger (2002) pointed out that since independence, the debate on language has centred on the confrontation between Francophones and Arabophones, and therefore on the opposition between Arabic and French. According to “Arabophones”, French is the language of the enemy, the language of colonialism, the expression of the Western culture and values. It is the negation of Algerian national identity; however Arabic is the expression of the Algerian soul because it is the language of Qu’ran and Islam; and it is crucial to the Arab-Muslim community to which Algeria belongs. On the contrary, according to “Francophones” Arabic is a backward and archaic language, that is unable to operate in the modern world, that cannot serve as the instrument of science and technology and that is incapable of communicating progressive values such as democracy and modernity. Consequently, the utilisation of the French language has been reinforced and French was considered as an instrument of modernity and modernisation. Although “Arabophones” and “Francophones” are political adversaries in Algeria indeed, ideologically both of them shared the same nationalistic feelings and opposed the attempts of France to control the country after its independence.

### **1.6. The Language Reform Policy in Algeria**

The issue of language policy in the Algerian Educational System has always been contentious and debatable. By the appointment of the current president Abd Al Aziz Boutflika in April 1999, the Algerian authorities have felt the need to re-evaluate its educational system and its language policies.

In July 1999 president Abdelaziz Boutflika declared. (Quoted in Benrabeh, 2004, p.437).

Standards have reached an intolerable level to the point that the Algerian degree, which used to be accepted by la Sorbone, Harvard and Oxford up to the 1980s, is no longer recognized even by Tunisian and Maghrebean universities. Tunisian and Moroccan students used to come to Algeria to study medicine and pharmacy ,today the opposite is true( ...). I have solemn duty towards Algerian people to let them know about the problem facing the educational system from basic and secondary level to higher education. The situation is dangerous, very dangerous. If we keep on this track, we will go from one type of illiteracy to another worse than the previous one.

Boutflika's speech reflects the numerous deficiencies like the fact that universities educational programs no longer cope with the new socio- economic life. The Algerian educational system which has been described as being doomed by president Boutflika has seen many educational reforms.

According to Benrabeh (2005) in May 2002, Boutflika established the National commission for the reform of the educational system .Many reforms were set up .One of the main reforms was the re- introduction of French in grade two instead of grade four. Another reform was making learning French compulsory in primary schools. Finally, the committee recommended teaching scientific and technological disciplines in French instead of in Arabic in secondary schools. As a result of the low scholastic achievement rates in MSA these reforms were made in order to cover the shortcomings and failure of the educational system.

### **1.7. Educational Reform Policies**

After the 2003 reforms, the structure of the Algerian Educational System became based on 5 + 4 + 3 model. Five years of primary school, four years of secondary school, and three years of upper secondary school.

In the primary phase, Arabic is used as the language of institution. It is used to teach Maths, Physical, Environmental studies, Islamic studies, Civics, History, Geography, Science technology. In the third grade, French is taught as a foreign language. In lower secondary phase, classes are taught by subject, Maths, physics, French, Modern standard Arabic, Geography, Islamic Studies, History, Drawing, Physical Education, English and Physics. By the end of this phase, students have to pass the BEM in order to pass to secondary school. In the first year of the secondary school, students are required to choose either to study letters or science and technology. At the end of this cycle, students sit for the baccalaureate examination in which they are examined in each subject studied during their final year.

Algeria's higher education sector has been marked by two major policy reforms since its independence. The most recent of these is the adoption of the LMD system. In April 2002, the ministry of Higher Education and Scientific research adopted this new system aiming at students' mobility and recognition of the degree in every part of the country and even abroad. LMD stands for 'License', 'Master', 'Doctorate'. Bachelor or License degree is composed of three years. The second phase Master is composed of two years. The last stage Doctorate is composed of three years. The LMD reforms have tied the fate of the Algerian higher education sector to European intellectual and economic development, reinforcing the neoliberal assault on higher education and society at large.

**Table 1 Degrees' names and years in the License and the old classical system**

|                  | <b>LMD</b> | <b>FORMER SYSTEM</b> |
|------------------|------------|----------------------|
| <b>Name</b>      |            |                      |
| <b>Doctorate</b> | $\geq 3$   | $\geq 5$             |
| <b>Master</b>    | 2          | Magister             |
| <b>Bachelor</b>  | 3          | 4                    |

## 1.8. The Status of English and French Languages

### 1.8.1 The Status of the English Language as a Globalized Language

Cristal (1997) pointed out that the English language is now a world lingua franca. Nowadays, English is used by people in almost every part of the world. It became a preeminent language that everyone has to learn it for academic purposes, for business goals, and many other purposes. English is spoken by people throughout the world as their first language, second language and as their foreign language. The number of people speaking English is increasing in a tremendous way. English is the mother tongue of about 400 million people around the world and more than 350 million others use it as their second language, and a further 100 million use it as a foreign language. Moreover, it is the official language of many countries more than any other language. English has achieved a status that no other language was able to achieve; it is the most taught foreign language in the world, surpassing all other languages. Cristal (2003) argued that English gained the status of a global language in the sense it has developed a special role that is recognized in every country, either as an official language or as a language which is taught as a foreign language. In the similar vein, Crystal (1997) said that English as a foreign language does

not have the official status, but it is the language which is most likely to be taught to children and learned by adults for many reasons. Today English is the most widely taught foreign language in more than 100 countries, such as China, Russia, Spain, Egypt, Brazil, Indonesia and Germany (Crystal, 1997). English, nowadays spread into wide range of countries, and there has never been a language as widely spoken as English. Many would reasonably claim that, in the fields of business, education, science, academics, and politics, English is already established as the *de facto* lingua franca. In this sense, Philipson (1992) stated that English has a dominant position in science, technology, medicine, in research, books, transitional business, trade, in diplomacy, in mass media, news agencies and journalism, in education systems as the most learnt foreign language. Also, Fishman (1977) (as cited in Spolsky p.77) said about the use of English around the world:

The traveller returning to the United States from a vacation trip in Africa, Europe, or Asia is often heard to comment that nearly everyone he met seemed to be able to speak some English. To such impressionist accounts of the ubiquity of English as the world language, one might also add the clearly partisan evaluations of its importance as a lingua franca offered by the promoters of English. (as cited in Spolsky, p.77)

Expressed differently, English is used everywhere in every domain, and it is a global language acts as a 'lingua franca', a common language that enables people from diverse backgrounds and ethnicities to communicate on a more or less equitable basis.

English has an enormous influence on people's daily lives through Internet and media. It is not surprising that English is the main language used on the Internet and the World Wide Web, because the internet was born in the USA. 80% of all electronic information stored in computers and transferred via Internet is in English. Crystal (1997) asserted that

57% of world's newspapers are published entirely in English, more than 80% of films are made in English language, and 70% of world's mails are in English language.

### **1.8.2. English as a Foreign Language in the Algerian Education**

Harmer (2001) asserted that the significant role that English plays in various sectors of human life (social, economic, and academic) has initiated a great need for good communication skills of this language around the globe. The need for good communication skills in English has made a great challenge for quality English teaching. Therefore needless to say the emphasis on teaching English is becoming a vital part of education all over the world. In the specific case of Algeria; English has become a necessity in the Algerian educational system to achieve access to modern technology, economic and political relations with the world.

Obviously, Arabic, Tamazight, and French are dominant in Algeria. However, English has started to be promoted and it takes its place in the local community. Its presence in Algeria was enhanced by movies, music, globalization, as well as the international status it holds as a language of science and technology. Due to its status as a global lingua franca, English is taught from the middle school years. From the 1970's to the 1990's, the Algerian government declared teaching English as a second /foreign language in both the middle and secondary levels.

In 2001, the Ministry of Education announced many Reforms and numerous changes have occurred. English is still considered as the second foreign language in the Algerian educational system after French. English is taught at the lower secondary schools starting from the sixth grade as a second foreign language. It covers seven years, four years at the middle school and three at the secondary school; however, being a second foreign language in the educational system, and due to the historical and social reasons English is mostly



used in classrooms, it is primarily learned for educational reasons as to pass exams. Although English has no official status in Algeria, it is highly respected because it is more related to technological and economical matters.

### **1.8.3. The Status of the French Language in Algeria**

French in Algeria has no official status; it is considered as the first foreign language of the country. In spite of this, French occupies an important place in the spheres of everyday life; it is one of the daily languages of communication besides Algerian Arabic and Berber. French language is used almost everywhere, in schools, in the streets, mass media, administration, political and official meetings.

#### ***1.8.3.1 French in education.***

French language is widely used in the Algerian community, and it is taught in schools, used by most intellectuals as a prestigious language. Today, French is taught as a foreign language from the primary school until the university. It is taught as a compulsory subject from the second grade in primary education until university where it is the medium of teaching scientific and technical disciplines. Fields like Medicine, Physics, Technology, Biology, Chemistry, Mathematics, Applied sciences, and Petro-chemistry, are still taught in French only. Students may face some difficulties because the language taught as a foreign language in primary and secondary levels became the language of instruction and learning.

Recently, Algeria has given a big importance to teaching French in language institutions like the French institute CCF (Centre Culturel Français). Also, many private schools appeared where foreign languages are taught such as English, French, German, Spanish and Italian. But English and French are the most widely taught.

### ***1.8.3.2. French in the administration.***

The language used in the Algerian administration and institutions differs from one sector to another. There are some sectors where only French is used such as in Health, Doctors follow their studies in French for many years, that is why all perceptions given by them are written in French language. Also, in banks the official documents are in French. The paying-in slip is in French, except the name of the bank. But in other sectors both Arabic and French are used. Marriage, birth, death certificates are delivered in Arabic, except the name which is written in French at the end of the extract.

Passports are in Arabic, French and English. Also, identity card is in Arabic but the name is in both languages. In post office, the invoice of the telephone is written in both Arabic and French except for some French words which are difficult to be translated. It is known that French does not have an official status in Algeria, but all these documents show the real presence of the French language in Algeria

### ***1.8.3.3 French in mass media.***

All the Algerian families have television they can watch many French channels, many French programs, and many French news and films. In Algerian local channels, American films are dubbed in French.

In radio, many radio stations use French and they are listened to by a lot of people. Concerning the domain of publication nowadays many news papers are in French such as Le Monde, Al Modjahid, El-Watan etc. On the Internet Algerian people use French when surfing on the internet and contact with different people around the world. They consider speaking French as fashionable because French seen as the language of modernity.

### ***1.8.3.4. French and the social context.***

French has a great influence on the Algerian society. According to Ibrahimi (2000):

The only language among the other languages which lasted and influenced the users. It has gained a particular status in the Algerian Society. The French language which was imposed on the fire and blood, constituted a fundamental element in the French policy of depriving people from their identity (p.66)

Over one hundred years of French rule in Algeria the country was deeply influenced by the French civilization, culture, and language. The French language is present in everyday life interaction; it still carries a great amount of prestige as a language of modernity and civilization among Algerians. People use French in their conversations, in the street, at home and at work, French is present all the time. Road signs, shop signs, advertisements and even restaurant's menus are written in French, and sometimes they are written in both languages Arabic and French but rarely in Arabic exclusively. In the daily life, all the products are named in French and Arabic and all the instructions of use are written in French and Arabic. Concerning chatting or texting, Algerians exchange short messages called SMS using Arabic language, but they write them with Latin alphabet. Obviously, French has a dominant position in the Algerian society, and it is spontaneously spoken in the Algerians everyday life without realising that they are speaking a foreign language.

## **1.9. Teaching English and French Languages at the Faculty of Letters and Foreign Languages at Mohammed Seddik Ben Yahia University of Jijel**

### **1.9.1. Teaching English at the Department of Letters and English Language at Mohammed Seddik Ben Yahia University of Jijel**

**Table 2: Syllabus of First and Third year License English at Mohammed Seddik Ben Yahia University of Jijel**

| <b>First year</b>                          |                       | <b>Third year</b>                    |                       |
|--|-----------------------|--------------------------------------|-----------------------|
| <b>Modules</b>                             | <b>Hours per week</b> | <b>Modules</b>                       | <b>Hours per week</b> |
| <b>Oral expression</b>                     | 1:30                  | <b>Oral expression</b>               | 1:30                  |
| <b>Written expression</b>                  | 4:30                  | <b>Written expression</b>            | 1:30                  |
| <b>Linguistic</b>                          | 1:30                  | <b>Linguistic</b>                    | 1:30                  |
| <b>Civilization</b>                        | 1:30                  | <b>Civilization</b>                  | 3:00                  |
| <b>Literature</b>                          | 1:30                  | <b>Literature</b>                    | 3:00                  |
| <b>Research methodology</b>                | 3:30                  | <b>Research methodology</b>          | 1:30                  |
| <b>Phonetics</b>                           | 1:30                  | <b>English for specific purposes</b> | 1:30                  |
| <b>Foreign language (Italian language)</b> | 1:30                  | <b>Theme and version</b>             | 1:30                  |
| <b>Social sciences and humanities</b>      | 1:30                  | <b>TEFL</b>                          | 3:00                  |
|  |                       | <b>Psychology</b>                    | 1:30                  |

As it can be noticed in the above table, the English course syllabus comprises many teaching units (modules) which are unfortunately based on the teaching of language rather than culture. Just two modules are concerned with teaching culture which runs as follows:

Literary texts: These are devoted to the study of American and British literature

Civilization: This category comprises the following modules: American and British civilization. Recently, literature and civilization seem to have occupied a place in the third year English syllabus in the sense that the load of time devoted to the teaching of these two modules has been doubled, i.e. They have become core modules. Based on our informal interviews with students, teachers appeared to inculcate into students only aspects of big “C” culture”. That is history, achievements, landmarks, rather teaching them aspects of

small “c”, i.e. the way people live, behave etc. Remarkably, the local culture is totally absent.

### 1.9.2. Teaching French at the Department of Letters and French Language at Mohammed Seddik Ben Yahia University of Jijel

| First year           |                | Third year         |                |
|----------------------|----------------|--------------------|----------------|
| Modules              | Hours per week | Modules            | Hours per week |
| Oral expression      | 4:30           | Oral expression    | 1:30           |
| Written expression   | 3:00           | Written expression | 1:30           |
| Grammar              | 3:00           | Linguistics        | 1:30           |
| Phonetics            | 1:30           | Literature         | 1:30           |
| Linguistics          | 1:30           | Civilization       | 1:30           |
| Literature           | 1:30           | Translation        | 1:30           |
| Language             | 1:30           | TEFL               | 1:30           |
| culture/civilization |                |                    |                |
| Research             | 3:00           | Research           | 1:30           |
| methodology          |                | Methodology        |                |
| Social sciences and  | 1:30           | Psychology         | 1:30           |
| humanities           |                |                    |                |
| Foreign              | 1:30           | Foreign            | 1:30           |
| language(English)    |                | language(English)  |                |

**Table 3: Syllabus of First and Third Year License French at Mohammed Seddik Ben Yahia University of Jijel**

As illustrated in the above table, only Literature and civilization modules are concerned with teaching culture. Similar to what students of English reported students of French reported that their teachers attempt to teach them facets of the big “C” culture.

**Conclusion**

As a conclusion, we can say that since the independence in 1962, the educational system in Algeria has known successive changes. Although the Algerian authorities established the process of Arabisation in almost all domains by imposing the exclusive use of Arabic and ignoring French, the language of the colonization and oppression, French is still used and spoken in all the spheres of the Algerian life.

## Chapter Two

### Section One: The Relationship between Identity and SLA

#### Introduction

#### 2.1.1. Historical Overview of SLA

#### 2.1.2. Identity Approach to SLA

##### 2.1.2.1. Definition of Identity

##### 2.1.2.2. The Emergence of Identity Approach to SLA

##### 2.1.2.3. Theories Underlying the Identity Approach To SLA

###### *2.1.2.3.1. The Post-structuralist Theory of Language*

###### *2.1.2.3.2. The Post-structural Theory of Subjectivity*

###### *2.1.2.3.3. The Socio-cultural Theory of Language Learning*

##### 2.1.2.4. Motivation and Investment

##### 2.1.2.5. Identity in a FL Context

###### *2.1.2.5.1. Engagement with English as an International Language*

###### *2.1.2.5.2. Internet-mediated Language learning*

##### 2.1.2.5. Imagined Communities and Imagined Identities

#### Conclusion

### Section Two: Identity, Culture, and Foreign Language Teaching

#### Introduction

2.2.1. Definition of Culture

2.2.2. Types of Culture

2.2.3. The Interrelationship between, Language, Identity, and Culture

2.2. 4.Definition of Cultural Identity

2.2.5. The Importance of Culture Integration In Foreign Language Teaching

2.2.6. Models for Teaching Culture

2.2.7. Cultural Assimilation Vs Cross-cultural Awareness

2.2.8. Levels of Cross-cultural Awareness

Conclusion



## **Chapter Two**

### **Section One: The Relationship between Identity and Second Language Acquisition**

#### **Introduction**

The main concern of this section is devoted to shedding light on the relationship between identity and second language acquisition. It starts with a general overview of second language acquisition, subsequently; it discusses the identity approach emergence as an alternative approach to second language acquisition. Additionally, it touches upon the theoretical foundations of this approach. Also, it expounds the key constructs within this sub-field, namely motivation and investment. Finally, it tackles the issue of identity in a FL context.

#### **2.1. 1. Historical Overview of Second Language Acquisition**

According to Gass and Selinker (2009) SLA is “the study of how non-primary languages are learned” (p.7). Similarly, Troike (2006) stated that “SLA refers both to the study of individuals and groups who are learning a language subsequent to learning their first one as young children, and to the process of learning that language” (p.2). In brief, SLA is the scientific discipline devoted to studying the process by which people learn an additional language.

By convention, an additional language is often referred to as a second language, even though it may actually be the third, the fourth or even the tenth, or as a foreign language. A second language is a language other than the native language, but which has a role to play in the learner’s speech community such as French in the Algerian context. A foreign language is also a language other than the native language, but which has no practical role

in the learner's speech community such as English in Algerian context. A mother/ native language is the first language a child speaks.

The academic discipline of SLA is a subfield of applied linguistics. According to Gass and Selinker (2008), SLA began as an interdisciplinary field which is the reason why it is difficult to identify its precise starting date (p.1). However, according to VanPatter and Benati (2010), two papers in particular are seen as instrumental to the development of SLA, namely Pit Corder's 1967 essay "The Significance of Learners' Errors", and Larry Selinker's 1972 article "Interlanguage". As reported by Gass and Selinker (2008), in the following decades, SLA has witnessed great deal of development (p.1).

In just few words, Davis (1995) summarized researchers' view towards the mainstream approaches to SLA by stating that "Theorists and researchers tend to overview SLA as a mental process, that is, to believe that language acquisition resides mostly, if not solely, in the mind" ( p.427 ), for Ellis (1997) it is "essentially a psycholinguistic enterprise, dominated by the computational metaphor of acquisition" (p. 87) and for Doughty and Long (2003), it is centrally a cognitive process. That is to say, the process of language learning was just a matter of the individual's mental capabilities. According to Atkinson (2001), SLA was, for a very long period of time, mainly dominated by this wide approach which is known as 'Cognitivism' (p.1).

According to Wallas (2007), the term Cognitivism, is defined simply as "the information processing view of human cognition" (p. 18), while Haugeland (1998) defined it as "roughly the position that intelligent behavior can be explained (only) by appeal to internal 'cognitive process'-that is, rational thought in a broader sense" ( p. 9). In other words, cognitive approach to SLA research dealt with the processes in the brain that underpin language acquisition, for instance the way a learner creates a new language

system in the L2, how thoroughly the new system is acquired, what impact L1 and L2 systems have on one another, whether all second language learners share certain patterns of language acquisition, etc.

In brief, language learning was viewed as a gradual individual process of internalizing a neutral set of rules, structures, and vocabulary and which as stated by Regan, Howard and Lemée (2009) “through the 1960s, 1970s and 1980s, SLA research generally tended to confine itself to mainly psychological approaches” (p.5). SLA, then was defined according to the cognitive/ psycholinguistic tradition which stressed the importance of human internal (mental) processes rather than external processes.

However, since the 1990s SLA has seen a social turn, a shift from the predominately cognitive approach towards the socio-cultural dimensions of language learning (Block, 2007). This social turn has led to the emergence of the so-called “alternative approaches” to SLA, namely, the socio-cultural approach, the complexity theory approach, the identity approach, language socializing approaches, the conversation-analytic approach, and the socio-cognitive approach. The focus of this research work is on the Identity approach to SLA.

## **2.1.2. Identity Approach to Second Language Acquisition**

### **2. 1.2.1. Definition of Identity**

Before moving to talk about the identity approach to SLA, the concept of identity which is somehow complicated should be defined.

For White (1992), “identity is any source of action not explicable from biophysical regularities, and to which observers can attribute meaning”, (p. 6). Hogg and Abrams (1988) defined identity as “people's concepts of who they are, of what sort of people they

are, and how they relate to others"(p. 2). Katzenstein (1996) stated that "the term [identity] (by convention) references mutually constructed and evolving images of self and other"(p, 59). Here is the most relevant entry for "identity" in the OED (2nd edition, 1989): "the sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality". For Maalouf (2000), "my identity is what prevents me from being identical to anybody else" (p. 10). Ashton, Deaux and Volpe (2004), defined it as follows:

Identity is the human capacity – rooted in language – to know ‘who’s who’ (and hence ‘what’s what’). This involves knowing who we are, knowing who others are, then knowing who we are, s knowing who they think we are, and so on: a multi-dimensional classification or mapping of the human world and our places in it, as individuals and as members of collectivities.( as cited in Jenkins, 2008, p. 5)

Identity can refer to the way one sees the self and is seen by others and a sense of self that develops over the course of the individual’s life (Cavazos-Rehg & DeLuciaWaack, 2009; DaSilva-Iddings & Katz, 2007; Levinson, 2001; Reyes & Vallone, 2007). Levinson (2001) further defines identity as "the sense of self that the subject shares with other members of some collective group or organization" (p. 342). For Jenkins (2008) identity "is a process – identification– not a ‘thing’. It is not something that one can have, or not; it is something that one does" (p. 5).

Norton (2000) used the term identity "to reference how a person understands his relationship to the world, how that relationship is constructed across time and space, and

how the person understands possibilities for the future” (p.5). Norton argues that “three characteristics of identity are particularly relevant to SLA: the multiple, non-unitary nature of identity; identity as a set of struggle; and identity as changing over time” (as cited in Atkinson, 2011, p. 74).

### **2. 1.2.2. The Emergence of the Identity Approach to Second Language Acquisition**

Before the 1990s, language learner identity as a key construct in language learning was not yet invoked in SLA research. However, since Norton offered a criticism of the state of SLA research that has been overly concerned with the cognitive factors governing language learning ignoring the social ones, matters have started to change. Norton (1995) called for “the development of a comprehensive theory of identity that integrates the language learner and the language learning context” (p.12).

One of the defining characteristics of the identity approach to SLA is the notion that language learners must be defined in context. The individual learner influences the context, which influences the learner in turn. In here, the learner is negotiating and renegotiating his or her position within society. For this reason, when referring to language learner’ identity, according to Block (2007), researchers often use the term position, positioning, or subject positions to reflect the active nature of the identity process. Initially, Norton (1995) distinguished society and culture as two important factors of the learning context within which the individual is positioned. Her position was that social identity referenced the relationship between the individual and society, and cultural identity referenced an ethnic group association.

Further, the key constructs of learners ‘motivation and investment in the target language, as well as their identification with imagined communities have been developed

and expounded on the identity approach by researchers to broaden the understanding of SLA.

### **2.1.2.3. Theories Underlying the Identity Approach to SLA**

Identity approach to second language acquisition is built on the foundations of the post-structuralist theories of not solely language, but also subjectivity. The sociocultural theory of language learning offers also perspectives that are often drawn upon in recent work.

#### ***2.1.2.3.1. Post-structuralist theory of language.***

Poststructuralist theory of language is inspired by structuralism, but it is not identical with it. Structuralism is associated predominately with the work of Swiss linguist De Saussure who made a distinction between speech (*parole*) and language (*langue*), as well as a distinction between signifier (sound image) and the signified (concept meaning), and who noted that it is the linguistic system that guarantees the meaning of signs.

One of the main shortcomings of the structuralism theory was its inability to account for the social aspects of signs and languages in general, and that the language system is considered as to be dynamic and instable rather than performed and prescribed. Structuralism cannot account for struggles over the social meanings that can be attributed to signs within a given language.

Poststructuralism, on the contrary, regards language not solely as a linguistic system of signs and symbols, but also as a complicated practice which has got its own social dimensions. This is the reason why postructuralism view of language has become increasingly attractive to identity and language teaching researchers. According to Bonny and Mckinney (2011) "Language learning engages the identities of learners because

language itself is not only a linguistic system of signs and symbols, but also a complex social life through which relationships are defined, negotiated, and resisted” (p.73)

#### ***2.1.2.3.2. Post-structuralist theory of subjectivity.***

Another important poststructuralist influence on the emergence of the identity approach to SLA is the one of Christine Weedon, one of the best-known scholars working in the feminist poststructuralist tradition. For Weedon (1987) language does not only define institutional practices, but serves to construct our sense of ourselves-our subjectivity, which she (1987) saw as “the conscious and unconscious thoughts and emotions of the individual, her sense of herself, and her ways of understanding her relation to the world”( p.28 ).

According to Andy Blunden (2005) “subjectivity” for Weedon refers to that aspect of an individual’s psyche by means of which the person identifies himself and his place in the world. This entails the person “inserting” themselves into a particular “subject position” within a chosen “discourse.” Subjectivity is therefore liable to change and to change radically in the event of a new discourse becoming available, changes in power relations between rival discourses, or by different subject positions. The following definition consolidates Weedon’s (2004) post-structuralist perspective on identity, describing it as “a limited and temporary fixing for the individual of a particular mode of subjectivity as apparently what one is” (p. 19).

#### ***2.1.2.3.3. Socio-cultural theory of language learning***

SCT has been taken up and developed distinctively by many researchers in the field of SLA. Indeed, SCT is an umbrella term under which many subfields have emerged. There are now different alternative approaches to SLA all claiming to have been given birth from the SCT. One of these approaches is the identity approach.

The pioneer of this theory is the Russian psychologist Vygotsky. Lantolf and Beckett (2009) stated that Vygotsky himself “rarely used the term ‘sociocultural’, preferring instead using the term ‘cultural psychology’ or ‘cultural-historical psychology’ to refer to his theory” (p. 459). They credited Wertsch (1985) with having coined the term sociocultural “as a way of capturing the notion that human mental functioning results from participation in, and appropriation of, the forms of cultural mediation integrated into social activities” (p. 459). For Lightbown and Spada (2006), SCT is “an explanation of knowledge and learning that is based on the assumption that all learning is first social then individual” (p. 204). According to Gass and Selinker (2008), in essence, SCT is based on the “ontology of the social individual” (p. 283). However, it should be made clear that, despite the fact that SCT put enormous emphasis on the social dimension, which should not be taken misleadingly; it does not seek for “a divorce from psychological processes” (p. 283).

The distinctive characteristic of the identity approach to SLA as Norton (2011) stated is its “focus on issues of power and inequality” (p. 87) and the assumption that a learner’s identity is dynamic and subject to change across time and space. As Norton and McKinney (2011) noted, “every time learners speak, they are negotiating and renegotiating a sense of self in relation to the larger social world” (p.73). According to Norton (2011), both the identity approach and SCT “view learners as historically and socially situated agents and learning as not just the acquisition of linguistic forms but as growing participation in a community of practice” (p. 87). This approach has been applied by many researchers in SLA who have tried to study the highly social nature of language learning (e.g., Dagenais, 2003; Norton, 2000; Pavlenko & Norton, 2007; Potowski, 2004).

For the construction of an individual’s identity, language and other semiotic tools play a crucial role; it is through them that individuals get in touch with other individuals,



communicate with each other, exchange messages, thoughts and information (Bryzzheva, 2002; Cummins, 2000; Díaz & Flores, 2001; Holquist, 1999; Vygotsky, 1986; Wink & Putney, 2002). Language in particular is a complex tool that is closely linked to identity construction. According to Donato (2000), on the interpsychological plane, children use language to communicate and share cultural meanings, while on the intrapsychological plane; children are learning and developing cognitively (pp. 27-50). Further, Vygotsky (1986) described thought development as determined by language: “The development of logic in the child is a direct function of his socialized speech” (p. 94). That is to say, language is not only vital as a tool for communicating with others, but is also necessary for thinking. For Lantolf (2000), language and thinking share an interrelationship; language informs thought, and thought comes to be through language.

To sum up, the SCT has been proved to be a helpful tool for understanding the relationship between learning and becoming, as well as between the individual and the surrounding context where the language learning process takes place.

#### **2.1.2.4. Motivation and Investment**

When Norton (2000) conducted a research work with immigrant women in Canada, she came to the conclusion that the already existing theories related to motivation in the field of SLA were not consistent with her own findings. The already existing theories of motivation defined it as a character trait of the individual language learner, and that learners who failed to learn the target language do not have strong or enough desire to learn the target language. Norton (2013) stated that “My research found that high levels of motivation did not necessarily translate into good language learning, and that unequal relations of power between language learners and target language speakers was a common theme in the data” (p. 6). As a result, developing the construct of ‘investment’ to

complement constructs of motivation in the field of language learning and teaching was of crucial importance.

In introducing investment to applied linguistics, Norton argued that “an investment in the target language is also an investment in a learner's own social identity, an identity which is constantly changing across time and space” (p. 18); it would therefore be impossible to study investment without considering identity.

The construct of investment brought new set of questions. In addition to asking, for example, ‘To what extent is the learner motivated to learn the target language?’ the teacher would rather ask, ‘What is the learner’s investment in the language practices of this classroom or community?’ A learner may be a highly motivated language learner, but may nonetheless have little investment in the language practices of a given classroom or community, which may, for example, be racist, sexist, or elitist. Thus, despite being highly motivated, a learner could be excluded from the language practices of a classroom, and in time positioned as a ‘poor’ or unmotivated language learner (Norton & Toohy, 2001). Alternatively, the learner’s expectations of good language teaching may not be consistent with the language practices promoted by the teacher in the classroom. According to Talmy (2008) the learner may therefore resist participating in the language practices of the classroom, with equally dire results.

#### **2.1.2.5. Identity in Foreign Language Context**

Second or foreign language learning can take place, on one hand, in a naturalistic setting such as the case of immigrants. Or, it can take place in a FL context, on the other hand. The FL context is defined by Block (2007) as follows: “is the context of millions of primary school, secondary school, university, and further education students around the

world who rely on their time in classrooms to learn a language that is not the typical language of communication outside the classroom” (p.112).

Based on four studies conducted in different FL contexts, namely Anthony Liddicoat and Chantalle Crozet’s (2001) study of the teaching of interlanguage pragmatics to French FL learners in Australia, Claire Kramsch’s work on ‘textual identities, Julie Belz’s (2002) study of German FL learners in the US, and James Lantolf and Patricia Genung’s (2003) study of a Mandarin FL learner in the US, Block (2007) came to the conclusion that S/F language learners in a FL context do not go under the process of identity reconstruction. He stated that “Having examined in detail these four classroom-based FL studies, I conclude that the FL context provides few opportunities for the emergence of significant new subject positions mediated by the TL”. (p. 113). This is because learners’ activities are not mediated by the target language, but by the local language, and not by speakers of the target languages, but by local communities of practice; as a result, learners of a foreign language in a foreign language context do not experience the same kind of identity reconstruction as learning that foreign language in its naturalistic setting. This does not mean that there is no identity development; it is to say that it is not linked directly to TL being learned. In fact, it has more to do with communities of practice. (Block, 2007)

However, the foreign language context may also provide some opportunities for the emergence of new subject positions. There are two variations on the FL context that at least do show potential for the construction of TL-mediated subject positions. The first is associated with students’ engagement with international communities of practice. The second is associated with the provision of opportunities to communicate with regular users of TL via the Internet. These two cases show at least the potential for learners’ identity reconstruction.

#### ***2.1.2.5.1. Engagement with English as an International Language and Identity.***

The engagement with the English language as an international language, “and not as the patrimony of native speakers” (Block, 2007, p.113) has a great deal to do with learners’ identity change. By convention, the English language is considered as the first language of this globalized world. Globalization a term which is defined by Giddens (1990) as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa’ (as cited in Block & Cameron, 2002, p. 1). Waters (1995) defined it as follows: “a social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding” (as cited in Block & Cameron, 2002, p.1)

According to Paul (2006), in his book *Globalism, Nationalism, Tribalism* “cultural globalization refers to the transmission of ideas, meanings and values around the world in such a way so as to extend and intensify social relations”. The entire world, because of globalization phenomenon has become a small village. This phenomenon seeks spreading just one international culture and which substitutes all the remaining ones through making use of media and the English language as two highly effective tools. It brings increasing interconnectedness among different populations and cultures. As a result, learners of English as a FL are in a constant exposure to globalization which increases the potential for losing the sense of self, that is to say identity reconstruction.

#### ***2.1.2.5.2. Internet-mediated FL learning and identity.***

Attending a language class is not the solely possible case for learning a TL. In her article *Social Networking and Language Learning*, Lomicka stated that “our increasing dependence on and use of various technological tools has impacted every facet of

our lives, and language teaching and learning are no exception” (p. 1). Language learners can learn a language beyond the classroom walls; they can make use of the Internet which really contains an endless list of sites for learning any language. Also, in YouTube, for example, one can find many channels teaching the TL.

Adding an internet-mediated communication component to the FL context offers the prospect of the TL mediated identity (Block, 2007). The opportunity to regularly communicate with native users of TL via the Internet can create the needed environment that may affect learner’s sense of self; their conversations, for sure, go beyond talking about the TL as a linguistic system. Their conversations will touch upon other issues such as daily activities, work, life style, family, traditions, norms, marriage, social and cultural values, etc. As a result, there is a potential emergence of new subject positions. Lewis and Fabos (2005) have conducted a study where they have examined the effect of using the Instant Messenger by a group of young people in the USA. They came to the conclusion that the engagement in this kind of communication has affected the way their social identity is shaped (as cited in Norton & Toohey 2011, p.433). Lam (2006) stated that “networked electronic communications have given rise to new social spaces, linguistic and semiotic practices, and ways of fashioning the self” (p. 171). Similarly, Ellison (2014) stated that “social media such as social network sites, blogs, wikis, and online discussion forums contain a set of social and technical affordances that have the potential to affect identity – to reshape how individuals view themselves and others” (p, 2).

#### **2.1.2.6. Imagined Communities and Imagined Identities**

Another very important factor contributing to the emergence of language learners ‘new subject positions in a FL context is the one of imagined communities and imagined identities. Benedict Anderson (1991), who first coined the term imagined communities, argues that what we think of as nations are imagined communities, ‘because

the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion' (p. 6).

An extension of interest in identity and investment concerns the imagined communities that language learners aspire to when learning a FL. (Anderson, 1991; Kanno & Norton, 2003; Norton, 2001; Pavlenko & Norton, 2007). Imagined communities as defined by Norton (2013) are "groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination" (p. 241). In other words, individuals are able of connecting to communities not only in a natural setting, but as well through the process of imagination. Norton (2001) applied the idea of "imagined community" to SLA theory, arguing that "a learner's imagined community invite[s] an imagined identity, and a learner's investment in the target language must be understood within this context" (p. 166).

## **Conclusion**

In this section, as we have already seen, SLA approach was mainly dominated by a single mainstream which goes with the name “Cognitivism”. For cognitivists, SLA process was just a matter of the individual mental capabilities. Later, this approach has seen a turn; there was a shift from the mental perspectives to the socio-cultural ones which led to the emergence of six alternatives approaches. One of these approaches was the “Identity approach”. This new subfield brought new insights which explained further the process of SLA, as a result, facilitating the process of not only learning, but also teaching a second or foreign language.

## Section Two: Identity, Culture and Foreign Language Teaching

*“A fish only discovers its need for water when it is no longer in it. Our own culture is like water for the fish. It sustains us. We live and breathe through it.”*

(Quappe & Cantatore, 2005, p.1)

### Introduction

This section deals with identity, culture, and foreign language teaching. It starts by defining the concept of culture. Later, it expounds the relationship between language, culture, and identity. Also, it provides a definition of cultural identity. Then, it touches upon the issue of teaching the target language culture in a language teaching program.

#### 2.2.1. Definition of Culture

The concept culture has been the object of study for not only Anthropologists, but also other disciplines such as Ethnography, Sociology, and cultural studies. As a result, the existing literature pertaining to culture contains a plethora of distinct definitions. In fact, it has been defined differently even by scholars whose disciplines are identical.

To start with, in the field of Anthropology, there are many scholars who attempted to define culture and delimit its scope. Tylor (1871) perceived culture as “the complex whole which includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired by man as a member of a society” (p,1). That is to say, culture is the product of individuals belonging to a given society. This product is made up by patterns that should be followed during everyday life. In other words, culture refers to the norms which govern people’s behavior. However, the anthropologist Geertz (1973) saw culture differently, according to him, culture “denotes a historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in



symbolic forms by means of which men communicate, perpetuate and develop their knowledge about attitudes towards life "( p. 89). That is to say, unlike Tylor, Geertz considered culture as both inherited and acquired or learned. It is expressed through traditions, customs, rules, norms established in a society which individuals must follow to maintain human relations. Sticking to this range of elements, people will be able to communicate appropriately in multifarious societies.

In the online article ("Culture and Identity," 2008) the term culture refers to "to the language, beliefs, values and norms, customs, dress, diet, roles, knowledge and skills, and all the other things that people learn that make up the 'way of life' of any society". According to the same source, all these components of culture are transmitted from one generation to the other through the process of socialization.

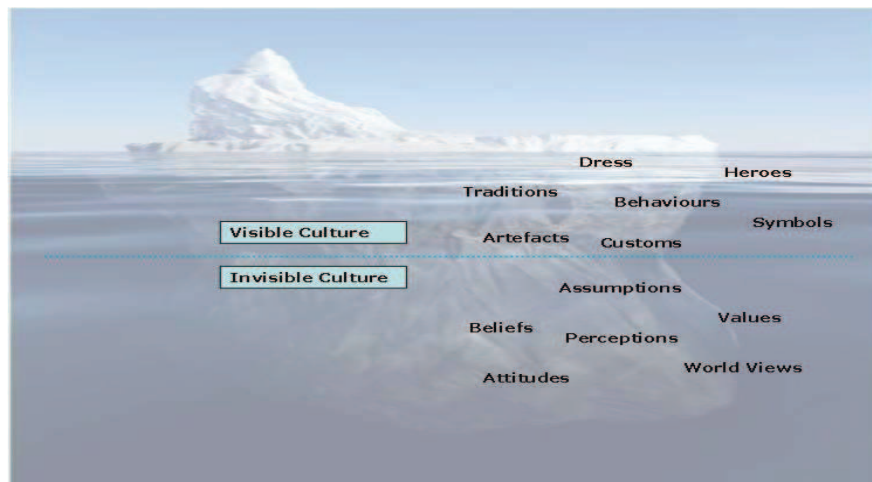
For Moran (2001 ) culture refers mainly to "the ability to enter other cultures and communicate effectively and appropriately, establish and maintain human relations, and carry out tasks with people of these cultures" (p. 5). Accordingly, culture is the way people are capable of accessing to and being able to be socialized into other cultures, as well as acting and reacting in an appropriate manner taking into consideration the culture's rules and norms which govern its members' behavior.

## **2.2.2. Types of Culture**

### **2.2.2.1. Big "C" versus Small "c" Culture**

Chastain (1976) made a distinction between small "c" culture big "C" culture. Small "c" culture refers to customs, family institutions, social life and daily leisure activities. Big "C" culture, on the other hand, is related to civilization, achievements, and the contributions of a particular society to the world. Peterson (2004) compared culture to an iceberg which has two parts: the top and the bottom. The former which is visible refers to some aspects of culture

such as language, food, sports, etc. The latter which is invisible deals with aspects like attitudes, beliefs, values, norms, people's viewpoints and opinion.



**Figure 1: Culture Compared to an Iceberg**

**Adapted from Peterson (2004, p. 21)**

Table 4

*Big “C” Vs. Small “c” Culture* (Adapted from Peterson, 2004, p. 25).

|                                | <b>Big “C” culture</b>   | <b>Little “c” culture</b>   |
|--------------------------------|--|---|
|                                | <b>Classic or grand themes</b>   | <b>Minor or common themes</b>   |
| <b>Invisible Culture</b>       | Example:   | Examples:   |
| <b>“Bottom of the iceberg”</b> | Core values, attitudes or beliefs, society’s norms, legal foundations assumptions, history, cognitive processes. | Popular issues, opinions, viewpoints, preferences or tastes, certain knowledge (trivia, facts). |
| <b>Visible Culture</b>         | Examples:  | Examples:   |
| <b>“Tip of the iceberg”</b>    | Architecture, geography, classic literature, presidents or political figures, classical music.                   | Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork.            |

### 2.2.3. The Interrelationship between Language, Culture and Identity

The relationship between language and culture has got the interest of many researchers. The issue to be investigated in here is whether language and culture are two closely related entities or not. In fact, language and culture are interrelated, they are inseparable, in this regard, Brown (1994) wrote “a language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”(p, 165).

Language is a human social in situation; it both influences and is influenced by the society in which it is used. In their definition of language, Cook and Seidlhofer (1995) have touched upon the connectedness of language and identity, for them language is:

Language is a genetic inheritance, a mathematical system, a social fact, an expression of individual identity, an expression of cultural identity, an outcome of dialogic interaction, a social semiotic, the intuitions of native speakers, a collection of memorized chunks, the sum of attested data, a rule-based discrete combinatorial system, or an electrical activation in a distributed network . . . We do not have to choose. language can be all of these things at once. (p. 4)

Language is just one instrument among others through which culture expresses itself. This close relationship is trenchantly described by Thomson (2007) who stated that:

Language is not separate from the way of life (culture) that it supports and that it depends on, nor is it separable from the concrete activities of the people, nor from their specific interpersonal relationships. To learn a language is to be nurtured or apprenticed into the life-world of individual host people and groups” (p. 1).

The concept of identity is often linked to language and culture. The relationship between identity and culture which is mediated by language is very strong. Holland (2006) stated that:

...culture, however it is constructed, relies upon some sense of shared identity among a particular group of social subjects that this sense of identity is intimately connected to a complex of conventions and assumptions similarly shared- and typically taken for granted –by members of the group. (p. 40)

Kramersch (1998) related language to identity and culture. She stated that a natural connection strongly exists between speakers' language and their identity. Le Ha (2008) stated that "we construct identity through language, as language is used about us, by us and for us... Language acts as a means through which identity is communicated, extended, confirmed, constructed, negotiated and reconstituted" (p.25).

At this point of the discussion, one can say that the close connectedness between language and culture was investigated from a variety of perspectives. From a cognitive viewpoint, language affects the way of thinking and perceiving the world, whereas from a functional or pragmatic standpoint, language and culture are intertwined in conversations. Understanding a language, therefore, involves understanding the language itself and an awareness of its culture.

FL learning can be seen as a process of identity evolution. Learners become members of the communities of practice and members of the FL speaking community in a whole. In this regard, language learning is also seen as a process of becoming a member of a new culture. It is then a process of constructing multilingual identities (Huhatala & Lehti-Eklund, 2010).

#### **2.2.4 Definition of Cultural Identity**

The definition which goes for the concept "cultural identity", in its most basic form, is the sense of belonging. Ennaji in his book *Multilingualism, Cultural Identity and Education* in Morocco defined cultural identity as follows:

The identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality, or any kind of social group that has its distinct culture. In this way, cultural identity is both characteristic of the individual but also of the culturally identical group of members sharing the cultural identity.

That is to say, cultural identity is a concept which has to do with the sense of belonging to a certain group and not to the other ones. Each group has its own identifiers which make it dissimilar to the remaining ones. Such identifiers include religion, nationality, place, way of dressing and even food, etc.

In "What is Cultural Identity" (2015) cultural identity is defined as "a shared sense of companionship that involves the same beliefs, interests, and basic principles of living. When a person identifies with their culture, they often embrace traditions that have been passed down for years". (para, 1) Holding a cultural identity helps individuals to identify with and belong to other individuals who have and share the same tradition and basic belief system (religion). Embracing one's culture often means practicing a specific religion and wearing a certain type of clothing. It creates an outward, visible means of identifying as part of a particular culture or nationality. This is the reason why, the process of FL learning is a process through which one gets exposed to a new world which can be considerably distinct from the one of the native language. FL learning sometimes means adopting a new identity. This new world involves familiarity with new cultural values and social practices which may be stark contrast to learners' native culture norms and values. In here, language learners may reorient or reevaluate their native socio-cultural values and practices. Some people strongly emphasized the importance of having and sticking to one's own cultural identity stating that "a person's cultural identity is the foundation or

groundwork on which every other aspect of their being is built. It is the cornerstone of what makes them who they are”. (“What is a Cultural Identity”, 2015)

### **2.2.5. The Importance of Culture Integration in Foreign Language Teaching**

The interrelationship between language and culture pushed scholars to reconsider the integration of foreign language teaching syllabi. Culture should be taught in language course due to the fact that mastering a cultural competence is as important as mastering the linguistic one; many researchers consider the familiarity with the customs, conventions, and the system of meaning of the target country is of the utmost importance in foreign language teaching and learning. Byram (1989) insisted that language curriculum should include the elements of culture since speakers’ values and perceptions of the world are reflected via language. As a result, it is out of question to learn a language and disregard its culture. Also, Kramsch (1998) confirmed that the development of students’ ability to communicate effectively and appropriately in various situations is a fundamental aim of language teaching. Therefore, teaching culture is unquestionably needed because “language use has its own social grammar of roles, setting, rules of speaking, and norm of interpretation” (p. 10).

Many scholars agreed on the necessity and importance of integrating culture in foreign language classroom. In a seminar on linguistics and language teaching in Georgetown, Pultzer (1959) pointed out that:

As language teachers we must be interested in the teaching of culture not because we necessarily want to teach the culture of the others country, because we have to teach. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student

attaches the wrong meaning; for what he is warned, unless he receives cultural instruction he will operate American concepts or objects with the foreign symbols (as cited in Brooks, 1999, p. 123)

However, learning a language is not the same as learning culture. Swiderski (1993) stated that “culture is not learned as language is, yet language is not learned until culture is. There is both knowledge about and skill in language culture” (p.6). In order to be a proficient speaker of the TL, one is required to master not only the linguistic system of the language but also socio-cultural and world knowledge. The argument for learning the TL culture, then, seems to be a linguistic need. However, the issue to be addressed in here, “if language learning is gaining skill, culture learning as assimilation is transforming identity” (Swiderski, 1993, p.32). The exposure to a FL culture involves familiarity with new cultural values and social practices which may be in contradiction with learners’ native language norms and values. Therefore, learning a new language sometimes means adopting a new identity. That is to say, students are going to forget about their own culture, as a result, to be changed by the one of the TL.

#### **2.2.6. Models for Teaching Culture**

According to Yassine (2012), “the history for teaching culture in a FL program went through three phases. Till the 1990s, culture and FL teaching has followed two traditions” (p.77). While the first model considers language as a set of facts, the second regards culture as a set of meanings. It concentrates on three types of information. Statistical information, dealing with institutional structures and facts of civilization; highbrow information; it concerns the classics of literature and the arts in general; and Lowbrow information; it deals with everyday life styles. Following this model, learners gain knowledge about the TL culture such as history, achievements, customs, and traditions



thanks to rote learning as stated by Huebener (1959) “mere book knowledge learned by rote” (p. 177). However, learners are still unable to understand TL speakers’ attitudes, values, and way of thinking. The second model has different perspectives. Yassine (2012) stated that:

the second tradition rather situates culture within an interpretative perspective originating from cross-cultural psychology/ cultural anthropology, using universal categories of human behavior and interference procedures for making sense of foreign reality” (p. 78). Concerning this model’s limitations she stated that “despite the fact that the interpretative perspective shows differences, it does not address the conflicts and paradoxes that results from these differences. (p.78).

The third phase, starting from 2000, departs from the two previous ones, but seeks for a dialogic approach. Kramsch (1993) explained this approach stating that it “sees culture as both facts and meaning, but it sees it as a place of struggle between learners’ meanings and those of native speakers” (p. 24).

## **2.2.7. Cultural assimilation versus Cross-cultural Awareness**

### **2.2.7.1. Definition of Cultural Assimilation**

Cultural assimilation is “the process by which a person or a group's language and/or culture come to resemble those of another group. Assimilation may involve either a quick or gradual change depending on circumstances of the group” (Wikipedia 2016, para 1). Zhou (1997) stated that “this process consists of gradually deserting old cultural and behavioral patterns in favor of new ones” (p.976). It entails a loss of one’s own culture as a person gives more value to the cultural aspects of the other people’s community in the process of assimilation. This is why when teaching culture in a FL teaching program teachers in general and curriculum designers in particular should be very careful to and

aware of not only the positive sides of teaching others' culture so as to achieve higher levels of language proficiency, but to pay careful attention to the negative sides as well. FL learners learning about the TL culture can run the risk of identity reconstruction.

### 2.2.7.2. Definition of Cross-cultural Awareness

The English Cobuild Dictionary (2016) defines it as “someone's cultural awareness is their understanding of the differences between themselves and people from other countries or other backgrounds, especially differences in attitudes and values”.

According to Byram et.al (2001), cultural awareness “is the ability to evaluate critically on the basis of explicit criteria perspectives, practices, and products, in one's and others' cultures and countries” (p, 53).

### 2.2.8. Levels of Cross-cultural Awareness

Table 5

**Levels of Cross-cultural Awareness ( Adapted from Liu,2005, p.70).**

| <b>Level</b> | <b>Information</b>  | <b>Way of Knowing</b>                             | <b>Interpretation</b>                                     |
|--------------|---|---|---|
| <b>1</b>     | Awareness of superficial or very visible cultural traits; stereotypes             | Tourism, textbooks, TV and films, popular opinion | Unbelievable, exotic or bizarre and possibly entertaining |
| <b>2</b>     | Awareness of significant and subtle cultural traits quite different from your own | Culture conflict situations                       | Unbelievable in a frustrating way; it seems irrational    |
| <b>3</b>     | Awareness of significant and subtle cultural traits quite different from          | Study about the culture; formal study in school   | Believable but only at a thinking Level                   |

---

|   |  |  |   |
|---|--|--|---|
| 4 | your own<br>Awareness of how a<br>culture feels to<br>someone who is a<br>member of it | Getting into and<br>living the culture | Believable at an<br>emotional level<br>as it is lived<br>experience |
|---|--|--|---|

---

## Conclusion

As it has already been covered in this section, identity, culture, and FL learning share a strong interrelationship. The integration of the FL culture in a language teaching program crucial importance so as to achieve high levels of cross-cultural awareness. However, this does not mean at all to disregard the L1 culture. As a solution, teachers in general and curriculum designers in particular should focus on cross-cultural awareness as a way for teaching the FL culture, so as to protect learners' local cultural identity.

### **Chapter Three: Field Work**

Introduction

3.1. The Aim of the Questionnaire

3.2. The Administration of the Questionnaire

3.3. Description of the Questionnaire

3.4. The Participants

3.5. The Results

3.6. Discussion of the Results

## **Chapter Three: Students' Questionnaire**

### **Introduction**

The chief concern of this chapter is the discussion of the results obtained through a written questionnaire provided to students of English and students of French at Mohammed Seddik Ben Yahia university. First, it begins with explaining the aim of the questionnaire and how it was administered. After, it describes the questionnaire. Also, it talks about the participants who answered the questionnaire. Finally, it deals with the obtained results, it analyses each single question using tables then it moves to a final discussion of the results in order to get the general conclusion.

### **1. The Aim of the Questionnaire**

The aims of the questionnaire are twofold. First, it aims at investigating whether the processes of identity reconstruction due to exposure to the target language and culture among students of English and French are the same or different. Second, it seeks to gain insights concerning the effects of differences in students' representations of the two imagined communities on each population of learners' motivation to learn the TL, as well as their views towards their local culture.

### **2. Administration of Questionnaire**

A French and English version of the same questionnaire destined for students in the French and English departments respectively is designed and administered to a sample of twenty students of first and third year. The questionnaire was given by hand to students where the researchers were present to ensure comprehension and provide explanations. In addition, it was made clear by the researchers when handing down the questionnaire that

there was no time limit for the filling of the questionnaire and focusing on the fact that there are no right or wrong answers.

### **3. Description of the questionnaire**

The questionnaire consists of six sections; each section has a topic and a set of questions. The first section provides background information about the participants. The second one contains questions about the foreign language use in the Algerian context. The third one contains questions about the representations of the target language and culture. The fourth one provides questions about the community of practice. The fifth section covers questions about foreign language, media, and the Internet. The sixth section contains questions perceptions about the local and target culture. The last section deals with obtaining some further suggestions to render the course more effective as far the teaching of both the local and target culture.

This questionnaire consists of two types of questions, closed-ended questions and open-ended questions. In the first type, students are asked to pick up suitable answers from the given choices, whereas the second type gives the opportunity to the participants to give their own answers freely.

### **4. The Participants**

The questionnaire is distributed to twenty students of French and English language at Mohammed Seddik Ben Yahia University chosen randomly from first and third year. Both genders are involved.

### **5. The Results**

This part provides the analysis of the data obtained through the students' questionnaire. The questions are analyzed in tables and histograms.

## First Year Students

### Section One: Background information

Five questions are included in this section. They are about the participants' sex, the choice for majoring in English and French, whether they have already travelled to English or French speaking country and finally the purpose of majoring in the English and French languages.

#### Q 1: Specify your gender

Table 6

##### *Students' Gender*

| <b>Subjects</b>            | <b>Male</b> | <b>Female</b> | <b>Total</b> |
|----------------------------|-------------|---------------|--------------|
| <b>Students of English</b> | 4           | 16            | 20           |
| <b>%</b>                   | 20          | <b>80</b>     | 100          |
| <b>Students of French</b>  | 0           | 20            | 100          |
| <b>%</b>                   | 0           | <b>100</b>    | 100          |

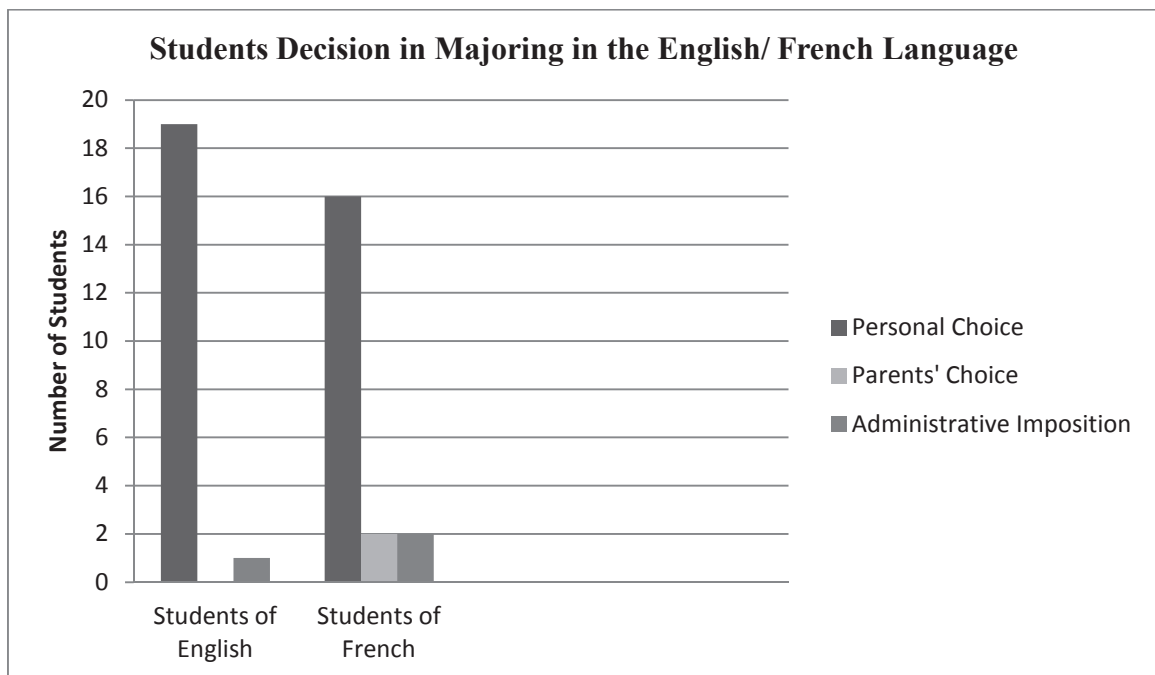
The above table shows that the majority of the participants are female; the number of female students studying English is 16 from 40, whereas male students are just 04 from 20. However students of French are all females.

#### Q 2: The decision to major in English or in French was...?

Table 7

##### *Students' Decision in Majoring English/ French*

| <b>Subjects</b>            | <b>Personal choice</b> | <b>Parents' choice</b> | <b>Administrative imposition</b> | <b>Total</b> |
|----------------------------|------------------------|------------------------|----------------------------------|--------------|
| <b>Students of English</b> | 19                     | 00                     | 01                               | 20           |
| <b>%</b>                   | <b>95</b>              | 00                     | 05                               | 20           |
| <b>Students of French</b>  | 16                     | 02                     | 02                               | 20           |
| <b>%</b>                   | <b>80</b>              | 10                     | 10                               | 100          |



In the light of this question, students are queried to state whether majoring in English or French was their choice or not. This question implicitly divulges the fact that students' own choice to major in English or French is conducive to be the leading force for learning it with great deal of interest which is not the case when they are assigned by the high ministry of education or when it was a parents' choice. As it is plainly displayed in the table, the majority of students of English (90%) and (80%) of students of French have personally opted for majoring in English and French. Very few cases where the decision was due to parents' influence or where it was an administrative imposition. Just 5% of students of English answered "it was an administrative "imposition" and 10% of students who study French answered "it was the parents' choice" or an administrative imposition".



**Q 3: Have you ever travelled to an English/French speaking country?**

Table 8

*Students' Answers to Question "Have you ever travelled to an English/French speaking country?"*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b>  | <b>Total</b> |
|----------------------------|------------|------------|--------------|
| <b>Students of English</b> | 00         | 20         | 20           |
| <b>%</b>                   | 00         | <b>100</b> | 100          |
| <b>Students of French</b>  | 02         | 18         | 20           |
| <b>%</b>                   | <b>10</b>  | <b>90</b>  | 100          |

Table number nine shows that students of English did not travel to any English speaking country. However 10% of students who study French did travel to a French speaking country, but the majority of them ( 90%) did not.

**Q 4: Are you learning English/ French languages so as...**

Table 9

*Students' purpose of majoring in English or French*

| <b>Subjects</b>            | <b>To become a teacher of this language</b> | <b>To get a job in a foreign or national company</b> | <b>To be able to work and live in a French or English speaking country</b> | <b>To be able to assert the status of an intellectual member of the elite</b> | <b>Total</b> |
|----------------------------|---|--|--|---|--------------|
| <b>Students of English</b> | 11  | 5  | 3  | 1   | 20           |
| <b>%</b>                   | <b>55</b>                                   | 25   | 15   | 05  |              |
| <b>Students of French</b>  | 12  | 00   | 04   | 04  | 20           |
| <b>%</b>                   | <b>60</b>                                   | 00   | 20   | 20  | 100          |

This question provides students' views about the purpose of studying English in their future personal and professional life. The results obtained in the table show that the majority of students of English are learning English to become a teacher of this language (55%), and 25% of students are learning English to get a job in a foreign or national

company 15% of the students have chosen the choice number three to be able to work and live in an English speaking country. Only 5% of students have selected the final choice to be able to assert the status of an intellectual member of the elite. Also, the majority of students of French (60%) have selected to become a teacher of this language. 20% of participants answered to be able to work and live in an English speaking country. And 20% of them said to be able to assert the status of an intellectual member of the elite. But no one has opted for the second choice.

## Section 2: Foreign Language Use in the Algerian Context

This section, which contains four questions, will investigate the use of English and French languages in the Algerian context. It allows us to have a clue about the status of English and French in the Algerian context.

### Q 1: Do you have a relative who speaks the English/ French language fluently?

Table 10

*Students' Answers to the Question "Do you have a relative who speaks English/French language fluently?"*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 10         | 10        | 20           |
| <b>%</b>                   | <b>50</b>  | 50        | 100          |
| <b>Students of French</b>  | 12         | 08        | 20           |
| <b>%</b>                   | <b>60</b>  | 40        | 100          |

The above table shows that half (50%) of the students of English and (60%) of students majoring in French have a relative who speaks English and French fluently. (50%) of students of English and (40%) of students studying French answered no.

**If yes, has this had any influence on your choice to major in English/ French?**

Table 11

*Relatives' Influence in Majoring in English/ French*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 08         | 02        | 10           |
| <b>%</b>                   | <b>80</b>  | 10        |              |
| <b>Students of French</b>  | 09         | 03        | 12           |
| <b>%</b>                   | <b>75</b>  | 25        | 100          |

From the results obtained in the above table, we can notice that 80% of students of English and 75% of students of French have been influenced by their relatives in the choice to major in these languages.

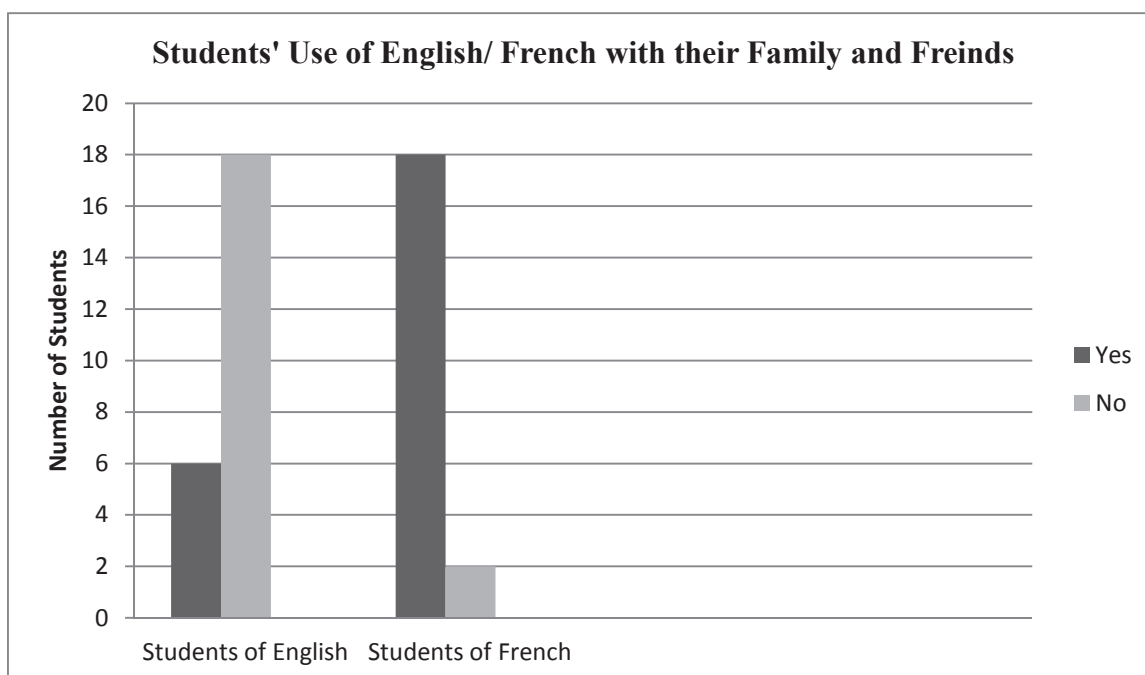
**Q 2: Do you use English/ French, or at least some words, when conversing with your friends or family?**

Table 12

*Students' use of English/ French with family or Friends*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 06         | 14        | 20           |
| <b>%</b>                   | 30         | <b>70</b> |              |
| <b>Students of French</b>  | 18         | 02        | 20           |
| <b>%</b>                   | <b>90</b>  | 10        | 100          |

Results obtained from the above table show that almost all the students of French 90% speak French with their families and friends only 10% do not. However, (70%) of students of English do not use English with their families and friends, just (30%) of them do. Notably, the French language is widely spoken in the Algerian community more than the English language this is due to the fact that French is the language of the former colonization. It has a special place in the Algerian society.



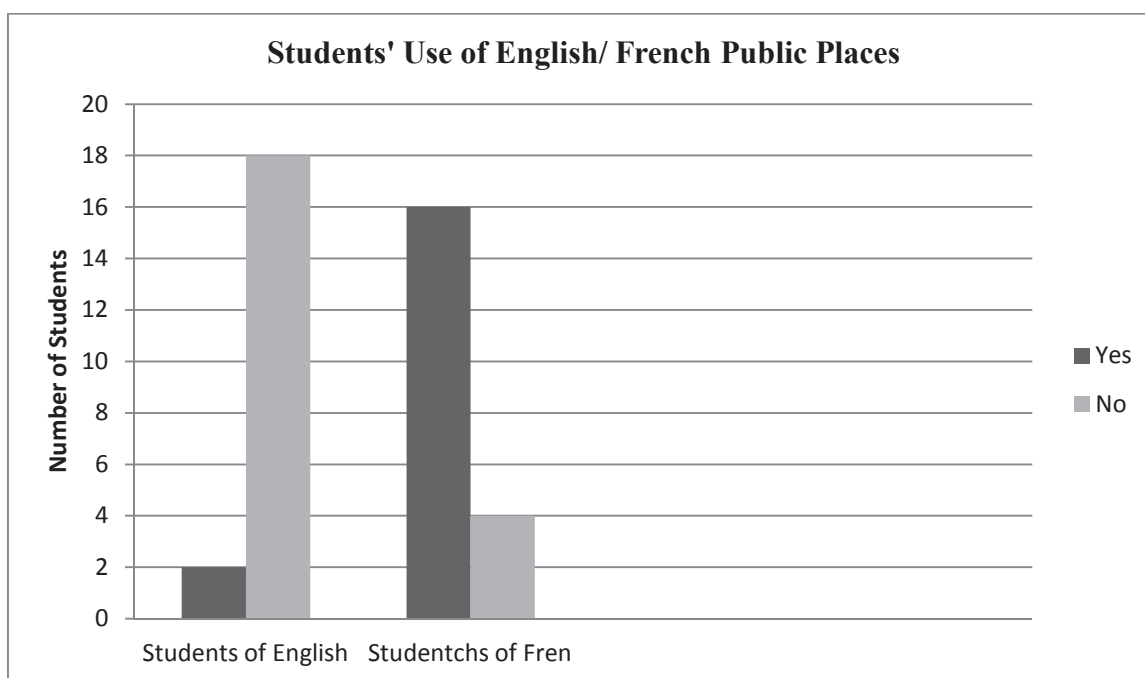
**Q 3: Do you use English/ French in public places (for example hospitals, administration, shopping, etc)?**

Table 13

*Students' Use of English and French in Public Places*

| Subjects            | Yes       | No        | Total |
|---------------------|-----------|-----------|-------|
| Students of English | 02        | 18        | 20    |
| %                   | 10        | <b>80</b> | 100   |
| Students of French  | 16        | 04        | 20    |
| %                   | <b>80</b> | 20        | 100   |

Just 10% of first year students of English use English in public places, and 80% of them do not. However, the majority of the Students who study French 80% said yes and the rest (20%) answered "No." It can be noticed that the use of English in public places is not really wide spread among the students of English.



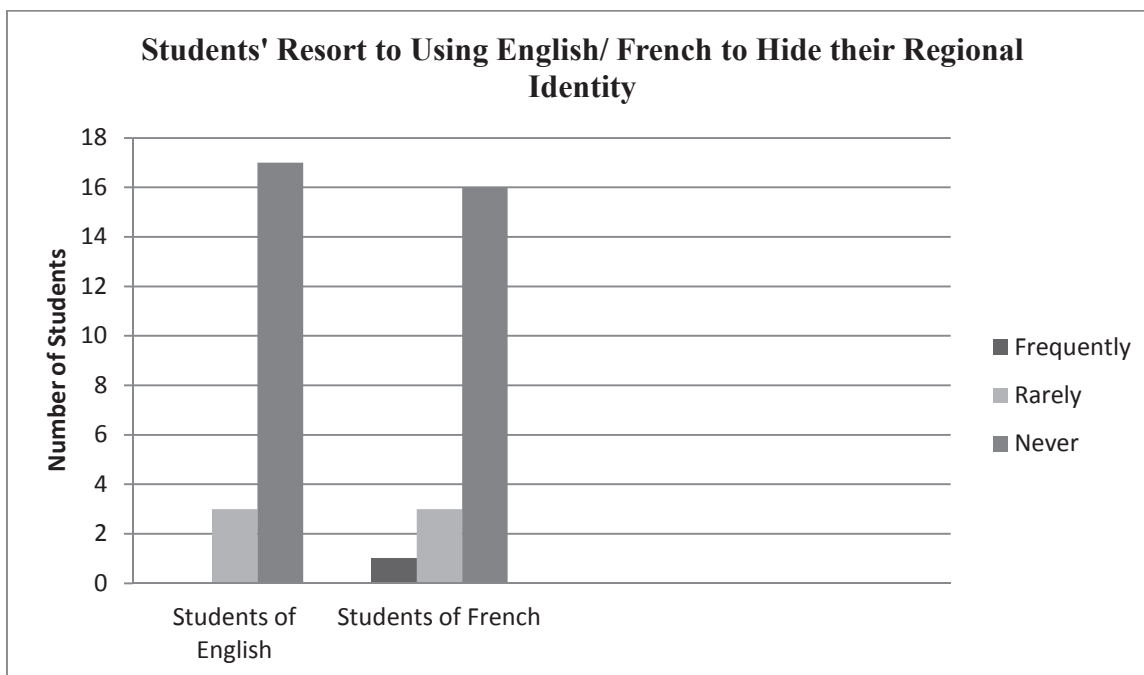
**Q 4: Do you sometimes resort to using the English/ French with strangers so as to hide your regional identity?**

Table 14

*Students' Resort to Using the English/ French to Hide their Regional Identity*

| Subjects    | Frequently | Rarely    | Never     | Total |
|-------------|------------|-----------|-----------|-------|
| First year  | 00         | 03        | 17        | 20    |
| %           | 00         | 15        | <b>85</b> | 100   |
| Students of | 01         | 03        | 16        | 20    |
| French      |            |           |           |       |
| %           | <b>05</b>  | <b>15</b> | <b>80</b> | 100   |

As can be drawn from the above the majority of students (85% students of English have chosen to respond by Never.15% of the students said rarely. students of French the majority of them (80%) answered never, 15% said rarely, and just 05% answered frequently.



### Section 3: Representation of the Target Language and Culture

The third section of this questionnaire is developed to explore students' representations of the target language and culture. It consists of seven questions. It gives students the opportunity to express their own ideas and views concerning the target language and how they see its culture.

**Q 1: Please tick the items that are most appropriate to you. You can select more than one choice.**

-Learning English/ French is like ...

Table 15

*Students' Attitudes towards Learning English/ French*

| <b>Options</b>   | <b>Students of English SN</b> | <b>%</b> | <b>Students of French SN</b> | <b>%</b> |
|--|-------------------------------|----------|------------------------------|----------|
| learning a new way of thinking entering a new world, with new rhythms and colors                             | 16                            | 95       | 15                           | 75       |
| assuming a new identity, a new persona   | 00                            | 00       | 00                           | 00       |
| acting a role  | 00                            | 00       | 00                           | 00       |
| taking a break from the world I live in  | 09                            | 45       | 08                           | 40       |
| scaling a barbed-wire fence  | 00                            | 00       | 00                           | 00       |
| being transferred into a somewhat frustrating world in which reference is not always stable                  | 00                            | 00       | 00                           | 00       |
| makes me sound more educated, like an intelligent person, accomplished, like native speakers                 | 10                            | 50       | 11                           | 50       |
| becoming one of them, participating in their fascinating conversations                                       | 00                            | 00       | 00                           | 00       |
| having a secret, especially when you can talk to someone and the others can't understand what you are saying | 00                            | 00       | 00                           | 00       |

The table shows that the majority of students see learning English and French (95%) of students of English and (75%) of students of French as learning a new way of thinking entering a new world, with new rhythms and colors. (40%) of students majoring in English and (45%) of students of French opted for the choice « taking a break from the world ». Also half of both students admitted that learning English and French makes them sound more educated, like an intelligent person, like native speakers. The other options were not chosen by any students.

**Q 2: Has your enrolment on the course enabled you to have a more prestigious position ...?**

Table 16

*Students' Answers to Question « Has your enrolment on the course enabled you to have a more prestigious position »*

| <b>Subjects</b>              | <b>In your family</b> | <b>With your mates</b> | <b>In your local community</b> | <b>Total</b> |
|------------------------------|-----------------------|------------------------|--------------------------------|--------------|
| <b>First year of English</b> | 05                    | 07                     | 08                             | 20           |
| <b>%</b>                     | 25                    | 35                     | <b>40</b>                      | 100          |
| <b>First year of French</b>  | 03                    | 03                     | 14                             | 20           |
| <b>%</b>                     | 15                    | 15                     | <b>70</b>                      | 100          |

The above results show that the highest percentage of the subjects who participate in this questionnaire say that their enrollment on the course enabled them to have more prestigious position in their local community (students of English with 40% and students of French with 70%). Additionally, 35% of the students of English said that their enrollment in the course gives them more prestigious position with their friends and, 25% of them said in their family. Furthermore 15% of students who study French have selected



the choice « with your mates », also 15% of them said their enrollment in the French course allowed them to get a prestigious position in their family.

**Q 2: Are there any situations when you feel that using the English/ French language, or some words in this language, will give you certain advantages?**

Table 17

*Students' Use of the English/ French Language and Having Advantages*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 19         | 01        | 20           |
| <b>%</b>                   | <b>95</b>  | 05        | 100          |
| <b>Students of French</b>  | 20         | 00        | 20           |
| <b>%</b>                   | <b>100</b> | 0         | 100          |

The table shows that (95%) of students of English admitted that speaking English in some situations gives them some advantages, just 05% answered « no ». For students of French, all the students (100%) supported the idea.

**Q 4: Does using the English/ French language allow you to express feelings you cannot express in Arabic?**

Table 18

*Students' Use of English/French and the Expression of Feelings*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | <b>20</b>  | <b>00</b> | 20           |
| <b>%</b>                   | <b>100</b> | <b>00</b> | 100%         |
| <b>Students of French</b>  | <b>20</b>  | <b>00</b> | 20           |
| <b>%</b>                   | <b>100</b> | <b>00</b> | 100%         |

The results in the table above indicate that all the students of both the English and French favor using English and French in expressing feelings more than using their mother tongue.

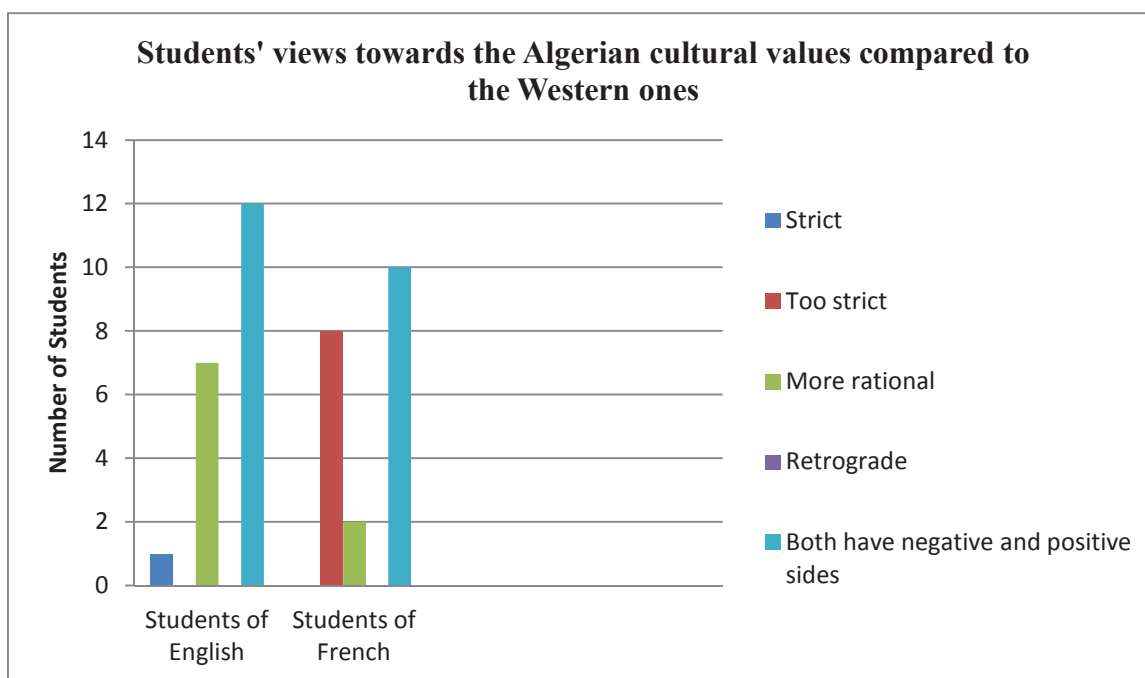
**Q 5: Compared to western culture, Algerian cultural values concerning family, marriage, clothes, and life styles are**

Table 19

*Students' Views towards the Algerian Culture and the Western Culture in terms of Family, Marriage, Clothes, and Life Styles*

| <b>Subjects</b>            | <b>Strict</b> | <b>Too strict</b> | <b>More rational</b> | <b>Retrograde</b> | <b>Less open</b> | <b>Both have positive and negative sides</b> | <b>Total</b> |
|----------------------------|---------------|-------------------|----------------------|-------------------|------------------|--|--------------|
| <b>Students of English</b> | 01            | 00                | 07                   | 00                | 00               | 12   | 20           |
| <b>%</b>                   | 05            | 00                | <b>35</b>            | 00                | 00               | <b>60</b>                                    |              |
| <b>Students of French</b>  | 00            | 00                | 08                   | 02                | 00               | 10   | 20           |
| <b>%</b>                   | 00            | 00                | 40                   | 10                | 00               | 50   | 100          |

Results from the above table show that (60%) of first year students of English and (50%) of first year students of French when they compare western culture to their home culture, see that both cultures have positive and negative sides. While 35% of students of English and (40%) of students of French acknowledged that the Algerian culture is more rational compared to the western one. However, (5%) of students studying English see it as strict and (10%) of students of French consider it as retrograde.



**Q 6: Do you believe that Western culture is more human, free, and open than the Algerian culture?**

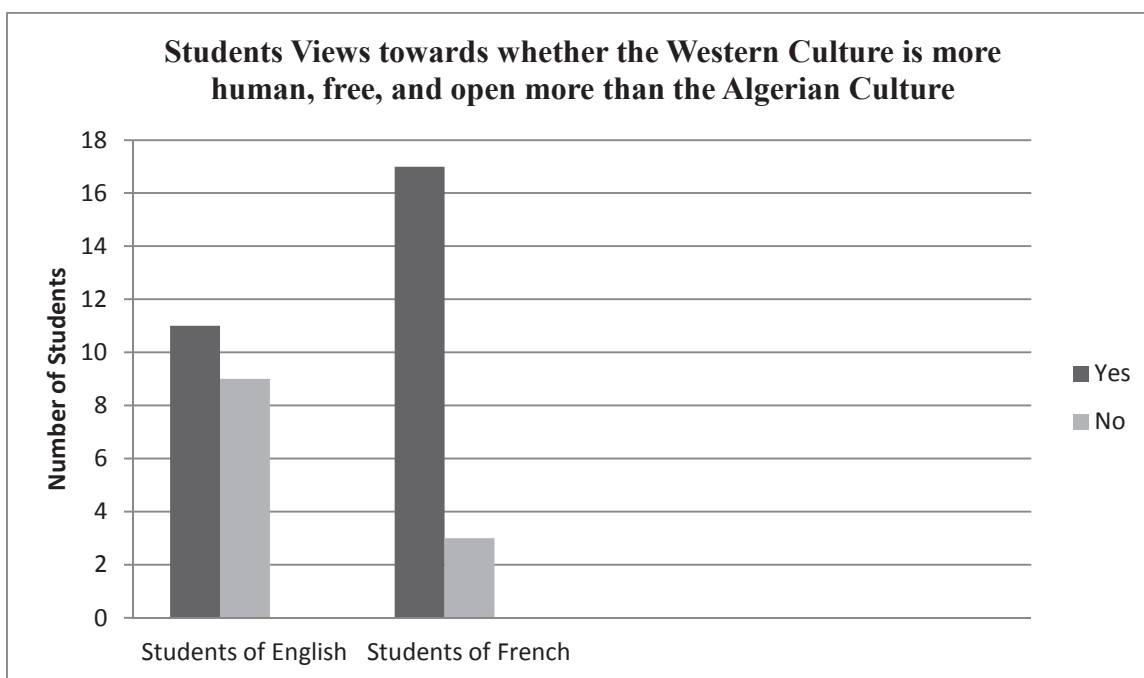
Table 20

*Students' Views towards the Western Culture compared to the Algerian culture*

| Subjects                   | Yes | No | Total |
|----------------------------|-----|----|-------|
| <b>Students of English</b> | 05  | 15 | 20    |
| <b>%</b>                   | 25  | 75 | 100   |
| <b>Students of French</b>  | 07  | 13 | 20    |
| <b>%</b>                   | 35  | 65 | 100   |

Statistics in table 21 show that the majority of students (65% of first year students of English and 75% of first year students of French do not see the western culture as more human, free, and more open than the Algerian culture. The rest of students with 25% of first year students studying English, and 35% of first year students majoring in French

answered the contrary. We can notice that the majority of students have positive attitudes towards the Algerian culture.



**Q 7: Women in the West are happier because they have more opportunities and can live more independent and fulfilling lives?**

Table 21

*Students' Views towards Women in the West*

| Subjects                   | Yes | No | Total |
|----------------------------|-----|----|-------|
| <b>Students of English</b> | 08  | 12 | 20    |
| <b>%</b>                   | 40  | 60 | 100   |
| <b>Students of French</b>  | 11  | 09 | 20    |
| <b>%</b>                   | 55  | 45 | 100   |

From the results obtained in the table above, we notice that (40%) of first year students of English answered “yes” ,they think that women in the west are happier because they have more opportunities and they can live more independent and fulfilling lives. On the contrary, the majority of students with 60% see the opposite. On the other hand, the

majority of first year students of French think that women in the West are happier, only 45% answered with no.

#### **Section 4: Community of practice**

This section provides some information in regard to whether the nature of the context where the teaching/ learning process of these languages is taking place reflects the target culture or not.

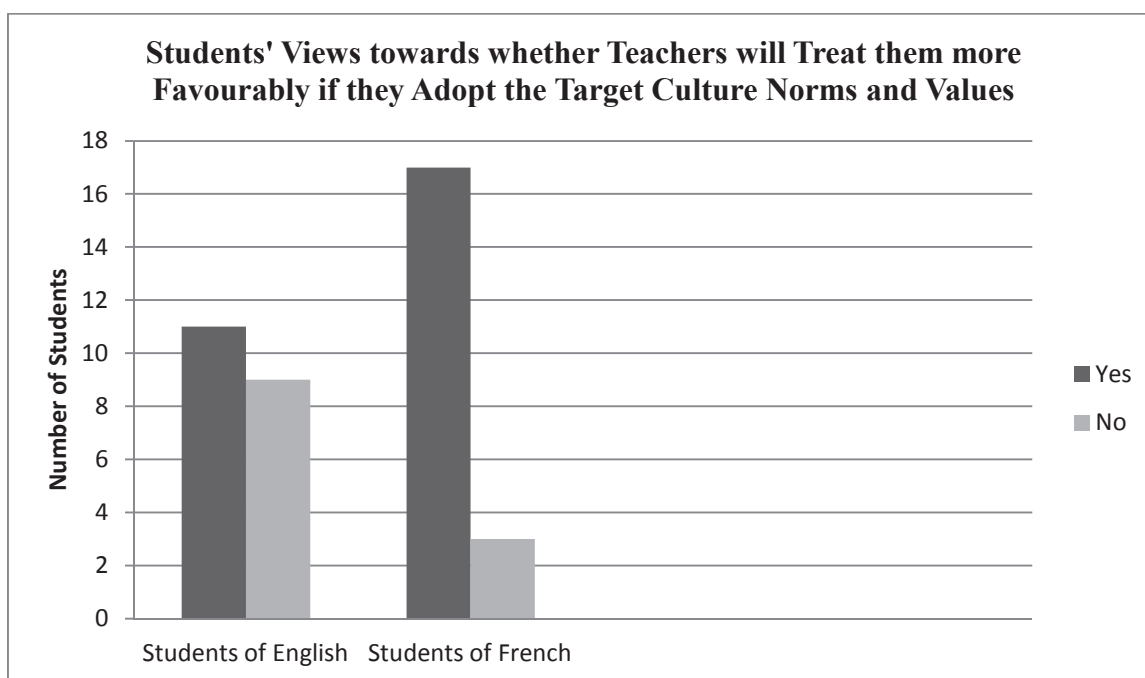
#### **Q 1: My teacher will treat me more favorably if I adopt the target culture's norms and values?**

Table 22

*Students' Answers to Question "My teacher will treat me more favorably if I adopt the target cultures' norms and values"*

| <b>Subjects</b>   | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|-------------------|------------|-----------|--------------|
| <b>First year</b> | 11         | 09        | 20           |
| <b>%</b>          | <b>55</b>  | 45        | 100          |
| <b>Third year</b> | 17         | 03        | 20           |
| <b>%</b>          | <b>85</b>  | 15        | 100          |

The table shows that the majority of students think that adopting the target cultures' norms and values will make their teachers treating them favorably. (55% of first year students of English, and 85% of first year students of French answered positively. However 45% of students majoring English, and only 15% of students majoring French do not think that their teachers will treat them favorably when they adopt the target culture' norms.



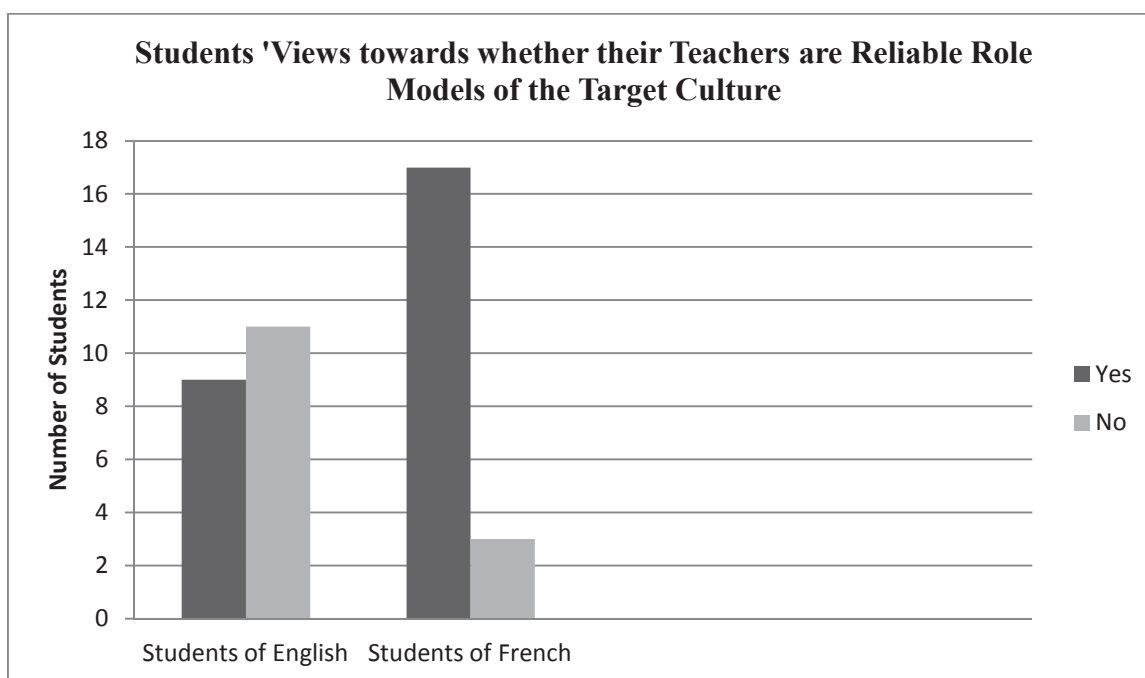
**Q 2: My teachers are reliable role models of the English /French language and culture?**

Table 23

*Teachers as Reliable Role Models of the Western Culture*

| Subjects                   | Yes | No | Total |
|----------------------------|-----|----|-------|
| <b>Students of English</b> | 09  | 11 | 20    |
| <b>%</b>                   | 45  | 55 | 100   |
| <b>Students of French</b>  | 17  | 03 | 20    |
| <b>%</b>                   | 85  | 15 | 100   |

As it can be drawn from the above table, the majority of first year students of English with 55% do not consider their teachers as reliable role models of the target language and culture, only 45% do. However the majority of first year students of French view their teachers as reliable role models of the target culture and language. Only 15% of them answered with "No".



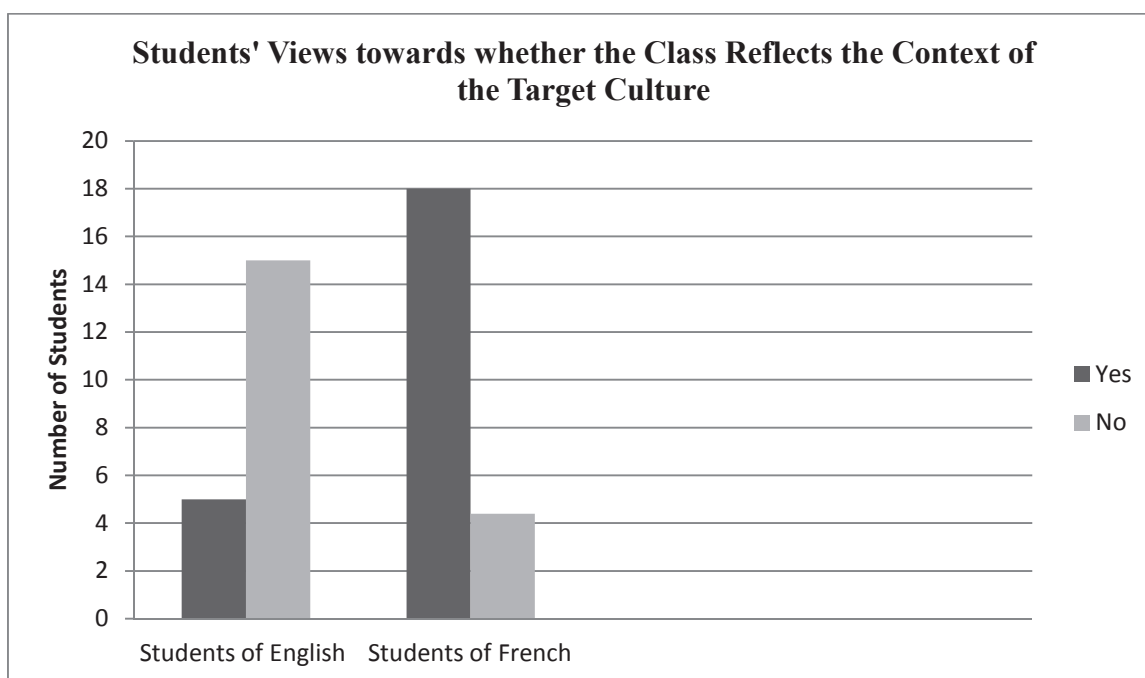
**Q 3: In your classes, are you almost living in the context of the English/ French culture?**

Table 24

*The class Reflection of the Context of the Western Culture*

| Subjects    | Yes | No | Total |
|-------------|-----|----|-------|
| First year  | 05  | 15 | 20    |
| %           | 25  | 85 | 100   |
| Second year | 18  | 02 | 20    |
| %           | 90  | 10 | 100   |

Results revealed by table (25) show that half (50) of first year students of English feel themselves living in the context of the English culture, the other half of the students replied with “No”. For students of French, the highest percentage is given to the answer “Yes”, the majority of students feel themselves living in the context of French culture while attending their classes. Only 10% answered with “No”



**Q 4: Do teachers urge you to imitate native speakers' accent, gestures, and their way of talking?**

Table 25

*Teachers' Urge Students to Imitate Native Speakers Accent, Gestures, and Way of Talking*

| Subjects   | Yes | No | Total |
|------------|-----|----|-------|
| First year | 09  | 11 | 20    |
| %          | 45  | 55 | 100   |
| Third year | 17  | 03 | 20    |
| %          | 85  | 15 | 100   |

Results in the above table show that (85%) as highest percentage of the students studying French who participate in the questionnaire said that during the class teachers urge them to imitate native speakers' accent gestures, and the way of talking, just 15% of them responded by no. For students of English, the majority with 55% answered no their teachers do not ask them to imitate native speakers but (45%) responded yes.



**Q 5: When writing essays, do your teachers accept religious arguments?**

Students have not answered this question because first year students of English and French do not write essays in their first year.

**Section 5: Foreign Language, Media and the Internet**

The fourth section of this study sheds light on to what extent the use of Internet and media could influence students and how this use is related to learning the foreign language and its culture, and how media and internet due to the rise of students' representations of the imagined communities.

**Q 1: Do you consider yourself a regular user of the English /French language on the Internet?**

Table 26

*Students and the Use of English on the Internet*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 16         | 04        | 20           |
| <b>%</b>                   | <b>80</b>  | 20        | 100          |
| <b>Students of French</b>  | 13         | 07        | 20           |
| <b>%</b>                   | <b>65</b>  | 35        | 100          |

The answers as shown in the above table reveal that 80% of students studying English and 65% of students studying French consider themselves as regular users of English and French on the internet, 20% of students of English, and 35% of students majoring French do not use these languages on the Internet.

**Q 2: How much time do you spend on social media?**

Table 27

*Students and Spending Time on the Social Media*

| <b>Subjects</b>   | <b>A long time</b> | <b>A short time</b> | <b>Rarely</b> | <b>Never</b> | <b>Total</b> |
|-------------------|--------------------|---------------------|---------------|--------------|--------------|
| <b>First year</b> | 12                 | 05                  | 03            | 00           | 20           |
| <b>%</b>          | <b>60</b>          | 25                  | 15            | 00           | 100          |
| <b>Third year</b> | 09                 | 09                  | 02            | 00           | 20           |
| <b>%</b>          | <b>45</b>          | <b>45</b>           | 10            | 00           | 100          |

The present table is concerned with the amount of time that students spend on social media. The results show that the majority of first year students of English with 60% spend a long time on social media. Besides, 25% of them answered a short time, yet 15% said rarely. For students majoring French, their answers range from a long time (45%) to a short time (45%). Only a small percentage of the participants (10%) answered “rarely.”

### **Q 3: Do use English/ French in your communication on the social media?**

Table 28

#### *Students' Use of English and French in their Communication on the Social Media*

| <b>Subjects</b>   | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|-------------------|------------|-----------|--------------|
| <b>First year</b> | 19         | 01        | 20           |
| <b>%</b>          | 95         | 05        | 100          |
| <b>Third year</b> | 18         | 02        | 20           |
| <b>%</b>          | <b>90</b>  | 10        | 100          |

According to answers obtained from the table above, 95% of students studying English use English in their communication on the social media. But only 05% of them responded by no. 90% of students studying French answered yes, just 10% of them do not use French on online communication.

**Q 4: Do you use an English /French pseudo name on your online communication?**

Table 29

*Students' Use an English /French Pseudo Name on Online Communication*

| <b>Subjects</b>   | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|-------------------|------------|-----------|--------------|
| <b>First year</b> | 10         | 10        | 20           |
| <b>%</b>          | <b>50</b>  | 50        | 100          |
| <b>Third year</b> | 09         | 11        | 20           |
| <b>%</b>          | 45         | <b>55</b> | 100          |

The table shows that half (50%) of the students of English use an English pseudo name on their online communication but the other half (50%) do not. However the majority of students of French 55% do not use a French pseudo name, just (45%) do.

**Q 5: Do you have a regular English/ French native speaker keypal ?**

Table 30

*Students' Having a Regular English/ French Native Speaker Keypal*

| <b>Subjects</b>   | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|-------------------|------------|-----------|--------------|
| <b>First year</b> | 14         | 06        | 20           |
| <b>%</b>          | <b>70</b>  | 30        | 100          |
| <b>Third year</b> | 11         | 09        | 20           |
| <b>%</b>          | <b>55</b>  | 45        | 100          |

The above table shows 70% of the respondents studying English have a regular keypal, and just 30% do not. With students majoring in French 55% do have a keypal, but 45% of them do not have a regular keypal.

**Q 6: Do you chat about the English/ French language with native speakers or not?**

Table 31

*Students' Chatting about the English /French Language with Native Speakers*

| <b>Subjects</b>   | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|-------------------|------------|-----------|--------------|
| <b>First year</b> | 12         | 08        | 20           |
| <b>%</b>          | <b>60</b>  | 40        | 100          |
| <b>Third year</b> | 11         | 09        | 20           |
| <b>%</b>          | <b>55</b>  | 45        | 100          |

The table shows that the majority of students of both French and English chat about the language with native speakers (60% of students study English, 55% of students study French). Just 40% of the students studying English replied by no, and 45% of the students studying French answered that do not chat about the French language with native speakers. In fact students were asked to give explanations. Unfortunately, just few students have explained their answers which are as follows:

- ❖ “This chat helped me to look farther than I was, it allowed me to know new expressions and new way of thinking”
- ❖ “This chat allowed me to know many French dialects”
- ❖ “I learned a lot of things about the European culture; I discovered new traditions, new habits, and new way of thinking.

**Q 7: How much do you often watch movies in English/ French?**

Table 32

*Students' Rate of Watching Movies in English/French*

| <b>Subjects</b>            | <b>Rarely</b> | <b>Sometimes</b> | <b>Often</b> | <b>Always</b> | <b>Total</b> |
|----------------------------|---------------|------------------|--------------|---------------|--------------|
| <b>Students of English</b> | 02            | 0                | 04           | 14            | 20           |
| <b>%</b>                   | 10            |                  | 20           | <b>70</b>     | 100          |
| <b>Students of French</b>  | 03            | 10               | 06           | 01            | 20           |
| <b>%</b>                   | 15            | <b>50</b>        | 30           | 05            | 00           |

The table shows that 10% of students studying English and 15% of students studying French answered rarely. 4% of students of English said they sometimes watch movies in English, whereas half of students majoring French have said the same. 20% of students of English and 30% of students studying French claimed that they often watch movies. The last results show that 50% of students of English and only 05% of students of French responded with “yes”.

**Q 8: Do you have a favorite English/ French speaking actor /singer?**

Table 33

*Students' Having a Favorite Western Actor or Singer*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 16         | 04        | 20           |
| <b>%</b>                   | <b>80</b>  | 20        | 100          |
| <b>Students of French</b>  | 13         | 07        | 20           |
| <b>%</b>                   | <b>65</b>  | 35        | 100          |

The results of this table show that the majority of students have a favorite actor or singer; 80% of students majoring in English, and 65% of students majoring in French have responded with yes. Only 20% of students studying English, and 35% of students majoring in French do not have any favorite actor or singer.

**Q 10: If yes, do you like to emulate his /her style?**

Table 34

*Students Emulating their Favorite Actor's Life Style*

| <b>Subjects</b>                    | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|------------------------------------|------------|-----------|--------------|
| <b>Students of English</b>         | 07         | 09        | 20           |
| <b>%</b>                           | <b>35</b>  | <b>65</b> | 100          |
| <b>Students of French language</b> | 06         | 10        | 20           |
| <b>%</b>                           | 37         | <b>62</b> | 100          |

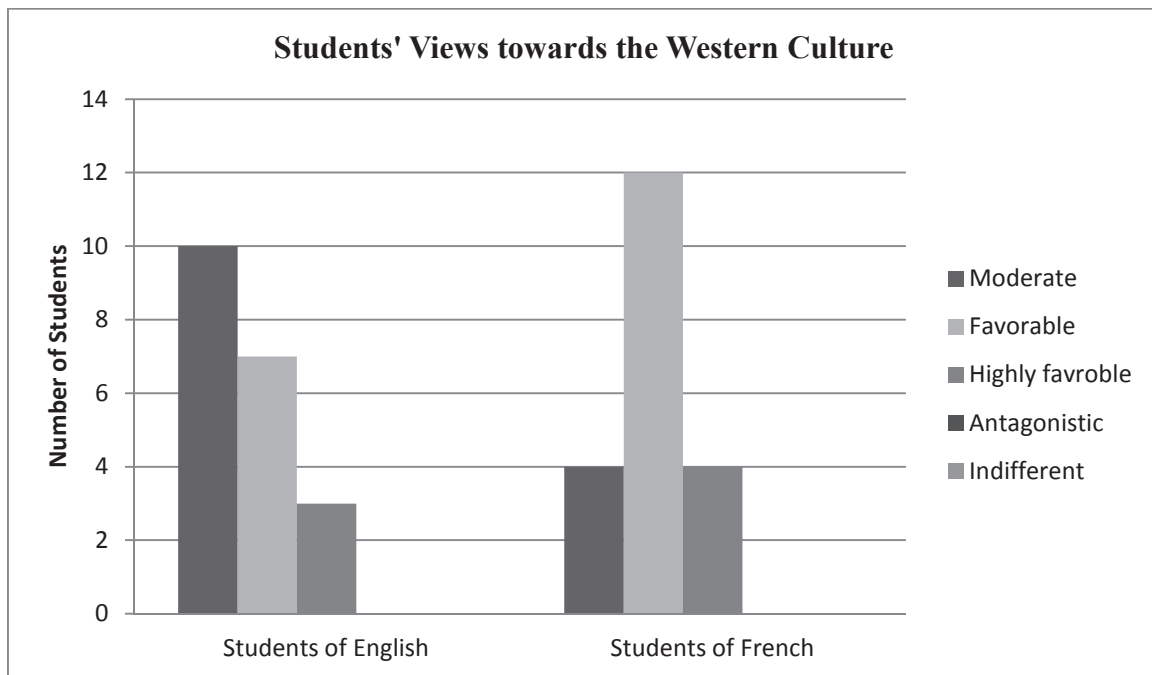
From the results obtained in the table above, we can notice that the majority of students studying English and French do not like to emulate their favorite actor or singer. (65% for students of English, and 62,5 for students of French). But there is a considerable number of students who answered positively. 35% of students of English and 37,5 of students who study French have answered “yes”

**Section 6: Perception of the Local and the Target Cultures****Q 1: In your group, your views of the English culture are considered to be**

Table 35

*Students' Views towards the Western Culture*

| <b>Subjects</b>            | <b>Moderate</b> | <b>Favorable</b> | <b>Highly favorable</b> | <b>Antagonistic</b> | <b>Indifferent</b> | <b>Total</b> |
|----------------------------|-----------------|------------------|-------------------------|---------------------|--------------------|--------------|
| <b>Students of English</b> | 10              | 07               | 03                      | 00                  | 00                 | 20           |
|                            | <b>50</b>       | 35               | 15                      | 00                  | 00                 | 100          |
| <b>Students of French</b>  | 04              | 12               | 04                      | 00                  | 00                 | 20           |
| <b>%</b>                   | 20              | <b>60</b>        | 20                      | 00                  | 00                 | 100          |



The above table mirrors students' perceptions about the western culture. Participants have given five options. 50% of students of English and 20% of students of French responded "moderate". 35% of students majoring in English and 60% of students, majoring in French answered "favorable". 15% of students studying English and 20% of students of French consider the western culture as highly favorable. However, no one of the students has opted for "Antagonistic" and "Indifferent".

**Q 2: When I discuss topics related to culture, I tend to focus on negative sides of our culture compared to the English culture**

Table 36

*Students' Answers to the Question "When I discuss topics related to culture, I tend to focus on the negative sides of our culture compared to the Western culture".*

| <b>Subjects</b>            | <b>Strongly agree</b> | <b>Agree</b> | <b>Disagree</b> | <b>Strongly disagree</b> | <b>Total</b> |
|----------------------------|-----------------------|--------------|-----------------|--------------------------|--------------|
| <b>Students of English</b> | 04                    | 00           | 11              | 05                       | 20           |
| <b>%</b>                   | 20                    | 00           | <b>55</b>       | 25                       | 100          |
| <b>Students of French</b>  | 00                    | 05           | 10              | 05                       | 20           |
| <b>%</b>                   |                       | 25           | <b>50</b>       | 25                       | 100          |

In the light of this question, students are required to state whether they focus on negative sides of their culture when they compare it to the Western culture or not. Accordingly, the results obtained seem to be varied. Clearly displayed in the table, more than half (55%) of participants of English and half (50) of participants of French opted for disagree. Additionally, just 25% of students of English and 25% of students of French answered with strongly disagree. While 25% of students majoring in French were agree, and 20% of students majoring in English answered strongly agree.

### **Q3: I feel less confident when I speak English/ French with an Algerian accent?**

Table 37

*Pronouncing English/ French with an Algerian Accent and Students' Confidence*

| <b>Subjects</b>            | <b>Strongly agree</b> | <b>Agree</b> | <b>Disagree</b> | <b>Strongly disagree</b> | <b>Total</b> |
|----------------------------|-----------------------|--------------|-----------------|--------------------------|--------------|
| <b>Students of English</b> | 05                    | 11           | 03              | 01                       | 20           |
| <b>%</b>                   | 25                    | <b>55</b>    | 15              | 05                       | 100          |
| <b>Students of French</b>  | 08                    | 08           | 04              | 00                       | 20           |
| <b>%</b>                   | <b>40</b>             | 40           | 20              | 00                       | 100          |



Responses to this question show that a considerable percentage of learners of both groups (55%) of students of English and (40%) of students of French responded with “agree” and 25% of students majoring in English opted for strongly agree, also 40% of students of French opted for the same option. However, 15% of students of English and 20% of students of French answered with disagree. Only 05% of students of English opted for strongly disagree.

### **Section 6: Further Suggestions:**

#### **Q 1: The English/ French course allowed me to read a lot about Algerian and Arabic**

Table 38

*The English/ French Course and Reading about the Algerian and Arabs' Culture*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 02         | 18        | 20           |
| <b>%</b>                   | 10         | <b>90</b> | 100          |
| <b>Students of French</b>  | 03         | 17        | 20           |
| <b>%</b>                   | 35         | <b>85</b> | 100          |

As it is clearly be stated in the table, the vast majority of students answered “No”. (90%) of students of English and (85%) of students of French reported that the English and the French courses do not allow them to read about the Algerian culture. As opposed to this view, just (10%) of students majoring in English and (35%) of students of French answered “yes”.

#### **If yes, has this allowed you to view your own culture from a new and fresh angle?**

##### **Explain, please**

Out of the five students who opted for yes, no one has provided justifications for their choices.

**Q 1: I think that the current course does not allow me to adequately compare between Algerian culture and English/ French culture because...**

Table 39

*Students' Views towards the Reason Why the Current Course does not Allow them to Adequately Compare between the Local and Western Culture*

| <b>Subjects</b>            | <b>It does not contain sufficient elements of the Algerian culture</b> | <b>It does not contain sufficient elements of the English/ French culture</b> | <b>It does not contain sufficient elements of both cultures</b> | <b>Total</b> |
|----------------------------|--|---|---|--------------|
| <b>Students of English</b> | 08   | 02  | 10  | 20           |
| <b>%</b>                   | 40   | 10  | <b>50</b>   | 100          |
| <b>Students of French</b>  | 04   | 00  | 16  | 20           |
| <b>%</b>                   | 20   | 00  | <b>80</b>   | 100          |

As illustrated in table (35), responses to this question vary considerably. In this respect, the vast majority of participants (80%) of students studying French and (50%) of participants studying English were of the opinion that the English and French courses do not contain sufficient elements of both cultures. Additionally, (40%) of students of English and (20%) of students majoring in French admitted that the courses do not allow them to adequately compare between Algerian culture and the target culture because they do not contain sufficient elements of the Algerian culture, whereas just (10%) of the students majoring in English answered because the English course does not contain sufficient elements of the English culture. To add verisimilitude, students were required to give suggestions to render the course more effective. In fact, it should be stated that out of 40

students only, 12 of French students and 5 students of English have provided justifications.

These justifications will be listed as follows:

Students of English suggested:

- ❖ “When we study the English language, they teach us only the English culture, and give less importance to our culture. Our course should contain enough elements of the Algerian culture in order to be able to compare between the two cultures in all the fields of life.”
- ❖ “It does not contain sufficient elements of the Algerian culture, it will be better if we have at least one session per week which discusses aspects of the native culture using English language.”
- ❖ “For example in the module of “civilization” we have courses only about the other cultures such as English, Roman, and Greek, but not about our culture. I think we need to study more elements about the Algerian culture.”
- ❖ “We just study the English language and its rules, we don’t have enough information about the English culture. It should be at least a session in which we study the English culture.”
- ❖ “I think that the course does not contain sufficient elements of both cultures we should set a module that allows us to know more information about the two cultures. Also teachers should urge students to do presentations and researches about the both cultures in order to know the similarities and the differences about the Algerian culture and the English culture.”
- ❖ “I think that in order to know about both cultures we must have at least one session a week in which both cultures should be taught and we can compare between the two cultures. You know, we can know the dark when we compare it to the white.”

Students of French suggested :

- ❖ “We should have a module which deals with the local culture.”
- ❖ “We should provide students with books and novels about the two cultures.”
- ❖ “Both cultures should be taught in order to allow students to know the differences and similarities of the two cultures.”
- ❖ “Responsibles should set some training programs and seminars for teachers and students about the European culture and the Algerian culture.”

### Third Year Students

#### Section One: Background Information

#### Q 1: Specify your gender

Table 40

*Gender of Third Year Students*

| Subjects                   | Males     | Females   | Total |
|----------------------------|-----------|-----------|-------|
| <b>Students of English</b> | 07        | 13        | 20    |
| <b>%</b>                   | 20        | <b>80</b> | 100   |
| <b>Students of French</b>  | 11        | 09        | 20    |
| <b>%</b>                   | <b>55</b> | <b>45</b> | 100   |

The table shows that the majority of students are females. Concerning students of English 80% of them are females, while males represent just 20%. 55% of students of French are males and 45% of them are females.

#### Q 2: The decision to major in the language was a...?

Table 41

*Students' Decision in Majoring in the English/French Language*

| <b>Subjects</b>            | <b>Personal choice</b> | <b>Parents choice</b> | <b>Administrative imposition</b> | <b>Total</b> |
|----------------------------|------------------------|-----------------------|----------------------------------|--------------|
| <b>Students of English</b> | 17                     | 00                    | 03                               | 20           |
| <b>%</b>                   | <b>85</b>              | 00                    | 15                               | 100          |
| <b>Students of French</b>  | 19                     | 01                    | 00                               | 20           |
| <b>%</b>                   | <b>95</b>              | 05                    | 00                               | 100          |

From the table we can notice that 85% of students of English and 95% of students of the French language have personally opted for majoring in these languages. 15% for each student of English and French have opted for these languages due to administrative imposition. However, 05% of students of French and 00% of students of English have opted for it due their parents choice.

**Q 3: Have you ever travelled to a French/ English speaking country?**

Table 42

*Student' Answers to the question " Have you ever travelled to a French/English Speaking Country?"*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b>  | <b>Total</b> |
|----------------------------|------------|------------|--------------|
| <b>Students of English</b> | 00         | 20         | 20           |
| <b>%</b>                   | 00         | <b>100</b> | 100          |
| <b>Students of French</b>  | 01         | 19         | 20           |
| <b>%</b>                   | 05         | <b>95</b>  | 100          |

The table shows that all students have never travelled to an English/ French speaking country except one student majoring in the French language.

#### **Q 4: Are you learning the English/ French language so as...?**

Table 43

##### *Students' Purpose of Majoring in English/French*

| <b>Subjects</b>            | <b>To become a teacher of this language</b> | <b>To get a job in a foreign or national company</b> | <b>To be able to work and live in a French/ English - speaking country</b> | <b>To be able to assert the status of an intellectual member of the elite</b> | <b>Total</b> |
|----------------------------|---|--|--|---|--------------|
| <b>Students of English</b> | 03  | 04   | 12   | 01  | 20           |
| <b>%</b>                   | 15  | 20   | <b>60</b>  | 05  | 100          |
| <b>Students of French</b>  | 01  | 01   | 17   | 01  | 20           |
| <b>%</b>                   | 05  | 05   | <b>85</b>  | 05  | 100          |

The results obtained in the table show that 85% of students majoring in French while 60% of students of English are learning these languages so as to be able to work and live in a English/ French speaking country, 20% of students of English; besides, 05% of students want to get a job in a foreign or national company. In addition, 15% of students of English and 05% of students of French want to be teachers of these languages. Finally, 05% of both students of English and French want to be able to assert the status of an intellectual member of the elite.

#### **Section Two: French Language Use in the Algerian Context**

##### **Q 1: Do you have a relative who speaks the French/ English language fluently?**

Table 44

*Students' Answers to the Question "Do you have a relative who speaks the English/French language fluently?"*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 13         | 07        | 20           |
| <b>%</b>                   | 65         | 35        | 100          |
| <b>Students of French</b>  | 16         | 04        | 20           |
| <b>%</b>                   | 80         | 20        | 100          |

The table shows that most of both students of French (80%) and English (65%) have a relative who is able to speak the TL fluently.

**If yes, has this had any influence in your choice to major in English/ French?**

Table 45

*Relatives' Influence in Majoring in English/French*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 09         | 04        | 13           |
| <b>%</b>                   | <b>69</b>  | 31        | 100          |
| <b>Students of French</b>  | 14         | 02        | 16           |
| <b>%</b>                   | <b>87</b>  | 13        | 100          |

From the results obtained in this table, we can notice that 87% of students of French and 69% of students of English have been influenced by their relatives in the choice to major in these languages.

**Q 2: Do you use the English/ French, or at least some words, when conversing with your friends or family?**

Table 46

*Students' Use of the English/ French with Friends and Family*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 18         | 02        | 20           |
| <b>%</b>                   | <b>90</b>  | 10        | 100          |
| <b>Students of French</b>  | 16         | 04        | 20           |
| <b>%</b>                   | <b>80</b>  | 20        | 100          |

The results obtained in this table show that 90% of students of English use this language with their friends and family; similarly, 80% of students of French use French when conversing with their mates and family.

**Q 3: Do you use French in public places (for example, shopping, hospitals, administrations, etc...?)**

Table 47

*Students' Use of the English/ French in Public Places*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 01         | 19        | 20           |
| <b>%</b>                   | 05         | <b>95</b> | 100          |
| <b>Students of French</b>  | 18         | 02        | 20           |
| <b>%</b>                   | <b>90</b>  | 10        | 100          |

From the table we can notice that 95% of students of English language do not use it in public places however, 90% of students learning French said that they use French in public places.

**Q 4: I sometimes resort to using the English/ French with strangers so as to hide my regional identity.**



Table 48

*Students' Resort to Using the English/ French to Hide their Regional Identity*

| <b>Subjects</b>            | <b>Frequently</b> | <b>Rarely</b> | <b>Never</b> | <b>Total</b> |
|----------------------------|-------------------|---------------|--------------|--------------|
| <b>Students of English</b> | 01                | 04            | 15           | 20           |
| <b>%</b>                   | 05                | 20            | <b>75</b>    | 100          |
| <b>Students of French</b>  | 01                | 09            | 10           | 20           |
| <b>%</b>                   | 05                | <b>45</b>     | <b>50</b>    | 100          |

The results obtained in the table show that 75% of students majoring in English; besides, 50% of students learning French never resort to using these languages so as to hide their regional identity. On the other hand, 45% of students learning French and 20% of students specializing in English said they rarely resort to it.

**Section Three: Representations of the English/ French Language and Culture****Q 1: Learning English/ French language is like...**

Table 49

*Students' Attitudes towards Learning the French/ English Language*

| <b>Options</b>   | <b>Students of English</b> | <b>%</b>  | <b>Students of French</b> | <b>%</b>  |
|--|----------------------------|-----------|---------------------------|-----------|
| learning a new way of thinking entering a new world, with new rhythms and colors                             | 13                         | <b>65</b> | 14                        | 70        |
| assuming a new identity, a new persona   | 09                         | <b>45</b> | 11                        | <b>55</b> |
| acting a role  | 00                         | 00        | 06                        | 30        |
| taking a break from the world I live in  | 08                         | <b>40</b> | 02                        | 10        |
| scaling a barbed-wire fence  | 00                         | 00        | 00                        | 00        |
| being transferred into a somewhat frustrating world in which reference is not always stable                  | 02                         | 10        | 00                        | 00        |
| makes me sound more educated, like an intelligent person, accomplished, like native speakers                 | 12                         | <b>60</b> | 08                        | 40        |
| becoming one of them, participating in their fascinating conversations                                       | 11                         | <b>55</b> | 10                        | <b>50</b> |
| having a secret, especially when you can talk to someone and the others can't understand what you are saying | 11                         | <b>55</b> | 10                        | <b>50</b> |

The table shows that 45% of students of English and 55% of students of French consider learning these languages as assuming a new identity, a new persona. Also, 65% of students of English and 70% of students of French see learning these languages as learning a new way of thinking, entering a new world, with new rhythms and colors. 60% of students of English and 40% of students learning French have selected the option “makes me sound more educated, like an intelligent person, accomplished, like native speakers”. 55% of students learning English and 50% of students learning the French said that learning these languages is as having a secret especially when they can talk to someone and the others can't understand. Moreover, 40% of students of English and 50% of students of French said that it makes them feel as they are ones of native speakers, participating in their fascinating conversations. In addition, 40% of students of English and 10% of students of French said that it is like taking a break from the world they live in. While 30% of students learning French said that it is like acting a role, none student of English think so. The table shows also that no student consider learning TL as “scaling a barbed- wire fence”. Finally, 20% of students of English and 0% of students of French said that it is somehow like being transferred into a frustrating world where reference is not always stable.

**Q 2: Has your enrolment on the course enabled you to have a more prestigious position...?**

Table 50

*Students' Answers to the Question "Has your enrollment on the course enabled you to have a more prestigious position in...?"*

| <b>Subjects</b>            | <b>In your family</b> | <b>With your friends</b> | <b>In your local community</b> | <b>Total</b> |
|----------------------------|-----------------------|--------------------------|--------------------------------|--------------|
| <b>Students of English</b> | 05                    | 06                       | 04                             | 20           |
| <b>%</b>                   | 25                    | 30                       | <b>45</b>                      | 100          |
| <b>Students of French</b>  | 00                    | 04                       | 16                             | 20           |
| <b>%</b>                   | 00                    | 20                       | <b>80</b>                      | 100          |

The table shows that 80% of students of French and 45% of students majoring in English said that the enrollment in the French/ English course enables them to have a more prestigious position in their local community. However, 30% of students of English and 20% of students of French said it enables them to have a more prestigious position with their friends. Finally, 25% of students of English; besides, 00% of students of French said that they have a more prestigious position in their family.

**Q 3: Are there any situations when you feel that using English/ French language, or some words, will give you certain advantages?**

Table 51

*Students' Use of the English/French Language and Having Advantages*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 19         | 01        | 20           |
| <b>%</b>                   | <b>95</b>  | 05        | 100          |
| <b>Students of French</b>  | 20         | 00        | 20           |
| <b>%</b>                   | <b>100</b> | 00        | 100          |

The results obtained from this table reveal that 95% of students of English and 20% of students of French said that they have experienced some situations where they felt that using the TL gave advantages.

**Q 4: Does using the French language allow you to express feelings you cannot express in Arabic?**

Table 52

*Students' Use of the English/ French Language and the Expression of Feelings*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 15         | 05        | 20           |
| <b>%</b>                   | <b>75</b>  | 25        | 100%         |
| <b>Students of French</b>  | 20         | 00        | 20           |
| <b>%</b>                   | <b>100</b> | 00        | 100%         |

The table shows that 75% of students of English; besides, 100% of students learning French said that the TL enables them to express feeling they cannot be expressed using the Arabic language.

**Q 5: Compared to Western culture, Algerian cultural values concerning family, marriage, clothes, and life styles are...**

Table 53

*Students' Views towards the Algerian Cultural Values in Terms of Family, Marriage, Clothes, and Life Styles Compared to the Western Culture*

| Subjects                   | strict | Too strict | More rational | retrograde | Less open | Both have positive and negative sides | Total |
|----------------------------|--------|------------|---------------|------------|-----------|---------------------------------------|-------|
| <b>Students of English</b> | 04     | 00         | 01            | 05         | 08        | 02                                    | 20    |
| <b>%</b>                   | 20     | 00         | 05            | 25         | <b>40</b> | 10                                    | 100   |
| <b>Students of French</b>  | 02     | 06         | 00            | 00         | 10        | 02                                    | 20    |
| <b>%</b>                   | 10     | 30         | 00            | 00         | <b>50</b> | 10                                    | 100   |

The table shows students' attitudes towards the Algerian cultural values compared to the Western culture. 50% of students of French and 40% of students of English said that they are "less open", just 10% of students of French; besides, 10% of students of English said "both cultures have "negative and positive sides", 20% of students of English and 10% of students of French selected the option "strict". Also, 30% of students learning French and none of students of English said they are "too strict". In addition, 25% of students of English said they are "retrograde" while 05% of the same population selected the option "more rational".

**Q 6: Do you believe that Western/ European culture is more human, free, and open than the Algerian culture?**

Table 54

*Students' Views towards the Western Culture*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 11         | 09        | 20           |
| <b>%</b>                   | <b>55</b>  | 45        | 100          |
| <b>Students of French</b>  | 13         | 07        | 20           |
| <b>%</b>                   | <b>65</b>  | 35        | 100          |

This table shows students' attitudes towards the Western culture. 55% of students of English and 65% of students of French consider it as to more human, free, and open. However, just 35% of students learning French and 45% of students of English do not think so.

**Q 7: Women in the West are happier because they have more opportunities and can live more independent and fulfilling lives?**

Table 55

*Students' Views towards Women in the West*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 12         | 08        | 20           |
| <b>%</b>                   | <b>60</b>  | 40        | 100          |
| <b>Students of French</b>  | 10         | 10        | 20           |
| <b>%</b>                   | <b>50</b>  | <b>50</b> | 100          |

The results obtained in this table show students' attitudes towards women in the West. 60% of students of English; likewise, 50% of students of French think that they are happier because they have more opportunities and can live more independent and fulfilling lives.

**Section Four: Community of Practice****Q 1: My teachers will treat me more favorably if I adopt the target culture's norms and values?**

Table 56

*Students' Answers to the Question "My teachers will treat me more favorably if I adopt the the target culture's norms and values?"*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 12         | 08        | 20           |
| <b>%</b>                   | <b>60</b>  | 40        | 100          |
| <b>Students of French</b>  | 15         | 05        | 20           |
| <b>%</b>                   | <b>75</b>  | 25        | 100          |

The table shows that 60% of students majoring in English and 75% of students learning French said think that their teachers will treat them more favorably if they adopt the target culture's norms and values. 40% of students of English; besides, just 25% of students of French said that they do not think so.

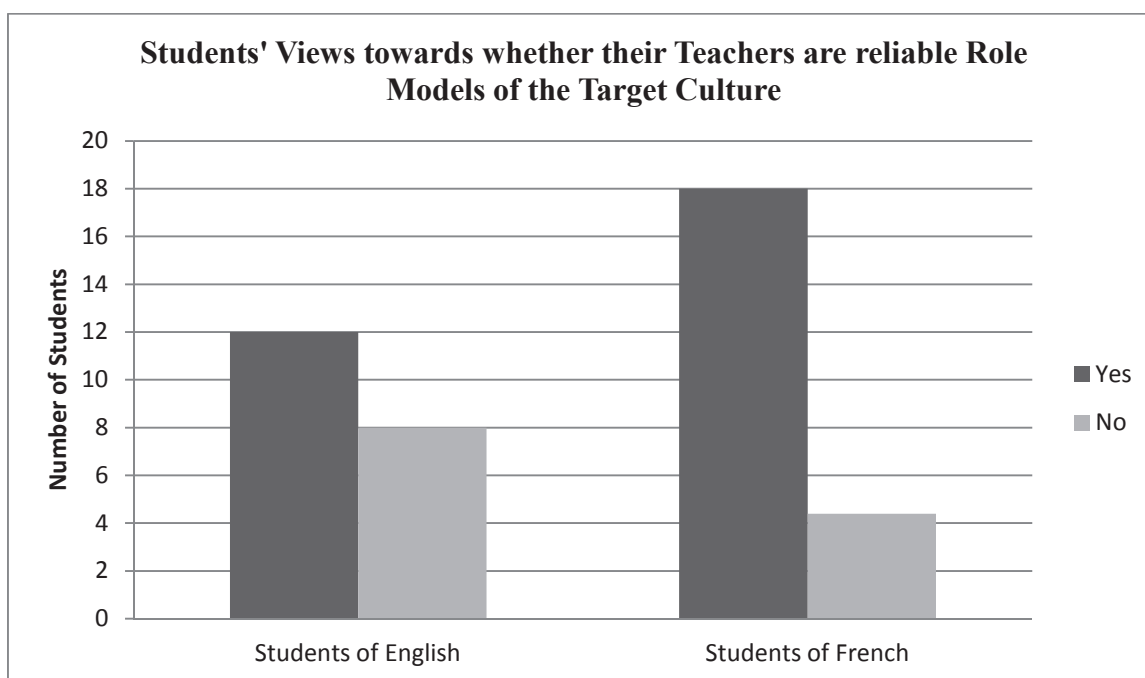
**Q 2: My teachers are reliable role models of the Western culture?**

Table 57

*Teachers as Reliable Role Models of the Western Culture*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 12         | 08        | 20           |
| <b>%</b>                   | <b>60</b>  | 40        | 100          |
| <b>Students of French</b>  | 18         | 02        | 20           |
| <b>%</b>                   | <b>90</b>  | 10        | 100          |





The results drawn from this table show that 60% of students of English; besides, 90% of students of French said that their teachers are reliable role models. In addition, 40% of students of English and just 20% of students majoring in French said that they are not.

**Q 3: In your class, you feel almost living in the context of the Western culture?**

Table 58

*The Class Reflection of the Context of the Western Culture*

| Subjects                   | Yes       | No        | Total |
|----------------------------|-----------|-----------|-------|
| <b>Students of English</b> | 11        | 09        | 20    |
| <b>%</b>                   | <b>55</b> | <b>45</b> | 100   |
| <b>Students of French</b>  | 17        | 03        | 20    |
| <b>%</b>                   | <b>85</b> | 15        | 100   |

The table shows that 55% of students of English and 85% of students of French said that their class reflects the context of the Western culture. 45% of students of English and just 15% of students of French said that does not.

**Q 4: Do your teachers urge you to imitate native speakers' accent, gestures, and their way of talking?**

Table 59

*Teachers Urge Students to Imitate Native Speakers' Accents, Gestures, and their Way of Talking*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 10         | 10        | 20           |
| <b>%</b>                   | <b>50</b>  | <b>50</b> | 100          |
| <b>Students of French</b>  | 15         | 05        | 20           |
| <b>%</b>                   | <b>75</b>  | 25        | 100          |

This table shows that 50% of students of English and 75% of students studying French said that their teachers urge them to imitate native speakers' accent, gestures, and the way of talking. However, 50% of students of English and just 25% of students of French said that they do not.

**Q 5: When writing essays do your teachers accept religious arguments?**

Table 60

*Writing Essays and the Use of Religious Arguments*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 12         | 08        | 20           |
| <b>%</b>                   | 60         | 40        | 100          |
| <b>Students of French</b>  | 10         | 10        | 20           |
| <b>%</b>                   | 50         | 50        | 100          |

This table shows students' responses concerning whether their teachers accept religious arguments when writing essays or not. 60% of students of English; besides, 50% of

students of French said they accept. However, 40% of students of English and 50% of students of French said that they do not accept.

### **If “No” why?**

Not all students who said “no” have justified their answers. The provided justifications by students of French run as follows:

- ❖ “Teachers do not like to talk about religion.”
- ❖ “Teachers said that it is preferable not to tackle the issue of religion in academic subjects.”

The provided justifications by students of English run as follows:

- ❖ “Teachers have problems with religion due to their lack of confidence and competence”.
- ❖ “Teachers always say to us “keep religion aside”, “do not impose on the reader your religion”
- ❖ “Teachers told us that if we start talking about religion readers may stop reading our essays.”
- ❖ “Teachers told us “try to be open”.
- ❖ “Because teachers are looking for students’ own ideas, the American system of education values one’s own originated thinking.”
- ❖ “A male student said that he is personally against using religious argument, because, according to him, we need to be professional, rational, and neutral.”

### **Section Five: Foreign Language, Media, and the Internet**

**Q 1: Do you consider yourself a regular user of the French/ English language on the internet?**

Table 61

*Students and the Use of the English/ French on the Internet*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 20         | 00        | 20           |
| <b>%</b>                   | <b>100</b> | 00        | 100          |
| <b>Students of French</b>  | 12         | 08        | 20           |
| <b>%</b>                   | <b>60</b>  | <b>40</b> | 100          |

The results obtained from the above table show that all students of English and 60% of students majoring in French consider themselves as regular users of English/ French on the Internet. However, 40% of students of French do not.

**Q 2: How much time do you spend on social media?**

Table 62

*Students and Spending Time on Social Media*

| <b>Subjects</b>            | <b>A long time</b> | <b>A short time</b> | <b>Rarely</b> | <b>Never</b> | <b>Total</b> |
|----------------------------|--------------------|---------------------|---------------|--------------|--------------|
| <b>Students of English</b> | 17                 | 02                  | 01            | 00           | 20           |
| <b>%</b>                   | <b>85</b>          | 10                  | 05            | 00           | 100          |
| <b>Students of French</b>  | 10                 | 05                  | 05            | 00           | 20           |
| <b>%</b>                   | <b>50</b>          | 25                  | 25            | 00           | 100          |

The above table shows the results obtained concerning the time spent on social media by the already mentioned participants. 85% of students of English; besides, 50% of students of French selected the option “a long time”. Also, 25% of students of French and 05% of students of English said “a short time”. Moreover, 05% of students learning

English and 25% of students learning French said “rarely”. Finally, no participant mentioned the answer “never”.

**Q 3: Do you use English/ French in your communication on the social media?**

Table 63

*Students’ Use of the English/ French Language in their Communication on the Social Media*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 18         | 02        | 20           |
| <b>%</b>                   | <b>90</b>  | 10        | 100          |
| <b>Students of French</b>  | 15         | 05        | 20           |
| <b>%</b>                   | <b>75</b>  | 25        | 100          |

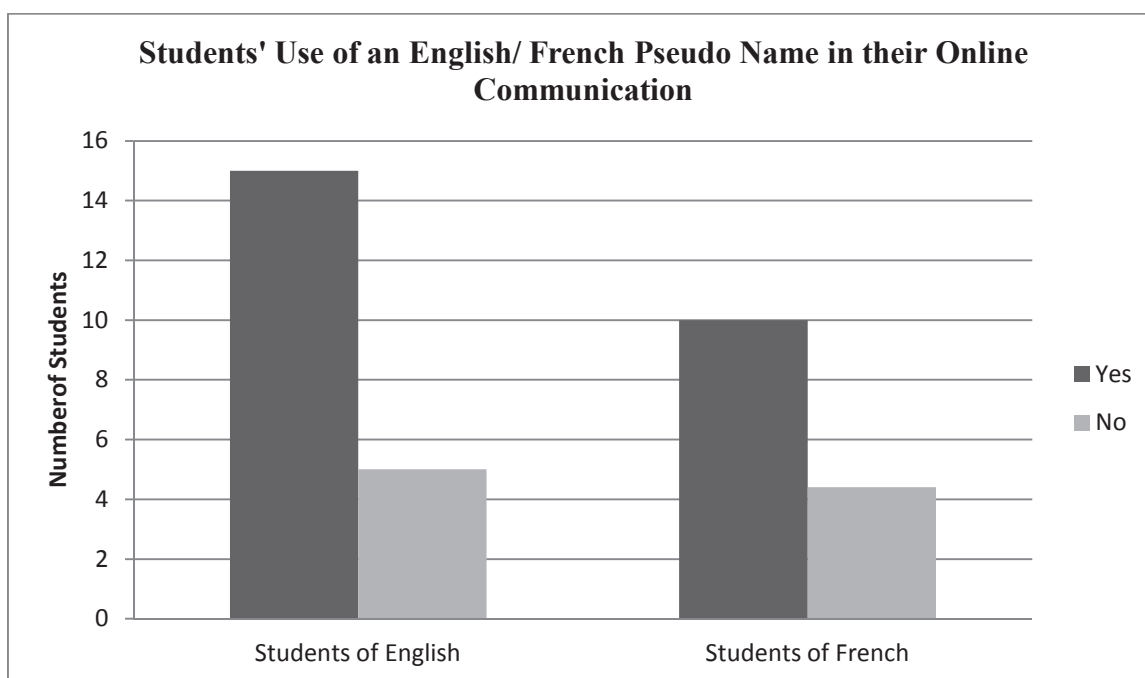
Students’ responses in this table show that 90% of students of English and 75% of students of French said that they use English/ French language in their communication on social media. The remaining participants said that they do not use it.

**Q 4: Do you use an English/ French pseudo name on your online communication?**

Table 64

*Students’ Use of an English/ French Pseudo Name in their Online Communication*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 15         | 05        | 20           |
| <b>%</b>                   | <b>75</b>  | 25        | 100          |
| <b>Students of French</b>  | 10         | 10        | 20           |
| <b>%</b>                   | <b>50</b>  | <b>50</b> | 100          |



This table shows the answers given by the population concerning the use of an English/ French pseudo name on their online communication. 75% of students of English; besides, 50% of students of French said “yes”. 25% of students of English and 50% of students majoring in French said “no”.

**Q 5: Do you have a regular English/ French native speaker keypal?**

Table 65

*Students Having Regular English/ French Native Speaker Keypals*

| Subjects                   | Yes       | No        | Total |
|----------------------------|-----------|-----------|-------|
| <b>Students of English</b> | 16        | 04        | 20    |
| <b>%</b>                   | <b>80</b> | 20        | 100   |
| <b>Students of French</b>  | 12        | 08        | 20    |
| <b>%</b>                   | <b>60</b> | <b>40</b> | 100   |

This table shows that 80% of students of English and 60% of students learning French have a regular native speaker keypal. However, 20% of students of English and 40% of students of French do not have.

**Q 6: Do you chat about the English/ French language with native speakers or not?**

Table 66

*Students Chatting about the English/ French Language with Native Speakers*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 13         | 07        | 20           |
| <b>%</b>                   | <b>65</b>  | 35        | 100          |
| <b>Students of French</b>  | 09         | 11        | 20           |
| <b>%</b>                   | <b>45</b>  | <b>55</b> | 100          |

The above table show that 65% of students of English and just 45% of students of French chat about the TL with native speakers, 35% of students of English; besides, 55% of students of French do not.

**If yes, has this chat helped you to learn new things about the target culture?****Explain, please.**

Not all students have provided explanations. The explanations given by students of French and English are similar, they run as follows:

- ❖ “It allows me to know more about Americans’ background”
- ❖ “We have talked a lot about their everyday activities”
- ❖ “Our discussions touched upon different domains such as their life’s style, sport, and even politics.”
- ❖ “Yes, actually this chat helped me in knowing more about the Americans’ life style. Now, I know more things about their traditions and culture”
- ❖ “I have an American keypal, she is a chef. I learned a lot about the American kitchen”

**Q 7: How do you often watch movies in English/ French?**

Table 67

*Students' Rate of Watching Movies in English/ French*

| <b>Subjects</b>            | <b>Rarely</b> | <b>Sometimes</b> | <b>Often</b> | <b>Always</b> | <b>Total</b> |
|----------------------------|---------------|------------------|--------------|---------------|--------------|
| <b>Students of English</b> | 01            | 02               | 04           | 13            | 20           |
| <b>%</b>                   | 05            | 10               | 20           | <b>65</b>     | 100          |
| <b>Students of French</b>  | 04            | 11               | 01           | 04            | 20           |
| <b>%</b>                   | 20            | <b>55</b>        | 05           | 20            | 00           |

The table shows the participants' responses concerning how often they watch movies in the TL. 65% of students of English and just 20% of students of French said "always". Also, 10% of students of English and 55% of students of French said "often". In addition, 05% of students of English and 20% of students of French said "rarely". Finally, 20% of students majoring in English; besides; 05% of students of French said "often".

**Q 8: Do you have a favorite Western actor/singer?**

Table 68

*Students Having a Favorite Western Actor/ Singer*

| <b>Subjects</b>            | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|----------------------------|------------|-----------|--------------|
| <b>Students of English</b> | 17         | 03        | 20           |
| <b>%</b>                   | <b>85</b>  | 15        | 100          |
| <b>Students of French</b>  | 13         | 07        | 20           |
| <b>%</b>                   | <b>65</b>  | 35        | 100          |

The table shows the population's responses to the question whether they have a favorite western actor/ singer. 85% of students majoring in English; besides, 65% of students of



French said that they have. 15% of students of English and 35% of students of French said they don't have.

**If yes, do you like to emulate his/ her life style?**

Table 69

*Students' Emulation to their Favorite Actor's Life Style*

| Subjects                   | Yes       | No        | Total |
|----------------------------|-----------|-----------|-------|
| <b>Students of English</b> | 11        | 06        | 20    |
| <b>%</b>                   | <b>55</b> | <b>45</b> | 100   |
| <b>Students of French</b>  | 00        | 13        | 13    |
| <b>%</b>                   | 00        | 100       | 100   |

The table shows that 55% of students of English and 00% of students of French who said that they have a favorite actor emulate his/ her style, while 45% of students of English said they do not.

**Section Six: Perceptions of the Local and Target Cultures**

**Q 1: In your group, your views towards the Western culture are considered to be...**

Table 70

*Students' Views towards the Western Culture*

| Subjects                   | moderate | favorable | Highly favorable | antagonistic | indifferent | Total |
|----------------------------|----------|-----------|------------------|--------------|-------------|-------|
| <b>Students of English</b> | 07       | 01        | 10               | 00           | 02          | 20    |
| <b>%</b>                   | 35       | 05        | <b>50</b>        | 00           | 10          | 100   |
| <b>Students of French</b>  | 00       | 02        | 11               | 02           | 05          | 20    |
| <b>%</b>                   | 00       | 10        | <b>50</b>        | 10           | 25          | 100   |

This question seeks to gain insight towards students' attitudes towards the western culture. The population has been given five choices: 50% of students of English and 35% of students of French said that it is "favorable", 35% of students of English and 00% of students of French have opted the choice "moderate", 20% of students of English and 10% of students of French have opted the option "highly favorable", 30% of students of French and 10% of students of English said it is "indifferent". Finally, while 10% of students of French opted for "antagonistic", 00% of students of English opted for it.

**Q 2: When I discuss topics related to culture, I tend to focus on the bad sides of our culture compared to the Western culture.**

Table 71

*Students Focus on the Bad Sides of their Culture When Discussing Topics Related to Culture*

| <b>Subjects</b>            | <b>strongly agree</b> | <b>agree</b> | <b>disagree</b> | <b>strongly disagree</b> | <b>Total</b> |
|----------------------------|-----------------------|--------------|-----------------|--------------------------|--------------|
| <b>Students of English</b> | 07                    | 10           | 02              | 01                       | 20           |
| <b>%</b>                   | 35                    | 50           | 10              | 05                       | 100          |
| <b>Students of French</b>  | 02                    | 09           | 06              | 03                       | 20           |
| <b>%</b>                   | 10                    | 45           | 30              | 15                       | 100          |

The results obtained in this table show students' responses whether, when they discuss topics related to culture, they tend to focus on the bad sides of their culture compared to the Western one. 50% of students of English and 20% of students of French said they "agree" 30% of students of French and just 10% of students of English said they "disagree". In addition, while 05% of students of English and 15% of students of French said the "strongly disagree", 10% of students of English and 35% of students of French said they "strongly agree".

**Q 3: I feel less confident when I speak the English/ French with an Algerian accent.**

Table 72

*Pronouncing English/ French with an Algerian Accent and Students' Confidence*

| Subjects                   | Strongly agree | Agree     | disagree | Strongly disagree | Total |
|----------------------------|----------------|-----------|----------|-------------------|-------|
| <b>Students of English</b> | 08             | 06        | 03       | 03                | 20    |
| <b>%</b>                   | <b>40</b>      | <b>30</b> | 15       | 15                | 100   |
| <b>Students of French</b>  | 06             | 07        | 05       | 02                | 20    |
| <b>%</b>                   | <b>30</b>      | <b>35</b> | 25       | 10                | 100   |

The results obtained in this table show that some students feel less confident when they speak English/ French with an Algerian accent. While 40% of students of English and 30% of students of French said they “strongly agree”, 15% of students of English and 10% of students of French said the “strongly disagree”. In addition, 30% of students of English and 35% of students of French said they “agree”. 15% of students of English and 25% of students of French said they “disagree”.

**Section Seven: Further Suggestions****Q 1: The English/ French course allowed me to read a lot about Algerian and Arabic cultures in French.**

Table 73

*The English/ French Course and Reading about the Algerian and Arabs' Culture*

| Subjects                   | Yes       | No        | Total |
|----------------------------|-----------|-----------|-------|
| <b>Students of English</b> | 02        | 18        | 20    |
| <b>%</b>                   | 10        | <b>90</b> | 100   |
| <b>Students of French</b>  | 08        | 12        | 20    |
| <b>%</b>                   | <b>40</b> | <b>60</b> | 100   |

The table shows students' responses to the question whether the current course allows them to read a lot about the Algerian culture in TL or not. 40% of students of French and

just 10% of students of English said “yes” whereas, 60% of students of French and 90% of students of English said “no”.

**If yes, has this course allowed you to view your own culture from a new and fresh angle?**

Very few students have answered this question. The provided answers run as follows:

- ❖ A student of French said, “ I have discovered the beauty of my own culture”
- ❖ A student of French said, “ our culture is poor”
- ❖ A student of English said: “ now I can see the Algerian culture from the view of native speakers”

**Q 2: I think that the current course does not allow me to adequately compare between the Algerian and Western culture because...**

Table 74

*Students' Views towards the Reason Why the Current Course does not Allow them to Adequately Compare between the Local and Western Culture.*

| <b>Subjects</b>            | <b>It does not contain sufficient elements of the Algerian culture</b> | <b>It does not contain sufficient elements of the Western culture</b> | <b>It does not contain sufficient elements of both cultures</b> | <b>Total</b> |
|----------------------------|--|---|---|--------------|
| <b>Students of English</b> | 05   | 04  | 11  | 20           |
| <b>%</b>                   | 25   | 20  | <b>55</b>   | 100          |
| <b>Students of French</b>  | 08   | 06  | 06  | 20           |
| <b>%</b>                   | <b>40</b>  | 30  | 30  | 100          |

The table shows that 40% of students of French and 25% of students of English said that they cannot adequately compare between the two cultures because the course does not contain sufficient elements of the Algerian culture, however, 20% of students of English and 30% of students of French said it is because it does not contain sufficient elements of the Western culture. Finally, 55% of students of English and 30% of students of French said that there are not sufficient elements of both cultures.

**In any case, please give suggestions to render the course more effective as far the teaching of both cultures is concerned:**

Not all students have given suggestions. The provided suggestions given by both students of French and English run as follows:

- ❖ “I think that teachers should think about adding a module to talk about culture”
- ❖ “ Providing the library with books dealing with culture would be beneficial”
- ❖ “ Organizing seminars, conferences to discuss the differences and similarities between cultures is one solution”

### **3.6. Discussion of the Results**

#### **Part One**

As far as the first section of the questionnaire is concerned, it aims at gathering some information about the participants. Results show that the majority of first year students of English and French willingly chose to major in English and French for vocational purposes i.e., to become a teacher. That is to say, students are highly motivated to learn these languages.

The second section of the questionnaire aims to casting light on the use of the English and French languages in the Algerian context. Succinctly, findings on (Q 3) and (Q 4)

show that (80%) of participants studying French use the French language in public places, (90%) of them use it when conversing with their family and friends, whereas only (10%) of students majoring in English use English in public places and just (45%) use it with their families and friends. One intriguing conclusion that can be drawn in this context is that the French language has a special status in the Algerian community; it occupies an important place in all the spheres of life due to historical reasons unlike English which is not really wide spread in the Algerian everyday communication.

The third section demonstrates students' representations of the target language and culture. Results revealed by this section show that the vast majority of the students of both English and French view language learning as learning a new way of thinking, entering a new world with new rhythms and colours. Also, a considerable percentage of participants deemed learning English/ French important because it gives them social prestige. Additionally, some students consider it as taking a break from the world they live in. Furthermore, students confessed that the enrolment on the course gives them advantages and enables them to have more prestigious position in their local community. Moreover, they feel more comfortable when expressing their feelings using the target language more than when they use the Arabic language. Concerning students' representations of the target culture, in response to (Q 5) all the students responses were divided between the options "more rational" and "both cultures have positive and negative sides". With regard to students' views towards the western culture, the majority of students of both French and English were opponent to the idea of the western culture is more human, free, and open than the Algerian one. The last question in this section reveals that more than half (55%) first year students of French think that women in the west are happier because they have more opportunities and can live more independent and fulfilling lives. As opposed to this view, (40%) of students of English held opposite stances on this idea. As can be drawn

from this section, students have positive attitudes towards the target language learning and they have moderate view towards the Western culture.

The fourth section was designed in the hope of getting some insights into whether the community of practice in the departments of English/ French reflects the context of the target culture or not. According to the results obtained from students' answers to (Q1), more than half (55%) of first year students of English and (85%) of students of French admitted that adapting the target culture's norms and values makes their teachers treat them more favorably. Concerning (Q2), it indicates that the majority of students majoring in English fervently believed that their teachers are not reliable role models of the target culture. In contrast (85%) of students of French viewed their teachers as really reliable role models of the European culture. Additionally concerning the question whether students in classrooms feel that they are living in the context of the target culture, a large portion of participants studying French (90%) have answered "Yes", yet (85%) of students of English did not advocate the idea. Furthermore, according to responses to (Q 4) teachers of French exhort their students to imitate native speakers' accent and gestures and their way of talking more than the teachers in the department of English.

In conclusion, much of the meaning must be inferred from the results above that there is a clear contrast between the two communities of practice (the department of English and the department of French). Students studying French are living in a classroom context which highly represents the target culture more than the context of students majoring in English.

The fifth section is devoted to tackling the interrelationship between language learning, Media and Internet. From the results obtained, it is reasonable to deduce that students of English experience a constant exposure to Media and Internet more than students of French.

Students of English are in a close connection to the target culture since the English is highly present on the Internet and Media. Results show that (95%) of the students admitted that they use English on the social media, 70% of them always watch movies in English language; besides, 60% of them chat about the English language with native speakers.

The sixth section was designed with the hope of getting clearer insights into students' perceptions on the local and target culture. Most students of both English and French seem to hold positive attitudes towards both cultures. According to the results obtained, 50% of students of English consider it as moderate while 60% of students of French consider it as favorable. Furthermore, when discussing topics in relation to culture, 55% of students of English and 50% of students of French do not focus on the bad sides of the Algerian culture. However, when it comes to the issue of speaking English/ French with an Algerian accent, students stated that they feel less confident.

## **Part Two**

Similarly to first year students, the majority of third year students admitted that majoring in English/ French language was entirely of their own volition. In so far the (Q2) is concerned, students are asked to indicate the purpose attributed to majoring in these languages. Contrary to first year students, a considerable percentage of third year students (85% of students of French and 60% of students of English) opted for the option "to be able to work and live in an English/ French speaking country". Depending on third year students' purpose of majoring in these languages, it can be drawn that English/ French language learners adopted very strong attitudes towards the Western communities to the extent of leaving their home communities and going to work and live in the target culture communities.



In regards to the second section, the obtained results are much similar to the results obtained from first year students. It emphasizes the fact that the French language is more used than the English in the Algerian context.

Concerning the third section, in general we can say that third year students' representations of the TL learning are approximately the same as first year students. However, concerning (Q1), two intriguing answers were furnished by third year students. They acknowledged that learning the English/ French language is like assuming a new identity and new persona and it is like becoming one of the native speakers. As regards to representations of the target culture, third year students share different attitudes. Unlike first year students who consider the Algerian culture as more rational and that both cultures have positive and negative sides, both third year students consider the Algerian cultural values as less open, strict, and retrograde. It is of a paramount importance to shed light on a comment given by a female student of English, who reported that "the Algerian culture and values are really retrograde; the way Algerian people dance in weddings is really silly unlike the American way which is fashionable." Furthermore, a great portion of both third year students consider the Western culture as more human, free, and open than the Algerian culture and that women in the west are happier because they can have more opportunities and can live more independent and fulfilling lives. In brief, third year students of English and French are mesmerized by the target language and its culture.

The data displayed in section number five show that Internet and Media greatly influence both students especially those of English; this is because the English language is considered as the first language of media in this globalized world. Students' responses show that students of English are more attached to the Western culture and native speakers through media and internet. A large portion of participants said that they always use English on social media. Chatting with native speakers about the English language and its

culture helped them knowing many things about the target culture in terms of traditions, customs, life's style, history, even sport and politics which in turn, according to them, have improved their language proficiency. In tandem with Norton studies, the obtained data shows that students' access to social networks and media have facilitated the process of language learning. For Norton (2000) approximating oneself to L2 norms accelerates the process of L2 learning.

The results revealed by the sixth section demonstrate that the vast majority of third year, unlike first year students, consider the Western culture as highly favorable. Moreover, they tend, when discussing topics related to culture, to focus on the negative sides of the Algerian culture compared to the western one, in addition, they feel less confident when pronouncing English/ French with an Algerian accent.

All in all, this study, surprisingly, has revealed interesting results. In contrast to Block's hypothesis which claims that identity in a foreign language context does not change, a noticeable change in students' identity has occurred. Negative relationship is observed between the exposure to language learning and students' sense of self in the context of Mohammed Seddik Ben Yahia University. Apparently, both students of English and French have increased very positive attitudes towards learning these languages and towards the Western culture which they consider as highly favorable. This can be ascribed to the supremacy and power that they observe in speaking these languages. Henceforth, they crave to be assimilated into English/ French native speakers' communities. On one hand, students find speaking these languages as being a credit for becoming more prestigious and having more advantages in their local communities. On the other hand, students have increased negative affiliation and attitudes towards their local culture. They see it as strict, retrograde, and less open; besides, their self-confidence is minimized when speaking these languages with an Algerian accent.

As it has already been mentioned, both students of English/ French have experienced the potential of identity reconstruction, which seems to be consistent. That is to say, no significant difference between the two groups has been noticed.

The results of this enquiry have also revealed that the cultural components in the course of both French and English are very poor. Just few units are concerned with teaching the target culture which are mainly devoted to teaching literature and civilization. Based on students' answers, the course of French and English does not allow them to adequately compare between the target and the native culture, because it does not contain sufficient elements of both of them. The courses do not qualify students to go deep within the two cultures' similarities and differences. Cross-culturally speaking, students are incompetent; they cannot attain successful interaction with native speakers of the target language whose culture is quite different.

### **Recommendations**

Some recommendations are highlighted as a result of this study which will run as follows:

- ❖ The most significant result of this study is bringing about awareness for syllabus designers, teacher educators, material designers, and decision makers of the fact that cultural dimension of language learning is an important dimension of foreign language studies.
- ❖ Culture integration in a language program is of crucial importance so as to achieve high levels of cross-cultural awareness. However, this does not mean at all to disregard learners' native culture.
- ❖ Implementation of a critical approach when teaching culture in both English/ French classes.
- ❖ The English/ French course should highlight both similarities and differences of both cultures.
- ❖ This study can be critically revealing and helpful in avoiding wrong stereotypes about the Western culture and its people.
- ❖ The ministry of education should provide teachers with guidelines that would help them in teaching cultural aspects of the target and local culture.
- ❖ Responsibles may schedule some training programs or seminars for teachers of TL on the most effective and efficient methods and techniques for teaching both cultures.
- ❖ Teachers are advised to pay more attention to teaching small "c" culture than big "C" culture.

**Conclusion**

This chapter is primarily concerned with the practical part. According to the analysis of the questionnaire it has been proved that both students of French and English have experienced the potential of identity reconstruction. Moreover, the data obtained show that these students have experienced the same change. In addition, students' representations of the two imagined communities affect positively their motivation to learn the TL and culture.

### **General Conclusion**

After being mainly dominated by “Cognitivism”, second language acquisition has seen a shift towards the socio-cultural dimensions of learning a second and/or foreign language, which led to the emergence of six alternative approaches. Among these approaches is the identity approach. Bock (2007), asserted that the sociocultural context where second and/or language learning takes place “shape [s] the development of second-language-mediated identities.” (p. 4).

According to the findings of the questionnaire, the identity of both students of English and French has shifted after embarking on learning these two languages. This shift entails learners’ alienation of the self. By learning English and French, students were filled by the deep admiration for English and French speaking communities; they have increased very positive attitudes towards the Western culture which increased their motivation to learn the TL however, they became less attached to their home culture.

The data obtained disconfirmed Block’s hypothesis which claims that identity in foreign language context does not change. This change may be explained by students’ insufficient exposure to the target culture in the courses. Block asserted that the more students expose to the target culture, the lesser the potential of identity reconstruction will be and vice versa. Based on students’ answers, the courses have been proved to contain poor elements of the target and native culture.

### References

- Anderson, B. (1991). *Imagined communities: Reflections on the Origin and Spread of Nationalism* (rev. edn.). New York: Verso
- Ashton, R. D, Deaux, K. and McLaughlin-Volpe, T. (2004) 'An Organizing Framework for Collective Identity: Articulation Significance of Multidimensionality', *Psychological Bulletin*, vol. 130: 80–114.
- Benrabah, M. (1999) *Langue et pouvoir en Algérie* : Paris, Séguier.
- Benrabeh, M. (2005). *The Language Planning Situation in Algeria* vol, 6,n 4.h
- Benrabah, M. (2007a). *The language Planning Situation in Algeria*. In language planning and policy in Algeria, vol 2: Algeria, Cote d'Ivoire, Nigeria and Tunisia ed by R. B. Kaplan and B.B. Baldauf Jr. Clevedon: Multilingual Matters Ltd, pp 25-148
- Berger, E. (2002) *Algeria in others' languages*. The United States of America : Cornell University Press.
- Blunden, A. (2005). The Poststructuralist Subject. Review of *Feminist Practice and Poststructuralist Theory*, Chris Weedon, 1987
- Block, D. (2007). *Second language identities*. London & New York: Continuum.
- Brown, D. H. (1994). *Teaching by principles: An Interactive Approach to Language Pedagogy*. Englewood Cliffs (New Jersey): Prentice Hall
- Bryzheva, L. (2002). From Vygotsky to Bakhtin. In L. Soto (Ed.), *Making a*

difference in the lives of bilingual/bicultural children. New York: Peter Lang.  
Cultural Studies in Foreign Language Education. Clevedon, Avon:

Multilingual Matters.

Byram, M., Nichols, A. and Stevens, D. (eds.), 2001. Developing Intercultural  
Competence in Practice. Tonawanda, NY: Multilingual Matters, Ltd.

Brooks, N. (1999). Culture in Second Language Classroom. In E, Hinkel. (Ed). Culture  
in Second Language Teaching and Learning. Cambridge: Cambridge University  
Press.

Cavazos-Rehg, P., & DeLucia-Waack, J. (2009). Education, ethnic identity, and  
Acculturation as Predictors of Self-esteem in Latino Adolescents. Journal of  
Counseling and Development.

Chastain, k. (1976). Developing second language skills: Theory to practice. (2Nd ed).  
Boston, Holt, Houghton Mifflin

Charles- Andre' Julien, L'Afrique du Nord en Marche : Algerie, Tunisie, Marocco, 1880-  
1952(omnibus). 2002. P 104

Chebchoub, Z . ( 1985) A Sociolinguistic Study of the Use of Arabic and French in  
Algiers. In Fulfilment of the requirements of the Degree of Doctor of Philosophy.

Cook, G., & Seidlhofer, B. (1995). An Applied Linguist in Principle and Practice.

Cook, G & B. Seidlhofer (Eds.), Principle and Practice in Applied linguistics: Essays in



honour of H. G. Widdowson. London: Oxford University Press

Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the*

*crossfire*. Clevedon, England: Multilingual Matters Ltd.

Crystal, D. (1997). *English as a Global Language*, Cambridge :Cambridge University Press.

Crystal, D. (2003) *English as a Global language. (2<sup>nd</sup> ed )*. Cambridge: Cambridge University Press.

DaSilva-Iddings, A., & Katz, L. (2007). Integrating home and school identities of

recent-immigrant Hispanic English language learners through classroom practices.

*Journal of Language, Identity, and Education*.

Davis, K. (1995). Qualitative theory and methods in applied linguistic research. *TESOL Quarterly*.

Díaz, E., & Flores, B. (2001). Teacher as sociocultural, sociohistorical mediator:

Teaching to the potential. In M. de la Luz Reyes & J. Halcón (Eds.), *The best for*

*our children: Critical perspectives on literacy for Latino students*

New York: Teachers College Press.

Donato, R. (2000). Sociocultural contributions to understanding the foreign and second

language classroom. In J. Lantolf (Ed.), *Sociocultural theory and second*

*language learning*. Oxford: Oxford University Press.

Doughty, C. J., & Long, M. H. (2003a). The scope of inquiry and the goals of SLA.

- In C. J. Doughty & M. H. Long (Eds.), *Handbook of second language acquisition*. Malden, MA: Blackwell.
- Doughty, C. J., & Long, M. H. (2003b). *Handbook of second language acquisition*. Malden, MA: Blackwell
- Ellison, N. (2013) *Future Identities: Changing identities in the UK – the next 10 years. DR3: Social Media and Identity*: Michigan State University
- Ellis, R. (1997). SLA and language pedagogy: An educational perspective. *Studies in Second Language Acquisition*, 19, 93–116.
- Ennaji, M. (2005), *Multilingualism, Cultural Identity, and Education in Morocco*. Springer Science & Business Media, 2005.
- Gass, S., & Selinker, L. (2009). *Second language acquisition: An introductory course*. New York: Routledge.
- Geertz, C. (1973). *Interpretation of cultures*. New York: Basic books.
- Harmer, J (2001). *The practice of ELT*. (3<sup>rd</sup> Ed) Cambridge: Longman
- Haugeland, J. (1998). *Having thought: Essays in the metaphysics of mind*. Cambridge, MA: Harvard University Press.
- Holquist, M. (1999). Dialogism: Bakhtin and his world. In C. Emerson (Ed.) *Critical essays on Mikhail Bakhtin*. New York: G. K. Hall & Co.

Holland, R. (2006) “ (De) Rationalizing the Irrational: Discourse as Culture / Ideology”.

*Critical Discourse Studies*, 03/ 01. ( 37-59)

Hogg, Michael and Dominic Abrams. 1988. *Social Identifications: A Social Psychology of*

*Intergroup Relations and Group Processes*. London: Routledge.

Huhtala, A. and H. Lehti- Eklund (2010) “ Writing a New Self in the Third Place:

*Language Students and Identity Formation*”. *Pedagogy, Culture and Society*.

Ibrahimi, T. (2000). *L’Algérie histoire, culture et société..*

Jenkins, R. (2008). *Social identity*. New York: by Routledge.

Katzenstein, Peter, ed. 1996. *The Culture of National Security: Norms and Identity in*

*World Politics*. New York: Columbia University Press.

Kaye, A, S (1970) *Modern standard Arabic and the colloquials in Lingua* 24: 90-374

Kramersch, C. 1988. *The cultural discourse of foreign language textbooks*, in Singerman

(ed.), *Toward a New Integration of Language and Culture*. Northeast

*conference reports*. ( pp. 63-88). Middlebury : Northeast Conference.

Kramersch, C. 1993. *Context and culture in language teaching*, Oxford: Oxford

University Press.

Kramersch , C (1998) *Language and culture*. Oxford : Oxford University Press

Lantolf, J. P. (2000). *Introducing sociocultural theory*. In J. Lantolf (Ed.), *Sociocultural*

*theory and second language learning*. Oxford: Oxford University Press.

Levinson, B. (2001). *We are all equal: Student culture and identity at a Mexican secondary*

school. Durham, NC: Duke University Press.

Le Ha, P. Teaching English as an International Language Identity, Resistance and

Negotiation. Great Britain: Cromwell Press Ltd.

Liu, C. (2005), Integration of Cross-cultural Awareness Acquisition into Communicative

Language Teaching. Jul. 2005, Volume 2, No.7(Serial No.19) Sino-US English

Teaching, ISSN1539 -8072,USA.

Maalouf, A. (1996). *In the name of identity*. Printed in the United States of America.

Moran, P. R. (2001). *Teaching culture: Perspective in practice*. Boston: Heinle & Heinle:

Thomson learning.

Norton, B. (1995). *Social Identity, Investment, and Language Learning*. Norton, B. (1995).

*Social Identity, Investment, and Language Learning*.

Norton, B. (2000). Identity and language learning: *Gender, ethnicity and educational*

*change*. Harlow: Pearson Education.

Norton, B. (2001). Non-participation, imagined communities and the language

classroom. In M. Breen (Ed.), *Learner contributions to language learning: New*

*directions in research*. Essex, UK: Pearson Education Limited.

Norton, B. & Toohey, K. (2001). Changing perspectives on good language learners.

TESOL Quarterly 35.2, 307–322

Norton, B. (2011). *Identity, language, and social change*

Norton, B., & McKinney, C. (2011). An identity approach to second language acquisition.

In D. Atkinson (Ed.), *Alternative approaches to second language acquisition*.

London: Routledge.

Norton, B. (2013). *Identity and language learning: Extending the conversation*. Bristol,

UK: Multilingual Matters.

Peterson, B. (2004). *Cultural intelligence: A guide to working with people from other*

cultures. USA: Intercultural Press.

Philipson, R. (1992) *Linguistic imperialism*. Oxford: Oxford University Press.

Reyes, S., & Vallone, T. (2007). Toward an expanded understanding of two-way

bilingual immersion education: Constructing identity through a critical, additive

bilingual/bicultural pedagogy. *Multicultural Perspectives*, 9(3), 3-11.

Spolsky, B. (2004). *Language policy: Key topics in sociolinguistics*. Cambridge:

Cambridge.

Smith, A. (1993) *National identity*. Reno : University of Nevada Press.

Talmy, S. (2008). The cultural productions of the ESL student at Tradewinds High:

Contingency, multidirectionality, and identity in L2 socialization. *Applied*

*Linguistics* 29.4, 619–644

Tylor, E. B. 1871. *Primitive Culture: Researches into the Development of*

Mythology, Philosophy, Religion, Language, art and Custom. London: John

Murray

Thomson, G. (2007). The Growing Participator Approach to “Language Learning” and the Six-Phase Programme .

(“*The Algerian school through the stages of its development*”, 2011)

VanPatten, B.; Benati, Alessandro G. (2010). Key Terms in Second Language Acquisition.

London: Continuum. ISBN 978-0-8264-9914-1.

Vygotsky, L. (1986). *Thought and language*. Cambridge, MA: The MIT Press.

Wallace, B. (2007). Introduction. In B. Wallace, A. Ross, J. Davies, & T. Anderson (Eds.),

*The mind, the body and the world: Psychology after cognitivism*. Exeter:

Imprint Academic.

Weedon, C. (1987/1997). *Feminist practice and poststructuralist theory* (2nd ed.). London:

Blackwell

Weedon, C. (2004). *Identity and culture: Narratives of difference and belonging*.

Maidenhead, UK: McGraw-Hill Education.

White, Harrison C. 1992. *Identity and Control: A Structural Theory of Social*

*Action*. Princeton: Princeton University Press.

Wink, J. & Putney, L. G. (2002). *A vision of Vygotsky*. Boston: Allyn and Bacon.

Yassine, S. (2012), *Culture Issues, Ideology, and Otherness in EFL Textbooks: A social*

*Semiotic Multimodal Approach*. Mouloud Mammeri University of Tizi-Ouazou



# Appendix



## Students' Questionnaire

Dear students,

We are carrying out this research in partial fulfillment for the requirements of a Master's degree in English Language Sciences. Our research aims at investigating the students of foreign languages' perceptions of the local and target cultures. We would be very grateful if you answer all the questions below. Your endeavor to answer the questions will be of great importance to bring the research we are undertaking to an end. Your identity will remain anonymous and your answers will be used only for the purpose of this research.

For each item tick (✓) the appropriate box or write in the space provided.

Thank you in advance for your collaboration

Mrs. Mellit Meryem

Miss. Boulkhodra Wafa

Department of Letters and the English language

Faculty of Letters and Foreign Languages

Mohammed Seddik Ben Yahia University of Jijel

## I / Background Information

1- Specify your gender

a- male

b- female

2- The decision to major in English was...

a- personal choice.

a- your parents 'choice.

b- an administrative imposition.

3- Have you ever travelled to an English speaking country?

a- Yes

b- No

4- Are you learning the English language so as ...

a- to become a teacher of this language.

b- to get a job in foreign or national company.

c- to be able to work and live in an English-speaking country.

d- to be able to assert the status of an intellectual member of the elite.

## II/ Foreign Language Use in the Algerian Context

1- Do you have a relative who speaks the English language fluently?

a- Yes

b- No

- If yes, has this had any influence on your choice to major in English?

a- Yes

b- No

2- Do you use English, or at least some words, when conversing with your friends or family?

a- Yes

b- No

3- Do you use English in public places (for example, shopping, hospitals, administrations, etc...)?

a- Yes

b- No

4- I sometimes resort to using the English with strangers so as to hide my regional identity.

a- Frequently

b- Rarely

c- Never

### III/ Representations of the Target Language and Culture

1- Please tick the items that are most appropriate to you. You can select more than one choice.

Learning the English is like....

a- learning a new way of thinking entering a new world, with new rhythms and colors

b- assuming a new identity, a new persona

c- acting out a role

d- taking a break from the world I live in

e- scaling a barbed-wire fence

f- being transferred into a somewhat frustrating world in which reference is not always stable...

g- makes you sound more educated, like an intelligent person, accomplished, like native speakers

h- makes you feel educated, cultured ,and urbane all at once, distinguished

i- is like becoming one of them, participating in their fascinating conversations

j - like having a secret ,especially when you can talk about someone and the others don't understand what you are saying

2- Has your enrolment in the course enabled you to have a more prestigious position...?

a- in your family ?

b- with your mates ?

c- in your Local community?

3- Are there any situations when you feel that using the English language, or some words, would give you certain advantages?

a- Yes

b- No

4- Does using the English language allow you to express feelings you cannot express in Arabic

a- Yes

b- No

5- Compared to Western culture, Algerian cultural values concerning family, marriage, clothes, and life styles are...

a- strict.

b- too strict.

c- more rational .

d- retrograde

e- both cultures have positive and negative sides.

f- less open

g- Other: please,

specify.....

.....

6- Do you believe that Western culture is more human, free, and open than the Algerian culture?

a- Yes

b- No

7- Women in the West are happier because they have more opportunities and can live more independent and fulfilling lives?

a- Yes

b- No

#### **IV/ Community of Practice**

1- My teachers will treat me more favorably if I adopt the target culture's norms and values?

a- Yes

b- No

2- Your teachers are reliable role models of the English language culture?

a- Yes

b- No

3- In your classes, you feel almost living in the context of the Western culture?

a- Yes

b- No

4- Do you think that your teachers exaggerate a bit in the way they pronounce the English?

a- Yes

b- No

5- Do teachers urge you to imitate native speakers' accent, gestures, and their way of talking?

a- Yes

b- No

6- When writing essays or discussing topics, do your teachers accept religious arguments?

a- Yes

b-

If no why? .....

.....

#### **V/ Foreign Language, Media, and the Internet**

1- Do you consider yourself a regular user of the English language on the internet?

a- Yes

b- No

2- How long time do you spend on social media?

a- A Long time

b- A short time

c- rarely

d- never

3- Do you use English in your communication on the social media?

a- Yes

b- No

4- Do you use an English pseudo name in your online communication?

a- Yes

b- No

5- Do you have a regular English speaking keypal?

a- Yes

b- No

6- Do you chat about the English language with native speakers or not?

a- Yes

b- No

If yes, has this chat helped you to learn new things about the English language culture?

Explain, please. ....  
.....

7- How often do you watch American movies?

a- Rarely

b- sometimes

c- often

d- always

8- Do you have a favorite American speaking actor/singer?

a- Yes

b- No

- If yes, do you like to emulate his/ her life style?

a- Yes

b- No

## VI/ Perceptions of the Local and Target Cultures

1- In your group, your views of the Western culture are considered to be...

a- moderate

b- favorable

c- highly favorable

d- antagonistic

e- Indifferent

2- When I discuss topics related to culture, I tend to focus on the bad sides of our culture compared to the Western culture.

a- strongly agree

b- agree

c- disagree

d- strongly disagree

3- I feel less confident when I speak the English with an Algerian accent.

a- strongly agree

b- agree

c- disagree

d- strongly disagree

**Further Suggestions:**

1- The English course allowed me to read a lot about the Algerian and Arabic cultures in English.

a- Yes

b- No

If yes, has this allowed you to view your own culture from a new and fresh angle? Explain, please.....  
.....



2- I think that the current course does not allow me to adequately compare between Algerian culture and English culture because...

a- It does not contain sufficient elements of Algerian culture.

b- It does not contain sufficient elements of English culture.

c- It does not contain sufficient elements of both cultures.

In any case, please give suggestions to render the course more effective as far the teaching of the Algerian and English cultures are concerned:

.....

.....

.....

.....

.....

Chères étudiants,

Nous menons cette recherche dans le cadre d'une thèse de Master en linguistique appliquée portant sur les attitudes des étudiants de langues étrangères envers la culture locale et la culture cible. Nous vous seront grés si vous répondez tous les questions souivantes.en toute sincérité car le succès de notre démarche en dépend.votre identité restera anonyme et vos réponses ne seront utilisées que pour des fins scientifiques dans le cadre de la présente recherche.

Veillez cochez dans la case appropriée ou bien écrire dans l'espace qui convient.

Nous vous remercions d'avance pour votre collaboration

Mme. Mellit Meryem

Mlle. Boukhodra Wafa

Departement des Letters et de langue française

Faculté des letters et des langues

Université Mohammed seddik benyahia ,jijel

## I / Information Bibliographiques

1. Veuillez spécifier votre genre

a- Masculin

b- Féminin

2. La décision de se spécialiser en langue française à l'université a été

a- un choix personnel.

c- un choix des parents.

d- une orientation administrative.

3. Est-ce que vous avez voyagé à un pays francophone ?

a- Oui

b- Non

4. Est-ce que vous étudiez le français pour devenir...

a- Un enseignant de cette langue ?

b- pour avoir un poste au sein d'une société étrangère ?

c- Pour être capable de travailler et vivre dans un pays francophone ?

d- Pour proclamer un statut d'un intellectuel et membre de l'élite ?

## II/ L'utilisation de la Langue étrangère dans le contexte algérien

1- Est-ce que vous avez un membre de votre famille qui parle le français couramment ?

a- Oui

b- Non

Si oui, est-ce que ce fait a influencé votre choix de se spécialiser en langue française

à l'université ?

a- Oui

b- Non

2- Utilisez -vous le français lorsque vous parler avec vos amis ou les membres de votre famille ?

a- Oui

b- Non

3- Utilisez- vous le français dans les endroits publics (par exemple, faire des courses,hopitaux,administrations) ?

a- Oui

b- Non

4- Par fois je ressort a l'utilisation du français afin de cacher mon identité régionale?

a- Souvent

b- rarement

c- Jamais

### III/ Représentations de la langue et culture cible.

1. S'il vous plait cocher les éléments qui vous sont approprié ; vous pouvez avoir plus d'un choix

Apprendre le français est comme .....

a-apprendre un nouveau mode de pensée

b-entrer à un nouveau monde avec des rythmes et des couleurs nouvelles

c-assumer une nouvelle identité,une personnalité nouvelle

d-jouer un role

e- prendre un repos du monde ou je vis

f-monter sur un siège en fil barbelé

g-Être transférer dans un monde un peut désespérer ou les repaires ne sont pas toujours stable

h-me faire paraître plus instruit comme une personne intelligente, accomplie comme un natif de la langue française

i-Me faire sentir comme un homme instruit cultivé et citadin le tous à la fois, distingué

j-c'est comme devenir un des leurs participants à leurs conversations fascinantes

h-c'est comme avoir un secret, surtout quand vous pouvez parler de quelqu'un et les autres ne peuvent pas comprendre ce que vous dites.

2- Est –ce- que votre inscription dans ce cursus vous a permis d'avoir une position plus prestigieuse ?

a-au sein de votre famille ?

b-parmi vos camarade ?

d- au sein de votre communauté locale

3-Y-a-t-il des situations ou vous sentez que l'utilisation de la langue française ,ou des mots dans cette langue, vous permettra d'avoir certain avantages ?

a- Oui

b- Non

4-Est –ce- que l'utilisation du français vous permettra d'exprimer des sentiments que vous ne pouvez pas exprimer en Arabe ?

a- Oui

b- Non

5- En comparaison à la culture occidentale, les valeurs de la culture algérienne concernant la famille,le mariage,la tenue vestimentaire et les styles de vie sont...

a- stricte ?

b- Tros stricte ?

c- plus rationnelle?

d- rétrograde ?

e- Les deux cultures ont des aspects positifs et d'autres négatifs ?

f- moins ouverte?

Autre:veuillez

spécifier .....

.....

.....

6-Croyez -vous que la culture occidentale est plus humaine, plus libre ,et plus ouverte que la culture algérienne

a- Oui

b- Non

7-Les femmes en occident sont plus heureuses par ce que ils ont plus d'opportunités et peuvent mener des vies plus accomplies et plus indépendantes .

a- Oui

b-non

#### IV/ Le Département de la Langue

1. Mes enseignants me traitent plus favorablement si j'adapte les normes et les valeurs de la culture française...

a- Oui  b- Non

2. Mes enseignants représentent des modèles types fiables de la culture française.

a- Oui  b-Non

3. En classe, je sens que je vis presque dans un contexte de la culture française.

a- Oui  b- Non

4. Lorsque vous écriviez des essais ou vous discutiez des sujets, est ce que vos enseignants acceptent les arguments basés sur la religion ?

a- Oui  b- Non

Si non, veuillez spécifier

pouquoi? .....

.....

5. Est –ce-que vos enseignants vous encouragent à imiter les natifs de la langue française dans leurs accent, gèstes ,et leurs manière de parler?

a- Oui

b- Non

### **V/ Langue étrangère, Médias sociaux, et Internet**

1-Est –ce- que vous considèrez vous même comme étant un utilisateur régulier de la langue française par internet

Oui

b- Non

2-Combien de temps passez -vous dans les médias sociaux ?

a- Un temps très long

b- Un temps très court

c- rarement

d- Jamais

3-Utilisez - vous le Français dans vos communications sur les medias sociaux ?

a- Oui

b-Non

4-Utilisiez-vous un pseudo nom dans vos communication sur les médias sociaux?

a- Oui

b- Non

5-Est -ce -que vous avez un correspondant regulier en ligne?

a- oui

b- Non

6-Est -ce- que vous discutez sur la langue française comme sujet dans vos communication en ligne ?

a- Oui

b- Non

Si oui, est -ce- que ces discussions vous ont permi d'apprendre des choses nouvelles sur la culture française ?.....

.....

7-Combien de fois regardiez - vous des films en langue française?

a- Rarement

c- par fois

d- souvent

e- toujours

8-Est -ce- que vous avez un acteur /chanteur français préféré?

a- oui

b- Non

Si oui, est -ce- que vous essayez d'imiter son style de vie ?

a- Oui

b- Non



## VI/ Attitudes envers la culture Locale et la culture cible

1-Dans mon groupe ,mes point de vues concernant la culture française sont considéré être...

- a- Modérés
- b- favorable
- c- Très favorable
- d- opposantes
- e- Indifferentes

2-Quand-t je discute des sujets reliés à la culture,j'ai une tendance à se focaliser sur les mauvais cotés de notre culture en comparaison à la culture française

- a- tout a fait d'accord
- b- D'accord
- c- Pas d'accord
- d- Pas du tout d'accord

3-Je me sens moins sure de moi même lorsque je parle le français avec un accent algérien

- a- tout a fait d'accord
- b- d'accord
- c- pas d'accord
- d- pas du tout d'accord

4-Le cursus de français m'as permis de lire beaucoup sur la culture arabe et algérienne en langue française...

- a- Oui
- b- Non

Si oui ,est -ce -que cela vous a permis de voir votre culture d'une fraiche et nouvelle angle ?

.....  
.....

### **Autre suggestions**

Je pense que le cursus de français en cours ne me permis pas de comparer d'une façon adéquate entre la culture algérienne et la culture française par ce qu'

-il ne contient pas d'éléments suffisant de la culture Algérienne

-Il ne contient pas suffisamment d'élément de la culture Française

a- Il ne contient pas suffisamment d'élément des deux cultures.

In any case, please give suggestions to render the course more effective as far the teaching of the Algerian and English cultures are concerned:

Dans tous les cas, veuillez donner des suggestions afin de rendre le cursus actuel plus efficace en matière d'enseignement de la culture française et Algérienne.

.....

.....

.....

.....

## Résumé

Au cours des dernières décennies, l'identité a gagné une énorme place dans le domaine de l'acquisition d'une langue étrangère et en référence à l'hypothèse de Block (2007) qui prétend que la reconstruction de l'identité des apprenants dans un contexte étrangère n'a pas lieu, la présente recherche visant à étudier relativement le processus de la reconstruction de l'identité chez les étudiants de la langue français et anglais. Cette étude a suivi une méthodologie transversale dans l'exploration de l'évolution des représentations de communautés imaginées de la langue française et anglaise chez ces étudiants et l'impact de ces représentations sur la motivation pour apprendre ces langues. A cette fin, les données sont recueillies au moyen d'une version en français et en anglais du même questionnaire destiné à une vingtaine d'étudiants de licence de chaque première et troisième année à Mohammed Seddik Ben Yahia Université de Jijel. L'analyse des données obtenues a infirmé l'hypothèse déclaré. Sur la base des résultats obtenus, les implications pédagogiques et des recommandations pour plus recherches sont proposées.

## ملخص

نظرا للإهتمام الكبير الذي حظيت به مسألة الهوية و علاقتها باكتساب لغة ثانية و موافقة مع نظرية بلوك (2007) التي تنص على أن إعادة بناء الهوية لا تمس متعلم لغة اجنبية حينما يكون التعلم خارج محيطها الأصلي . يهدف البحث الحالي الى التحقق عن طريق المقارنة من إحتمالية وجود أو عدم وجود إعادة بناء الهوية لدى الطلاب المتخصصين في كلتا اللغتين الانجليزية و الفرنسية. جاءت هذه الدراسة بإتباع منهجية بحث عبر الأطوار لإستكشاف تمثلات الطلاب للمجتمعات المتخيلة لكلتا اللغتين الإنجليزية و الفرنسية و أثرها على تحفيز الطلاب لتعلم هذه اللغات. تحقيقا لهذه الغاية قد تم جمع البيانات عن طريق نسخة إنجليزية و فرنسية لنفس الإستبيان الذي وجه لعشرون طالب سنة اولى و ثالثة ليسانس بجامعة محمد الصديق بن يحي بجيجل. انطلاقا من النتائج المتحصل عليها تم تنفيذ النظرية السابقة. توصيات و تطبيقات تربوية تم اقتراحها لإجراء المزيد من البحوث.