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**The Influence of the Cultural Component of the English Curriculum on the  
Students' Perceptions of the Self and Other**

The Case of the first four years of English learners at the University of Mohammed  
Seddik Ben yahia, jijel

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English Language Sciences

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Running Head: THE EFFECT OF CULTURE ON THE LEARNERS' PERCEPTIONS OF  
SELF AND OTHER

The influence of the Cultural Components of the English Curriculum on the Students'  
Perceptions of Self and Other

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## Dedication

In the Name of God, the Most Merciful, the Most Compassionate

This work is dedicated to:

my dear father ‘Noureddine’ “May God have mercy on you”,

to the one who witnessed my first steps, you have been neither an anchor to hold me back nor a sail to take me there, but a guiding light whose love showed me the way... I wish you were with me now,

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my dear brothers and sisters

Lyes, Imad, Alla-éddine, Mima, and Amira

my sweet nephews and nieces

Ritedj, Sajid-lilah, Narimen, Ayhem, and Mohamed Mouslim

‘God bless you’,

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Lastly, to my second family “Bouzaoute” particularly to my fiancée ‘Mounir’ for your belief in me, your constant encouragement and back up...thank you for being a shoulder to lean on.

‘May God join us in el-hallel.’

**Insaf**

## Dedication

Every challenging work needs self efforts as well as guidance and support of others especially those who are dear to your heart.

I'm honored to dedicate this humble dissertation

To:

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my beloved mother "Hamama" for that you taught me to trust the almighty "Allah", believe in hard work and most importantly in myself, for all your everlasting affection, love, encouragement and prayers of day and night,

my sunshine grandmother "beautiful /Djamila" may Allah prolong your life,

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### **Abstract**

The way people define themselves is believed to be extremely sensitive to the cultural norms and values in which they are brought up. The present study is a primary endeavor to investigate the influence of learning the English culture on the students' perceptions of the self and other. It is based on the assumption that learners' perceptions are not changeable as too much first language baggage is handled for change to occur on their identities. In that sense it is necessary to proclaim that this issue had never been investigated before at the university of Mohammed Seddik Ben-Yahia. To this end, aiming at casting light upon students' identities change, the data are collected by one research instrument, namely a questionnaire devoted for a cross-sectional study including first, second, third year license and first year master as well. Out of a population of "895" students, the questionnaire was handed to 80 license and master students of English i.e. 20 for each of the four aforementioned years at Mohammed Saddik Ben-Yahia University/jijel. The analysis of the research findings deep-rooted the afore-stated assumption of the current study. Based on the results attained, pedagogical implications and recommendations for further research are suggested.

## List of Abbreviations

BAC: Baccalaureate

BEM: Basic Education Certificate

Big “C”: Big Culture

C.N.R.S.E : Commission Nationale de Réforme du Système Educatif

CA: Conversation Analysis

CBA: Competency-Based Approach

Ch/C theory: Chaos/ complexity Theory

EACEA: The Education, Audiovisual and Culture Executive Agency

ECTS: European Credit Transfer and Accumulation System

EFL: English as a Foreign Language

EM: Ethnomethodology

ESL: English as a Second Language

ESL: English as a Second Language

GPS: Global Positioning System

i.e.: That is to Say

L1: First Language

L2: Second Language

LMD: License Master Doctorate

LS: Language Socialization

MKO: More Knowledgeable Other

NNS: Non-native Speaker

NS: Native Speaker

NTC: National Transitional Council

PHD: Doctorate



Q: Question

SCT: The Socio-cultural Theory

SLA: Second Language Acquisition

SLL: Second Language Learning

MSA: Modern standard Arabic

Small “c”: Small Culture

SSRC: The Social Science Research Council

TEFL: Teaching English as a Foreign Language

U.S: United States

UK: United Kingdom

ZPD: The Zone of Proximal Development

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## General Introduction

### 1. Statement of the problem

As students of English we have noticed that we are different from other students in other majors, but much alike to those in our field of studying besides, a noticeable shift in the way we perceive both external and internal worlds. The aforementioned observations raised the inquiry of whether or not there exists an association between learning a foreign language, its cultural components, and the evolution of the language learners' identities?

This research is not an iterated one; rather it is a groundbreaking and an attention-grabbing one to be carried out, since it is oriented to investigating how majoring in English for foreign language learners and the cultural components of the later affect their perceptions of the self and other. Accordingly, over the past fifteen years there has been an explosion of interest in the field of identity and language learning; it follows then that the relationship between learning a foreign language and identity construction has recently drawn the attention of many scholars in the field of second language acquisition. One can assume that the literature on identity is gigantic and still increasing taking into account that the concept of identity has changed over time from being seen as a stable and a fixed entity within the individuals to being dynamic and constructed. A review of the different scholars in the field of second language acquisition (SLA) reveals Bonny Norton as the trailblazer who first demonstrated how learners construct and negotiate multiple identities via language. Since Norton's notion about identity in the nineties, identity in language learning has become pivotal in language learning research. Fore-grounded by scholars as Block, in his monograph *Second language identities* (2007), in which he insightfully evoked the research interest in second language identities from 1960's to the present time, in addition to Aneta Pavlenko, Kelleen Toohey, Margaret Early, Peter De Costa and

Christina Higgins, etc. Coming back to recent works in the field of SLA, lays the work of an Algerian doctoral student Suryana Soufiane. His thesis entitled: culture issues, ideology and otherness in EFL textbooks: a social semiotic multimodal approach. Yassine highlighted the intriguing relationship between culture, ideology and identity. He referred to the learning of a foreign language as a process of identity formation and concurrently, as becoming a member of the community of practice at both contexts formal and informal, he added that learning a foreign language can be seen as becoming a member of a new culture; it is then a process of constructing multilingual identities. From what has been previously stated, it is apparently clear that the issue of identity and language learning has enormously been dealt with from various perspectives.

## **2. Aim of the Study**

The scope of this research paper is devoted for investigating the relationship between learning English as a foreign language and the change in the students' perceptions of self and other.

## **3. Research Question**

In the light of the problem under investigation, the following question is addressed:

- Does the cultural component of the English curriculum have an impact on the students' perceptions of self and other?

## **4. Research assumption**

Based on the above stated problem, the core assumption of the research is that of Block (2007):

The native culture occupies a large place in the learner's identities and shapes them from their early childhood, thus a radical change in their identities is not likely to occur

when learning a foreign language along with its culture, moreover the influence of the latter is tiny if not nihilistic.

### **5. Research means and procedures**

To validate the above stated assumption, a cross-sectional study was adopted. The study will take place at the university Mohamed Sedik Ben Yahia/Jijel with first, second, third year license and first year master students of English during the academic year 2015/2016. As a means for gathering the needed data, a questionnaire will be administered for the purpose of investigating the evolution of learners' perceptions of self and other to an aimlessly chosen sample of 80 students, as it is difficult to work on the whole population from the different aforementioned levels .

### **6. Structure of the dissertation**

The present dissertation consists of three main chapters:

- ❖ **Chapter one:** represents a detailed thorough overview about the historical background of the Algerian educational system.
- ❖ **Chapter two:** is about the identity Approach and Learners' Cross-cultural Awareness.
- ❖ **Chapter three:** represents the practical part of the current research whereby the collected data will be analyzed and discussed for the purpose of answering the above stated research question.

## Chapter One

### The Historical Background of the Algerian Educational System

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## Chapter One

### The Historical Background of the Algerian Educational System

#### Introduction

Algeria is a multilingual country, the official languages of the latter are Modern standard Arabic, and Berber while its foreign languages are French, English, Italian and Spanish. Besides its official languages, Algeria has diverse dialects: the Algerian spoken Arabic, that is, the language spoken at home and in the street which has been intensively influenced by Berber, Turkish, and French. Berber dialects which are grouped under the same label namely, Kabyle, Tachawit, Tumzabt, Thenoua, Tamahaq, Tagargrent, Taznatit, and Tamazight. Notwithstanding, Kabyle is the most spoken Berber Language in the country (Kjeilen, n.d). In a nutshell, one can assume that the linguistic situation in Algeria is characterized by the domination of diversified positions and discourses. This Chapter is devoted to shed light on the teaching of foreign languages in Algeria, namely English, it first seeks to highlight the historical background of the Algerian educational system in order to consider the changes that occurred in the past years. Then it will provide a bird's eye view on the educational system structure in Algeria. Next, it will tackle the political history of foreign language education and put in plain words the progress of foreign language teaching during specific periods. The chapter will, then, end up with underscoring the status of English in the world in general and that of Algeria in details.

#### 1.1.1. Land and People

The People's Democratic Republic of Algeria is situated in Northern Africa; it is bordered by the Mediterranean Sea in the north, Tunisia in the northeast, Libya in the east, Morocco in the west, Western Sahara, Mauritania, and Mali in the southwest, and by Niger in the southeast. Algeria is now the largest African country, sits on an area of approximately 2.4 million km<sup>2</sup>; however, it is the small coastal region that is intensively

populated, because its southern part is covered by the Sahara, the largest subtropical hot desert (Adames, 2012).

The Algerian population is nearly about 38 million people. About 90% of Algerians live in the northern, coastal area. The Official language is modern standard Arabic, while French is the language of the elite, Tamazight is the language of the indigenous Berber which has been constitutionally recognized as a national language. Most Algerians are Berber in origin but most of them were arabised. About 99% of Algerians are Sunni Muslim So, it is obvious that Islam is a master contributing factor in the everyday life of the Algerians, in other words Islam is an integral part of the Algerian nationalism and cultural identity (Adames, 2012).

### **1.1.2. The Structure of the Educational System in Algeria**

The structure of the Algerian educational system in Algeria is divided into two: the school system and the administration system.

#### **1.1.2.1. The School System**

Before addressing the structure of the Algerian school system, it is worth knowing that education in Algeria is gratis, there are no tuition fees. The structure of the school system is based on 5+4+3 model, that is to say it is as follows: Primary, middle and secondary stage education. By law the first two stages are mandatory, whilst the secondary stage is optional. An important point to be highlighted is that, education in Algeria is exam-based. In order to pursue one's studies or move from one stage to another success in the exams should be achieved first.



### **1.1.2.1.1. Primary Education**

Commonly children of five years attend the nursery or the pre-school for one year before they are registered in primary school. At the age of six all children are compelled to attend primary school for five years, the language of instruction is Arabic, hence there is a focus on the latter and also on mathematics subject. Reaching the third grade, pupils start studying French as a foreign language. In the fifth year pupils go through a national examination labeled "Primary School Examination" in order to move to middle school.

### **1.1.2.1.2. Middle Education**

Pupils generally enter middle school at the age of 10-11. The studies at this stage last four years. All students take classes in the following subjects: Islamic studies, Arabic, History and Geography, Civics, Physical Sciences, Mathematics, Natural Sciences, Art or Music, Physical Education, and two foreign languages French and English. In the last year of the middle school students undergo a national examination called "the Basic Education Certificate" or for short (BEM).

### **1.1.2.1.3. Secondary Education**

BEM successful students have the right to choose which stream to follow literature, science, or technological stream, in order to join the secondary school. The students of each stream study one year foundation of courses in the following subjects: physical sciences, Islamic studies, two foreign languages (French and English), history and geography, mathematics, physical education, Arabic, art or music, information, and natural sciences. Afterwards, they branch in the consecutive year. In the second year certain subjects will be added, others will be deleted, meanwhile others will receive a great emphasis depending on the stream chosen. This stage of education lasts three years and ends with the baccalaureate examination (BAC), in which students are required to pass. Once they are awarded the BAC they will be able to pursue higher education and to major

in a given subject based on their baccalaureate rate, those students who obtain good rates are likely to be referred to their desired subject; while those with low rates are not in a posture which enables them to make a choice, rather they are obliged to study subjects depending on vacant university places.

#### **1.1.2.1.4. Other Alternative Educational Routes**

There are other educational alternatives for students who failed in their middle school or secondary school examination to be joined, which are the vocational training and distance learning. The former means that students who register in, are supposed to get a vocational qualification, the latter is quite similar to the secondary school system sharing the same streams and subjects as well as ending up with the same final exam namely the BAC exam (Bellalem, 2008).

#### **1.1.2.2. The Administration System**

An adequate education and training is the chief concern of The Ministry of Education, accordingly it works in incorporation with other ministries which are: the ministry of employment and training and the ministry of higher education and research. The ministry of education singularly micromanages the school system in Algeria, whereas the other two ministries receive students after their schooling has finished (Bellalem, 2008).

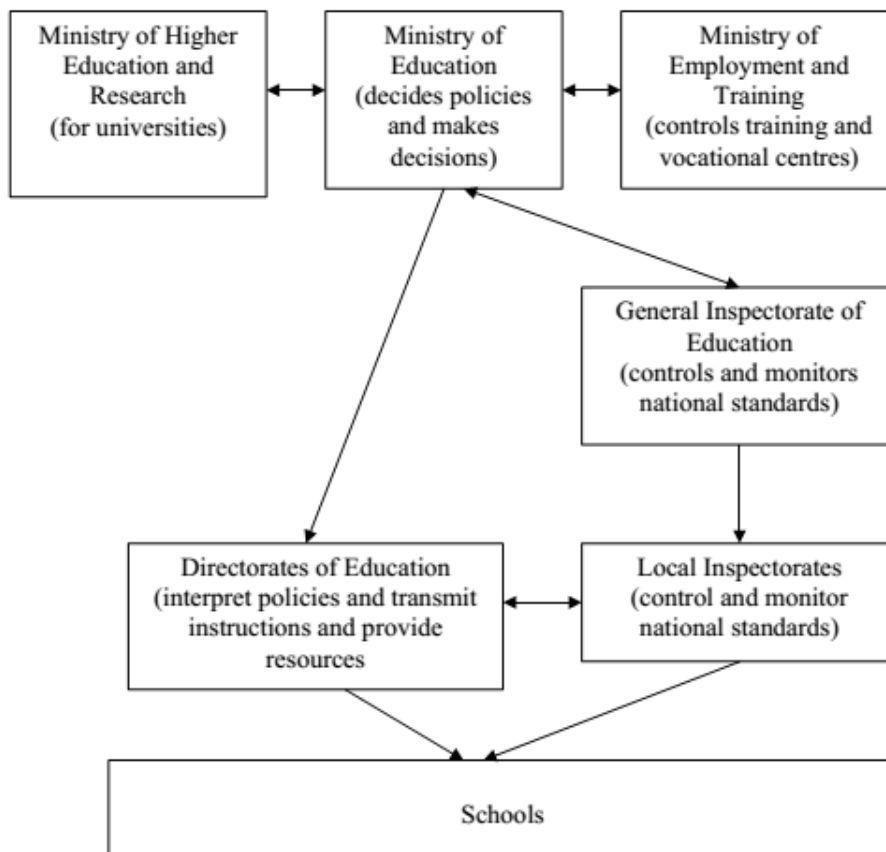
Concerning the structure of the administration section in the ministry of education is hierarchical. The administrator at diverse levels of the hierarchy use top-down procedure to deal with miscellaneous issues. The ministry of education is the only authority and policy maker, the higher authority in the ministry is headed by the Minister of Education. Therefore there is a department called "General Inspectorate of Education" which is appointed by the ministry and headed by the general inspector of education, this

department has branches all around the country and is generally consulted with by the ministry in the process of policy making. The role of inspectors is to supervise the learning and teaching norms as well as to ensure that the policies and procedures at the level of schools are adequately implemented. All decisions and policies are then transferred to local Directorates of Education, the task of the latter is based on interpreting the policies and simplifying their implementation, thus, assigning the requisite human and material resources. In regards to schools, the institution is presided by the Head teacher, whose assignment is to work in cooperation with the director of studies supervisors and the secretaries for the purpose of establishing the administrative staff. (Bellalem, 2008)

Figure1

*The Educational Administration System in Algeria (Bellalem, 2008, p.217).*

**The Educational Administration System in Algeria**



### **1.1.3. The Political History of Foreign Language Teaching in Algeria**

The precedent socio-political and historical events had, in fact, affected the position and the progression of foreign language teaching in Algeria. The partition of the political history of the Algerian country can be split as follows: the pre-colonial period (before 1830), the colonial period (1830 - 1962), the post-independence period (1962-1979), the economic-liberal period (1980 – 1991), the political-crisis period (1992 – 1999), and the national reconciliation period (2000 –present) (Bellalem, 2008).

#### **1.1.3.1. The Pre-Colonial Period (Before 1830)**

Historians who wrote about education in Algeria before the occupation mentioned that the education which was dominant in the country was the Arabic and Islamic education, which was based mainly on religious, linguistic and literary studies, and few scientific studies. Its institutes were Koranic madrassas, mosques and angles (zawaya) (Kouira, 2012).

The schooling system in Algeria prior to the French colonization was exceedingly organized. There existed three levels of education, a primary level (kuttab), a secondary level (madrassas), and a higher level. Teaching in The aforementioned levels was based on the precept of memorization (rote learning). Reaching the age of five, both genders males and females were allowed to join the primary education. At this level the ultimate goal of instruction was guiding students to be competent in reading and writing, thus the previous skills were extensively fostered. Once learners moved to the secondary level, memorization is no longer the chief means of learning; however, a critical thinking was required to be developed via criticizing and commenting on texts. The programs included: the Koran and the Hadith, Arabic language, rhetoric, philosophy, history, geography,

mathematics and astronomy. At the end of this level learners will get a testimony labeled: "IJAZA" that granted them the position of certificated teachers (Kouira, 2012).

### 1.1.3.2. The Colonial Period (1830-1962)

During the existence of the French conquest in Algeria, France has worked to fight and eliminate the Arabic Islamic culture. It destroyed the thriving cultural centers that existed in Algeria, eventually eradicating the Algerian identity as well as assimilating Algerians into the French culture. The conquer policy was achieving what they called "mission civilisatrice" through imposing the French language as the national and official language in Algeria, in the meantime dislocating Berber and marginalizing Arabic by closing most of the schools where it was taught and introducing it as a second language in others. Those who betrayed Algeria and were loyal to France, French schools were always opened for them yet other Algerians were deprived from the right to education. Since the Algerian refusal to the French assimilations Policies, in 1931 a group of Arabic-educated Algerian teachers created underhand schools to teach Arabic literacy as well as Islamic sciences, in addition to that, the schools aimed also at raising awareness about Nationalism and anti-colonialism (Bellalem, 2008).

It is worth mentioning that, the most captivating movement in association to the Algerian educational system during the French occupation was that of "Abdelhamid Ben Badiss", the previously mentioned movement was carrying the well-known motto "L'islam est notre religion, l'Algérie est notre partie, la langue arabe est notre langue" (Islam is our religion, Algeria is our mother country, Arabic is our language) this movement had an ongoing increase in the number of students attending schools reaching 50,000 in 1940. All this was done for the purpose of preserving the native culture (the language, customs, tradition and the religion). It was a kind of protest against the colonizer's attempt to alter the Algerian identity (Kouira, 2012).

This contributed significantly to the outbreak of the 1<sup>st</sup> November revolution in 1954. After the outbreak of the revolution, France considerably increased its effort to offer opportunities of gratis education for the Algerians and established some social educational centers “Centres Sociaux Educatifs”, not for enhancing the educational level of the Algerian people but for the purpose of keeping them away from the revolution. After the Algerian revolution in 1954 the French authorities led one of their greatest reforms “Constantine plan” in 1958. In this plan educational reforms got the lion's share, which was devised for the purpose of approaching schooling for all Algerian children. Regarding higher education, a successive advance of universities emerged as the University of Algiers which flourished in (1859), the National School of Engineers of Algiers in (1881) and the National School of Higher Commerce and the institute of Political studies (Kouira, 2012).

To recapitulate the colonial period, the Arabic Islamic Algerian identity was intensively suppressed aiming at eradicating it in a flatly way, the Arabic language was trivialized while the French language was of a great importance as a national and official language (Bellalem, 2008).

#### **1.1.3.3. The Post-Independence Period (1962-1979)**

After a long period of French colonization, Algeria gained its independence on 5<sup>th</sup> July 1962; it inherited an educational system which was aimed at eradicating the national identity and blurring the history of the Algerian people. Hence it was necessary that the inherited system should be changed in form and content and be compensated with a new system that reflects the peculiarities of the Algerian Islamic Arabic identity thus the reform in the educational system was based on the following processes: Democratization, Arabisation and Algerianization.

### **1.1.3.3.1. Democratization**

Democratization in education refers to the right for free education for all in Algeria as the official name suggests “the democratic and popular republic of Algeria”. Because of the population’s noticeable augmentation after independence, the Algerian government was compelled to open new teaching spaces, as well as to train new teachers. An eye catching outcome of democratizing teaching was the overpowering extension of registration, for particular interest during the first years of independence. Notwithstanding, the lack at the level of personnel and materials was really a great problem that hindered the process of democratization due to the French teachers’ departure after the independence. Thereby in order to tackle that issue the president of that time, Ben Bella, in 1964 appointed 18,000 Arabic and French tutors amongst them 3200 Syrians and Egyptians in order to defeat this privation. In addition to that overfull classes was a second barrier facing education at that time, particularly with the swell of pupils that had been duplicated within four years from 777,336 in 1962/1963 to 1,332,203 in 1965/1966 (Benrabeh, 2005, as cited in Kouira, 2012). Triumph over the problem of the pupils increase and the lack of trained teachers and materials, pupils were divided into groups those who come in the morning and to others who come in the afternoon in order to teach two groups on the same day and in the same classroom. The policy of democratization was actually satisfactory as the number of enrollment got increased in all levels of education (Benrabeh, 2005, as cited in Kouira, 2012).

### **1.1.3.3.2. Algerianisationion**

Algerianization is one of the key issues that confronted Algeria since the early days of independence, because the latter would be worthless if Algeria doesn’t run and manage its own affairs on its own. It was actually amongst the Algerian government main concerns.

This process was actualized via substituting foreign personnel with native ones; the government did phenomenal efforts to boost and radically renew the educational system (Kouira, 2012), educational means, Education and supervision personnel, as it included the school legislation to give it a genuine Algerian quality. It has thus become that all Algerians children studied/study their national language as well as the history and geography of Algeria in addition to Islamic education and Koran.

What was fairly claimed in president Houari Boumedién's speech, October 10, 1969 cited in Kouira (2012):

The goal of the Algerian school today is to create a new man imbued with the higher interests of his country, convinced of the need for a socialist policy of development in every field. Our country is in need of 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 (p. 38).

However the process of algerianization was a tough row to hoe because of the diverse deficiencies confronting it, including the immense lack of teaching personnel which made Algeria in neediness and always restricted to Arabs by recruiting Egyptians, Syrians teachers as well as French ones (Kouira,2012).

#### **1.1.3.3.3. Arabisation**

Before ever evoking the issue of Arabisation of the Algerian educational system, it is quite necessary to define first this process. According to Benrabe (2005)



the Arabic term “ ta’rib “is sometimes translated interchangeably to as “Arabicisation“ or “Arabisation “...the first sense applies mostly in the ArabMiddle East in two countries of North Africa (Libya 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 colonies, ta’rib means the replacement of French by Arabic in all walks of 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).

To illustrate this, upon decolonization, nationalist leaders in two North African countries, Algeria and Sudan, promoted a policy called Arabisation (ta’rib), which sought to impose modern standard Arabic (MSA) at the expense of English (in Sudan), French (in Algeria), and other local languages (in both places) (Benrabe, 2007).

During the 130 years of French colonization, the Algerian identity and culture have been dramatically influenced by the French colonization and the French language became deeply rooted in the Algerian society to the extent that it became a part of everyday spoken dialect, hence arabisation was vital for the de-colonization process (Rezig, 2011). Arabisation is the process by which the Algerian government introduced various decrees,

laws, and ordinances to reinforce Algeria's Arab identity by forcefully imposing the prestigious Classical Arabic, which became MSA (Belmihoub, 2012).

According to Benrabeh (2007) The process of Arabising the Algerian educational system was initiated by the first president of Algeria Ahmed Ben Bella in 1962. It was aiming at suppressing French from all the fields of the Algerians life as well as the omission of other local languages such as colloquial Arabic and Tamazight, meanwhile spreading the use of Arabic. Three major reasons prompted arabisation policy: First, Arabic is a cultural portion of freedom since the French language was imposed on the Algerians during the colonization period. Secondly, Arabic is the language of Islam: Islam was a safe haven when Algeria was in danger of losing its own identity during the colonization. Finally, Arabic is the language of the Arabic nation, consequently by the process of Arabisation Algeria wanted to underscore its belonging to the Arabic nation (Grandguillaume, 2004).

Benrabeh (2002) stated that:

Starting from 1962 the Algerian government that inherited the remnants of an education system focused on European content and conducted in a foreign language by foreign teachers, sought to gradually increase Arabic sessions in all levels and all subjects were taught in Arabic and there was a decrease in the amount of time for teaching French. This policy, of course favored the national integrity and unity and religion (as cited in Rezig, 2011, p 4).

According to Benrabah (2007), Arabisation is more of a political than a linguistic policy. It was introduced to legitimize an undemocratic regime. Because most Algerians

are Muslims, and because Classical Arabic is closely linked to Islam, the regime chose to promote it to legitimize its autocracy. Furthermore, elites used Arabisation for their social advancement, at the expense of lower social classes. For instance, while the children of ordinary people were obliged to attend Arabized public schools, the children of Algeria's political elite go to bilingual (MSA-French) schools (Benrabah, 2002, as cited Belmihoub, 2012).

During the period between 1963-1964 teaching MSA was mandatory at all educational levels and the allotted time for French teaching has been diminished. However, many impediments stood up to this pretentious program; the government faced an enormous rise in the number of students especially in the first cycle, in addition to teaching personnel and their competency which was a great problem. In order to remedy these problems Algeria in 1964 required 1,000 Egyptian tutors, henceforth the first grade of primary school was totally arabized, later, it turned out that most of these teachers were not qualified, their accent was incomprehensible for the Algerians especially for Tamazight speakers and they intended to import the islamist ideology into the Algerian society (Benrabeh, 2007).

Later, the minister of education Taleb Ibrahimi, who was appointed by the president Houari Boumeddiene, carried on implementing the process of arabisation, this latter is best exemplified in his declaration: "This [arabisation] will not work, but we have to do it..." By 1967 and by virtue of the recruitment of 1000 Syrian teacher, the second grade of primary education was completely arabized (Benrabeh, 2007).

The president *Houari Boumeddiene* in 1968 (as cited in Kouira, 2012) proclaimed "sans la recuperation de cet element essentiel et important qui est la langue national, nos efforts resterent vains, notre personalité incomplete notre entité un corp sans ame" (p. 37) (Without recovering that essential and important element which is the national language,

our efforts would be vain, our personality incomplete, and our entity a body without a soul); however, There seems to be a large consensus that Arabization utterly failed in Algeria.

The two following appendices summarize the status of arabization in primary and intermediate education: (1973-1974)

Table 1

*Status of Arabization in Primary Education (1973-1974) (Grandguillaume, 2004).*

Grade	Status of Arabization
1 <sup>st</sup>	Totally Arabized.
2 <sup>nd</sup>	Totally Arabized.
3 <sup>rd</sup>	Totally Arabized; French as a foreign language.
4 <sup>th</sup>	Totally Arabized; French as foreign language.
5 <sup>th</sup>	1/3 of the classes totally Arabized; French as foreign language. 2/3 of the classes bilingual.
6 <sup>th</sup>	1/3 of the classes totally Arabized; French as foreign language. 2/3 of the classes bilingual.

Table 1

*Status of Arabization in Intermediate Education (1973-1974) (Grandguillaume, 2004).*

Grade	Status of Arabization
1 <sup>st</sup>	In each of the first three grades, 1/3 of the classes were totally Arabized, whilst the remaining 2/3 were bilingual.
2 <sup>nd</sup>	
3 <sup>rd</sup>	Scientific subjects were taught in French.
4 <sup>th</sup>	All subjects were taught in Arabic, except mathematics, natural sciences and geography.

In a nutshell, by these choices democratization, Algerianization, Arabization, the Algerian government aimed at re-establishing Arabo-Islamic values and giving the educational system an authentic Algerian character (Kouira, 2012). Notwithstanding, the fact that MSA could not fulfill science and technology requirements made Algeria sustain the use of French, hence this period was marked by bilingualism in the educational system, that is to say MSA was the chief means of teaching social sciences, while French was employed in teaching sciences and technology. Moreover this period was characterized by two major events in terms of English language teaching: the first was the establishment of a General Inspectorate of English in 1969, and the second, the Algerianization of the English teaching textbooks and methods. At the end one can assume that Arabization policy was incompatible, lopsided, and an unfinished one, the latter resulted in a low level of proficiency of many learners in both MSA and in French (Bellalem, 2008).

#### **1.1.3.4. The Economic-Liberal Period (1980 – 1991)**

This period is marked by a change in the government's political and economical policy. It adopted liberalism in politics, in regards to the economical policy this latter knew an exposure towards the west. Its main concern was the expansion of the Algerian economic market all over the world in general, and to UK and USA in particular (Bellalem, 2008). The arabization policy of the educational sector was still underway; following this process Algeria witnessed a shift from bilingualism to monolingualism. Up to 1980 bilingual sections juxtaposed Arabized sections and this created a conflict in the educational system between the Algerian French teacher speakers and the Arabic teacher speakers ones; In other words, between the new system and the old one. By the end of 1980 the system became monolingual (Grandguillaume, 2004). Hence Arabic became the chief means of instruction in all subjects of the curriculum and French was thought from the fourth year of primary school as a foreign language while English was taught starting from the second year of the middle school (Bellalem, 2008).

The processes of political, economic and educational reforms were the major events that characterized this period. Regarding the political aspect, Algeria embraced a new constitution of political pluralism. Concerning economic reforms, an economic policy adopted by the government towards supporting private businesses and investments, in addition to encouraging tourism in Algeria and providing a probable workforce that speaks foreign languages. For the purpose of achieving the aforesaid objectives, foreign language teachers and inspectors were increasingly trained, more than that, more foreign languages departments were opened at universities throughout the national territory. Touching Educational reforms, the government in January 1989 appointed the National Commission for the Reform of the Education and Training System for the sake of getting all students and parents as well as educators embroiled in process. Consequently, reports

were submitted to the national commission on the ways the educational system can be improved after being written and discussed by working groups at the level of each educational institution. It follows that, In May 1989 a report was turned in to the government. An important thing to be spotlighted in this report concerning foreign language teaching is that the greater part of educators and parents wanted English to be taught in primary school instead of French. Out of the blue, in 1992 a civil war was broke out in the country, hence the educational reforms were immobilized until further notice (Bellalem, 2008)

#### **1.1.3.5. The Political-Crisis Period (1992-1999)**

This era was known for the interior unsteadiness of the country, because of the political and ideological discrepancies. The latter provoked a furious armed altercation between Islamic armed groups and the Algerian government which was in fact named by the foreign press "civil war". According to Doyle and Sambanis (2000), some researchers described this war which began in 1992 as an "ethnic/religious/identity conflict" (As cited in Schulhofer, 2007). In this incident more than 100,000 Algerians had been murdered from both sides. After this, many compromises had been tried; however, with no worthy success to be mentioned (Bellalem, 2008).

Regarding education, some significant events came about in this period. The suspended law on the generalized use of the Arabic language was re-lunched in 15 December 1996 by the National Transitional Council (NTC). This law states that, as from 5 July 1998 all public administrations, institutions, companies and associations, whatever their nature is, are required to use only Arabic in their entire activities such as communication and administrative, financial, technical and artistic management and that the use of any foreign language in deliberations and discussions of official meetings is forbidden (Grandguillaume, 1997/2016). This decision; however, was not really that acceptable it

was actually applied at the expense of other languages, namely Berber whose language advocates were unsatisfied with the policy of Arabisation seeing it as inequitable and non-democratic one (Bellalem, 2008). Another important event was that English was introduced as a first foreign language in primary school and was put on the same level as French. By September 1993 pupils who reached the fourth grade were given the choice to choose either English or French as the first compulsory foreign language; however, the number of pupils who favored English rather than French was trivial (Benrabah, 2007).

#### **1.1.3.6. The National Reconciliation Period (2000-Present)**

There was an air of optimism in Algeria during this period. Algeria started to regain gradually its economic and political stability and get away from the deadly crisis which was called “red decade” through some political resolutions and charters, namely civil harmony and national reconciliation (Tlemçani, 2008), the aforementioned process worked on convincing the Islamic armed groups to succumb their weapons in lieu of a general amnesty. Subsequently, for the sake of setting up democracy, the government re-encouraged political pluralism. With regards to economics, foreign investments in Algeria significantly increased comprising private schools and training institutes (Bellalem, 2008).

The leading event in this period was the reform of the educational system in 2003 which included altering educational structures, updating teaching methods and amending school programmes on the grounds of ensuring a good quality of education. The process started when a national commission was designated *C.N.R.S.E* (Commission Nationale de Réforme du Système Educatif) in 2000 by the government for the sake of appraising the present-day state of the educational system and providing suggestions on the requisite changes and reforms that goes along with the new political and economical developments in the country. The report submitted by *C.N.R.S.E* in 2001 included the following



recommendations: it would be better to extend the length of middle school years, which is 3 years, to four years on one hand and shorten the six primary school years to 5 years on the other hand (Bellalem, 2008). Hence the school system became based on 5+4+3 model. Concerning foreign language teaching French was reintroduced again in 2004 as the first compulsory foreign language in the 2<sup>nd</sup> year of primary school with 3 hours per week while English was introduced as the second mandatory foreign language in the 1<sup>st</sup> year of middle school (Ben Rabah, 2007). In addition to some subjects, as mathematics and sciences are partially taught in French. To be in line with these reforms, “new syllabuses for English and French teaching were introduced, new textbooks and teaching materials were designed, and teacher development programs were initiated to enable teachers to adapt to the new curriculum” (Bellalem,2008).

In the academic year of 2003/2005, a reform was introduced on the level of higher education system, namely LMD reform. In the latter the length of the studies has been changed, license degree was decreased to 3 years of study, master's degree granted after 2 years of study, while doctorate or PHD degree is granted after 3 years (Rezig, 2011).

#### **1.1.4. Higher Education**

The higher education system is subordinate to the authority of the ministry of higher education and scientific research headed by a government minister, who is in charge of the preparation and implementation of the government policies (The education, audiovisual and culture executive agency, 2012).

Access to university was regulated by virtue of restriction. The first restriction emerged in 1978/79 under the ministry of Rahel, labeled Rahel measures, since then the enrollment in university became bounded by the marks obtained in the fundamental subjects, marks corresponding to the chosen course of study. Succeeding, in 1983/84 was systematized by

competitive examinations, or entry test, as the case was in English. Later, in 1989, the access became conditioned by the marks obtained at the baccalaureate exam in consonance with the allocated portion for each course (Lakehal-Ayat-Benmati, 2008).

Since its creation, the day after independence, the Algerian University went through a long course of transformation. Its adaptation to the needs of Algerian society has been marked by different reforms including that of 1971, which profoundly restructured the landscape of higher education in Algeria to address the particular challenges of: the provision of technological and scientific elite can meet the concerns of the country's development, and most importantly the Algerianization and Arabization of higher education (La reform LMD en Algerie, n.d/ 2016). Since the independence, the Algerianization of the educational system, for particular interest, higher education was, indeed, a supreme concern of the Algerian government. By the decision of the 1989, the assistants and lecturers were totally algerianized in 1987, medical sciences in 1988 and social sciences in 1989 (Lakehal-Ayat-Benmati, 2008). In the late sixties, the Algerian University has witnessed a significant dynamic growth that led it to start the academic year 2006/2007 with

- 60 institutions of higher education in 27 universities;
- 950,000 students;
- About 35 000 students in doctoral programs and Magister;
- 27 500 teachers including 15% magisterial rank.

This significant and rapid growth has generated many constraints at the structural level, and that of the assurance of training quality as well as the adaptation to the socio-economic changes in the world. To address these problems, several committees have been established since the 1980. Thus conclusions were regularly established to highlight the

shortcomings affecting various aspects of the system (La reform LMD en Algerie, n.d/ 2016).

These observations have demonstrated the urgent need to equip the Algerian university with pedagogical, scientific, human, material and structural means which enabled it to meet the expectations of the society while aligning with the new global orientations and trends in the field of Higher Education. In this perspective a reform in higher education called " LMD " was initiated and Implemented for the year 2003/2004 (La reform LMD en Algerie, n.d/ 2016). This reform, while confirming its public nature, it must re-affirm the basic principles underlying the vision of the tasks assigned to the Algerian University, namely:

- Ensuring high quality training, by supporting the satisfaction of social needs, legitimate, in terms of access to higher education
- Achieving a true harmony with the socio-economic environment by developing all the possible interactions between the university and the world around.
- Consolidating its cultural mission by promoting universal values expressed in the university spirit, especially those of tolerance and respect for others.
- Being more open to global developments, especially those in science and technology.
- Encouraging and diversifying international cooperation according to the most appropriate forms.
- Laying the foundations for good governance based on participation and consultation (La reform LMD en Algerie, n.d/ 2016).

The LMD reform, articulated on three levels of training: Bachelor - Master - Doctorate came to meet those objectives (la reform LMD en Algerie, n.d/ 2016). This new structure is based mainly on: a) standard degree courses in all subjects other than medicine. B)

Professional specialization in some courses, indeed, is paid an intensive focus. c) semester-long modules are based on European credit transfer and accumulation system (ECTS). Ever after the three-cycle degree system has been introduced in 2004, a bachelor degree is awarded for the accumulation of 180 credits for three years of study (first phase), a master degree for an accumulation of 120 credits for two years of study (the second phase) lastly, doctorate for the alumni (third phase). This system is actually semester based courses, hence all students shift from the first semester to the second one for each academic year automatically. Semesters are assessed in terms of final examination in addition to continuous assessment; students who do not succeed may repeat certain examinations at the re-sit. Taking into consideration that each semester counts for 30 credits and it is accumulated transferable.

In regards to the curriculum content, this latter is determined by higher education institution based on pre-determined objectives, their specialization areas, their socio-economic environment needs, as well as their capacity (EACEA, 2012).

Table3

*A Comparison Between the Old and the New System (Lakehal-Ayat-Benmati, 2008, p.55).*

BMD System		Former System	
Name of the Degree	Number of Years	Name of the Degree	Number of Years
Doctorate	≥3	Doctorate	≥5
Master	2	Magister	≥2
Bachelor	3	Bachelor	4

## **1.2. The Status of the English Language**

### **1.2.1. The Status of the English Language in the World**

It is beyond question that The English language is the most extensively spread language in the whole world; it is spoken by a bulky number of people, for particular interest by 1,400 million speaker around the world, 400 million use it as their first language and 400 million use it as a second language while 600 million use it as a foreign language that is to say, it is used by one quarter of the world's population. This vast use of English gave it the privilege of becoming the world's lingua franca that is used routinely by mankind of different origins in which their mother tongue are said to be different in order to facilitate communication between them (Kouira, 2012).

The widespread use of English is due to the power of its speakers, namely political, technological, economic and cultural power. Concerning Political power, the British Empire growth through colonization made English a language "on which the sun never set". Respecting technological power, the industrial revolution of the 17<sup>th</sup> and 18<sup>th</sup> centuries and later on the developments in the field of press, broadcasting, advertising, motion pictures together with communication services contributed significantly to the outspreading of English (Crystal, 2004).

The economic power is another key factor in making English a world's language, the economic power growth of both Britain and chiefly America brought an unprecedented dimension to the use of English since the language of economics was supremely English. By the 20<sup>th</sup> century another kind of power came to light, cultural power, which is the "virtual empire" of signs the latter is manifesting in bar none aspect of life through fields of American impact (Crystal, 2004).

In addition to the previously mentioned factors that gave English a high position in the world, it is quite necessary to mention the contribution of the English implementation as a means of instruction since it is the language of science, as long as books, on line articles, conferences are written in English (Crystal, 2004).

### **1.2.2. The Status of the English Language in Algeria**

Before addressing the position of English in Algeria it is quite necessary to provide first a brief digest on the status of the linguistic rights in Algeria. It is worth mentioning that Algeria had, in fact, done an evolution concerning what is called “human linguistic rights”, notwithstanding a great work is still to be done to protect such rights. Amid these rights outlined in the UNESCO's declaration of linguistic rights the following: In articles 13 and 26, the declaration defends the right to be multilingual. To specify more in article 13, it is stated that “everyone has the right to be a polyglot” (Friedrich, 2007, as cited in Belmihoub, 2012, p. 17). And the latter points that, “all language communities are entitled to an education which will enable their members to acquire a full command of their own language... as well as the most extensive possible command of any other language they may wish to know” (Friedrich, 2007, as cited in Belmihoub, 2012, p. 18).

English prospered in Algeria before the 1980's, more precisely when Algeria was having a socio-economic opulence thanks to its oil and Gas tremendous revenues. According to Bouhadiba (2006) English learners at that time were; indeed; highly motivated to learn not only the English language for working purposes, but also to learn more about its culture, in addition to that, the actual face to face interaction between the Algerian tutors and the native speakers of English; namely those from: Pakistan, The UK, India, etc at that time had, in fact, risen motivation and cross-cultural awareness between English native speakers and the Algerians (as cited in Belmihoub, 2012).

English in Algeria has the status of a second foreign language. It is taught starting from the first year of the middle school and continues to be taught until the baccalaureate, i.e. it is taught for seven years. Thus, English is a compulsory subject-matter in the curriculum in all Algerian schools with differences concerning the coefficient and the teaching time load.

With the new educational reform syllabus, designers view that:

The study of English must imperatively be conceived with the objective of helping our society to get harmoniously integrated in modernity. This means a fully complete participation in a rising linguistic community of people who use English in all types of transaction. This participation must be based on sharing and exchanging ideas as well as experiences in the fields of science, culture and civilization. This will make it possible to know oneself and the other (Program of English as a Second Foreign Language, 2003, as cited in Senoussi, 2012, p. 26).

In this regard, in order to gear the needs of the Algerian community and to be involved in different domains such as civilization, science, culture, etc, it is essential to have a full command of English.

◆ **Middle school**

English is a compulsory subject and it is taught from the first year of middle school till the fourth one. The time devoted for English for first and second year is *two hours* per week and the coefficients are *one* for the first year and two for the second year. The time allocated for the third and the fourth year is three hours per week for each while the coefficients are *two* for each year.

◆ **Secondary school**

English is a compulsory subject matter in the secondary school curriculum and continues to be taught till the last year of secondary school regardless of the different streams. The time allocated for English differs from one stream to another highlighting the point that the greatest focus is for the foreign languages stream.

The time allocated for first year secondary school is *three hours* for scientific stream and *four hours* for the literature stream per week. Concerning the second year, *three hours* are allocated for the scientific stream as well as for the mathematics one, meanwhile *four hours* for literature and philosophy stream, and *five hours* for the foreign languages stream, per week. Regarding the weekly time allocations for the third year, *three hours* are devoted for the scientific and mathematics streams, *four hours* are devoted for foreign languages stream and for the literature and Philosophy stream as well.

By the end of the secondary school, students are anticipated to get hold of a functional knowledge of English which may qualify them to express themselves fluently, accurately and meaningfully in English, orally and in writing, inside or outside the classroom walls (Senoussi, 2012).

It is worth mentioning that, the teaching of English in Algeria stumbles upon difficult pedagogical realities, the most essential of which are the overcrowded classes, the teaching allocated time, the lack of teaching material, the teacher training quality, etc (Kouira, 2012).

### **1.6. Teaching English in Schools**

Various approaches have been adopted by educationalists and psychologists in regards to English language teaching in the Algerian schools. The decision on which the approach to be adopted is *government-prescribed* in Algeria, yet two approaches, the



communicative language teaching and the competency-based approach, have been implemented in Algeria since its commencement (Cheli, 2010).

The first one being the communicative approach which is built on the assumption that language is best learnt through communication. It tries to put the learners in the same position of native speaker as well as to get them in touch with the target culture and make them communicate. Lamentably this was not functional considering difficulties of time and space (Cheli, 2010).

The second approach adopted in Algeria was the competency-based approach (CBA), as a result of the educational reform CBA was introduced in 2002 (Cheli, 2010). Its objective is to make the students acquire a communicative competence hence preparing them to be competent in their real life tasks by focusing on the learner as the pivot of the learning process. In addition, this approach emphasizes the meaning rather than the form as well as the outcome of learning (Mami, 2013).

### **1.7. The Objectives of Teaching and Learning English in Algeria**

Setting the objectives of studying English as a foreign language in Algeria was difficult because of the fact that the country witnessed unrest in the choice on the language to be implemented in education (Mami, 2013). When asking students of higher education about their objectives and motives of studying English as a major, "Their answers often vary between "Because I like it", "because it's the language of the world", "It was not my choice but this was the only thing I could do with my grades". In a situation as such, it is necessary to put conditions to learning (Mami, 2013).

An important thing to be highlighted is the phenomena of reliance on marks as a motive of learning rather than the process of learning or the language itself (Mami, 2013). Travis

and Wade (1997) Say in the same context: "The fact that our school system relies heavily on grades may help explain why the average college graduate reads few books. Like all extrinsic rewards, grades induce temporary compliance but not necessarily a lifelong disposition to learn" (p. 232).

Algeria witnessed a re-definition of objectives and aims concerning foreign language teaching and learning as an offspring of the reforms in the educational system. Therefore to meet the philosophies and principles that underlie these reforms, it was inevitable that new teaching curriculum is to be designed. On that account, as reported by the ministry of education, the objectives of teaching and learning a foreign language are social and ideological and not purely functional. These objectives focus around three platforms: a) an academic platform, which is the progression of linguistic skills for the purpose of catching up with the developments in the field of science and technology around the world. B) A cultural platform, its aim is to get students in contact and communicate with peoples from other different countries and cultures. C) A socio-cognitive platform, which enables the students to ponder over themselves and their environment consequently to identify themselves and their society. The aforementioned objectives give the impression that they are based on the socio-constructivism approach to education philosophy (Lakehal-Ayat-Benmati, 2008).

### **1.8. English in Higher Education**

English and French were a common core; however, after the reform made in 1971, English and French became no longer one common core, rather each became a department on its self. The curricula had been changed stressing the study of English meanwhile making the other languages as German, Italian, and Russian voluntary, this was in one hand. In the other hand, the reform made certain shifts in the methods of evaluation; it is a

compulsion for students to succeed in the first semester's modules to progress to the following semester. And if it is not the case, then they are enabled to enroll in the following semester's modules. Addedly, there was no time dedicated for valuation (Lakehal-Ayat-Benmati, 2008). The following table represents the curriculum:

Table 4

*The English Curriculum in the Old System (Lakehal-Ayat-Benmati, 2008).*

	<b>HEADING</b>	<b>Hours/Week</b>
<b>Semester I</b>	Oral comprehension and expression. Phonetics	8
	Written comprehension and expression	8
	General sociology (French)	4
	Arabic (contemporary literature)	4
<b>Semester II</b>	Oral comprehension and expression. Phonetics	8
	Written comprehension and expression. Introduction to literature.	8
	General Linguistics	3
	Cultural sociology (French)	3
	Arabic (contemporary literature)	3
<b>Semester III</b>	Oral comprehension and expression. Phonetics	5
	Written comprehension and expression	6
	Linguistics	2
	Civilization	3
	Literature	4
	Arabic (contemporary literature)	3
<b>Semester IV</b>	Oral comprehension and expression. Phonetics	5
	Written comprehension and expression	6
	Linguistics	2
	Civilization	3
	Literature	4
	Sociological study of literary texts	2
	Arabic (contemporary literature)	3
<b>Semester V</b>	Oral comprehension and expression. Phonetics	4
	Written comprehension and expression	4
	Linguistics	4
	Civilization	2
	literature	4
	Psychology	2
	Language of science and technology	2
	Arabic (contemporary literature)	3
<b>Semester VI</b>	Oral comprehension and expression.	3
	Written comprehension and expression	3
	Linguistics	4
	Civilization	2
	literature	4
	Educational Technology	2
	Language of science and technology	2

No change was implemented on the curriculum, despite the fact that codes varied, until 1982/83 where a fourth year was added to the curriculum involving reformatations. Following a radical change providing evaluation methods as: annual evaluation with a system of compensation between modules, additionally the term became annual. An extra curative exam on June was to be taken to the displeasure of lecturers, nevertheless the ministry wanted to get rid of this remedial exam, though students refuse and went on strike each time. Concerning the curriculum, a change had been done, the fourth year was split into two semi-annual classes: the first one comprises of seminars in TEFL and for the second, students were given the choice to opt either a pedagogical training or writing a dissertation though they have been later canceled from the programs and replaced by lectures (Lakehal-Ayat-Benmati, 2008).

According to Lakehal-Ayat-Benmati (2008) in 2004/2005 a new university system called BMD system or what is commonly known as LMD (Licence, Master, and Doctorate) replaced the old system. Hence learning becomes split into semesters and modules are arranged in terms of units. Concerning English language we have: a) Basic unit (16 hours per week), which comprises the essential subjects that are: Grammar, Phonetics, Written Expression, Oral Expression, Linguistics, and an Introduction to the Literature and Civilization of the target language. b) Methodological unit (3 hours per week), it is about study skills, such as: note taking. c) Discovery unit (3 hours per week), which is using English for specific purposes and in different discourses, in other words specialized language. d) Cross-section unit (3 hours per week), consists of a foreign language plus two other subjects chosen by students from three alternative choices, namely: a subject in Human and Social Sciences, an Introduction to the use of computers in language learning, and an Introduction to Arts. Hence twenty five hours are the total of

English learning weekly portion, unlike the old system where the dedicated hours were fifteen hours per week. (The previously mentioned content is concerning the first year)

### **Conclusion**

In a nutshell, this chapter has provided an eye bird view on the linguistic situation in Algeria as well as on the background of the educational system from the pre-colonization period to the present days. It was perceived that foreign languages learning in Algeria has been given a great importance since its independence, thus, the the development of foreign languages were shed light on, particularly English language in the current chapter, providing a substantial consideration to the status of English in the world and most importantly in Algeria.

All the aforementioned points were afforded for the purpose of constructing a conceptual picture of the background surrounding the Algerian learner of English, the data and the findings as well as the factors that contributed in constructing his Algerian identity.

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## Chapter Two

### The Identity Approach and Learners' Cross-cultural Awareness

#### Introduction

Often, in foreign language classrooms little or no attention is given by tutors and curriculum designers towards the identity of the learner. A learner enters the classroom with his own identity and culture. When acquiring a foreign language, it is needed for the learner to absorb the culture of the foreign language, too (Spackman, 2009). It is unquestionable that English is a global language that is gaining, recently, a firm momentum. In Algeria, English teaching is gaining a dense impetus and a decent position as the second foreign language. Algerian students have to learn English as a Foreign Language starting from the first middle school year till the third year at the secondary level. Once students reach the university, majoring in English is one of the choices offered to them. Significantly, learning English is not a matter of mastering solely the linguistic knowledge, yet it is related to the target culture's behavioral norms, and cultural values that generally specify a person's identity. In that sense, students in the English major may go through a process of identity change triggered by the English cultural exposure. Indeed, Identity is a broad topic that encompasses how mankind place themselves in the world. This topic is actually of great interest in many fields including second language acquisition. This chapter is devoted to introspect the identity approach and learners' cross-cultural awareness processed through the subsequent subtitles. On the first place alternative approaches to SLA, namely the socio-cultural approach to SLA, the complexity theory approach to SLA development, the conversation- Analytic approach to SLA, language socialization to SLA, the socio-cognitive approach to SLA, and an identity approach to SLA were provided. Afterwards, the chapter throws a sight on a set of definitions for the concept of identity according to different researchers in the field. In

addition to that, the chapter provides a look on the post-structuralist theories of subjectivity, positioning and socio-cultural theories of learning. Then it provides given concepts related to identity in SLA, namely motivation and investment, imagined communities and imagined identities, afterwards shifting one's consideration to the notion that identity is dynamic and constantly changing. Additionally, the chapter highlights the conception of language learning and identity construction, and the effect of foreign language learning on identity. Furthermore, consideration is given to Language, culture and identity relationship spotlighting the correlation between culture and identity as well as language and culture in SLA. Then it moves forwards to culture in foreign language teaching and cross-cultural awareness followed by the concepts of ethnocentrism, cultural sensitivity and acculturation. The chapter ends up with a detailed description of the cultural components of the University English curriculum.

### **2.1. Alternative Approaches to Second Language Acquisition**

Over the previous two decades, the field of second language acquisition (SLA) has witnessed a diversity of approaches which are dissimilar to the traditionally dominant one, i.e. *the cognitive approach*. According to Davis (1995), “theorists and researchers tend to view SLA as a mental process, that is, to believe that language acquisition results mostly, if not solely, in the mind” (as cited in Atkinson, 2011, p.1). Phrased differently, amongst the building blocks of the cognitivism the following can be summed: it considers the mind as a computer, learning as a process of acquiring abstract knowledge (Atkinson, 2011), and most importantly it envisions the learner as a receptive machine, an information processor and deem him as an individual and not like a social being ignoring the socio-cultural aspect of language learning, and other affective filters (Mitchell & Myles, 2004). Eventually, alternative approaches to SLA emerged, recently, where they contrast with and/or complement the cognitivism pervading the field. All six alternative approaches are

going to be discussed separately, yet the chief focus will be given to identity approach to SLA

### **2.1.1. The Socio-cultural Perspective**

The sociocultural theory (SCT) approach to SLA has its origins in the psychological theory of human consciousness suggested by L. S. Vygotsky. This theory was not developed for the purpose of elucidating SLA, but its assumptions explain how human beings acquire and use languages rather than their first (Lantolf, 2011).

#### **2.1.1.1. The Theory and its Construct**

The ground-laying fundamental assumption of SCT is that “all specifically human psychological processes (so-called higher mental processes) are mediated by psychological tools such as language, signs, and symbols” (Karpov & Hayward, 1998, as cited in Lantolf, 2011). In the physical world, auxiliary means or tools, comprise dynamite, shovels, bulldozers, hammers, etc. While in the psychological and social world, our tools comprise symbols such as: numbers, graphs, drawings, and for particular emphasis linguistic symbols. Regarding physical tools, the power of symbolic artifacts lies in their action potential not in their structure. Hence, one can know little about the function of shovel from just its physical structure. In order to discover its ability to mediate digging action, it's required that one must put it into practice. Likewise, the structure of language doesn't say much about its power of mediating our mental and social/communicative lives. Rather the power of language lies in the latter's meaning-making ability and its use of value (Lantolf, 2011).

Sociocultural theory has a thorough approach towards learning. This theory underscores meaning as an intrinsic aspect in teaching and claims that skills or knowledge should not be taught as separated discrete concept rather they should be taught in all its

intricate forms. In the leaning process, learners are active meaning-makers and problem-solvers. The theory also puts a great emphasis on social interaction as a facilitator in the aforementioned process, that is to say, learners internalize better the task they are involved in with the help of another learner or teacher (Fahim & Haghani, 2012). Hence, some concepts are stressed in this theory such as self-regulation, ZPD (zone of proximal development) and scaffolding.

### **2.1.2. A Complexity Theory Approach to Second Language Development/Acquisition**

Chaos/ complexity Science (Ch/C) or theory has emerged as a result of the advancement in quantum physics and meteorology as well as the introduction of uncertainty and unpredictability principle in the former and the latter respectively. CH/C science is not the science of stable entity rather dynamic because it is concerned with complex, dynamic, and nonlinear systems (Alemi, Daftarifard, & Patrut, 2011).

Concerning second language acquisition, Larsen-Freeman (1997) was the one who introduced CH/C concept in SLA for the first time in order to give explanation for SLA issues. CH/C can be dealt with from different perspectives. The first upholds the idea that language is a dynamic system. The second maintains the idea that SLA is a chaos area of study because there are diverse and several theories contending with each other. The third holds the idea that SLA is an instructed area on account of the unpredictable factors which come into dynamic relation with each other. According to Larson-freeman (1997) language is a complex nonlinear system. It's dynamic because it is an active process and equates growth and change (as cited in Alemi et al., 2011). Whenever language is used, it changes (Tamjid, 2007). It is chaotic because there is no equivalent correspondence between form and function (Alemi et al., 2011). Moreover Larson-freeman argues that language passes through nonlinear changes diachronically. In non-additive and

unpredictable way, new forms enter and leave the language. Different forms are used by different speakers to mean the same thing (Tamjid, 2007).

The same thing for SLA it is a dynamic, complex, and nonlinear system like any other science. In addition, it is open, self-organizing, feedback sensitive, and confined by strange attractors. The dynamism of SLA manifests in the dynamic character of learners' internal L2 grammars. It is complex because in SLA process plenty of interacting factors are engaged. Furthermore linguistic items are learnt in a nonlinear process. It is open since there is continuous input, and the interlanguage system is self-organizing, that is, "there is restructuring in the interlanguage, the return to order. The restoration of order is promoted by the fact that the system is feedback sensitive" (Tamjid, 2007, p.15).

### **2.1.3. Language Socialization Approaches to Second Language Acquisition**

Language socialization gives insights for comprehending the development of the linguistic cultural and communicative competence via the interaction with a knower and a more proficient person. It scrutinizes the contexts in which language exists and it makes use of longitudinal research designs. Unlike cognitive approaches, language socialization research underpins and elucidates the process of learning broadly viz., it does not examine solely the linguistic development, rather the other forms of knowledge that are actually learned in and through the language including culture and social knowledge (Duff & Talmy, 2011).

#### **2.1.3.1. Language Socialization Theoretical Principles**

The underlying principles of the socialization theory are the following:

- Learners socialize experts as caregivers, teachers, and others into their identities and practices.

- Novices accommodate, apprentice to, and oppose the linguistic and the cultural norms which they are exposed to, nonetheless certain learners do not have the same degree of access within their new discourse communities as their L1 corresponding learners do.
- Despite their desires to be apprenticed in the practices of L2 communities, novices may encounter opposition from others or they may be embraced by other communities, they may be conflicted about becoming fuller members in a given new L2-mediated social worlds.
- In language socialization what is learned is more than just aspects of the linguistic forms; in other words the process of learning in language socialization encompasses other things rather than for instance grammar.
- The focus in Language socialization heads for group/community and sectarian practices rather than individuals.
- Getting involved and having access are pretty necessary in language socialization and for ideal acquisition of a language as well, especially in a community of practice standpoint. Nevertheless, language socialization entails more than participation and certain language learning contexts, but also cultural, social, pragmatic, etc. Which come with language and diverse interactional activities (Duff & Talmy, 2011).

#### **2.1.4. A Socio-cognitive Approach to Second Language Acquisition**

The socio-cognitive approach was advanced in 2002 by Atkinson. It is called so to emphasize the interplay between patterns existing in the physical world and the social world to which we become attuned, and the patterns we develop and make use of internally. The social refers to what goes in the external world, while cognitive refers to what goes in the internal world (Khatib & Ghamari, 2016). This approach claims that, the

mind, the body, and the world function in an integrative way in second language acquisition. This latter is based on the following reasoning: like all creatures, human beings are ecological organisms who rely on their environment to survive, for that they are adaptive organisms they survive by constantly and dynamically adapting to their milieu. Here cognition plays a vital role by upholding intelligent, adaptive action-in-the world, to do so it should be aligned with its environment intimately. Henceforth cognition comprises mind-body-world in contradiction to the prevailing understanding of cognition as mind-in-a-vat (Atkinson, 2011).

This approach has got different implications. We can list the following: the first is about learning. It does not view learning as an activity that takes place in exotic locations as classrooms and by special people as teachers and for abstract targets namely education. It considers the process of learning as a default state of human matters. If we constantly and sensitively adapt to our environment, then learning is continuous. The second implication is that cognition is expanded and distributed through abundance of adaptive tools invented by humans. Cell phone, internet, grammar exercises, GPS system, etc. are eco-social creations which work on supporting the cognition by providing socio-cognitive activities which would be impossible without them. A third implication is that, cognitivists ignore the language deep embodiment in the world. Socio-cognitive approach claims that the best way to enhance SLA is to put learners in situations in which the second language is needed for social actions. Learning here occurs often in situated activity systems (Atkinson, 2011).

In order to broaden our understanding of the SLA processes the following concepts may be helpful:

◆ **Cognition**

Cognition is an open biological system planned by experience and development in order to align with the milieu. Cognition and its sustaining environment are at least integrated functionally. The body is included when the talk turns to cognition. Empirical studies have proven that bodily states, bodily orientation and emotions, in fact, affect and are affected by the cognitive processes (Atkinson, 2011).

◆ **Language**

From a socio-cognitive perspective language is a tool for social action, in use it must be graceful and rapid in order to effect social action, and it should be dynamically adaptive along with the environment. Goodwing claimed that, the environment is pretty important to human interaction, because both provide semiotic resources via which meaning is conveyed (Atkinson, 2011).

◆ **Learning**

Learning Theories of the mainstream are classically cognitive, whether the first source which is the input from the surroundings, an innate knowledge, or something in between these. These theories view the mind as where the action exists. Socio-cognitive approaches to learning also give cognition an essential place; however, they reconceptualize this latter as primarily continuous with the world; henceforth resulting in five implications for learning: Learning becomes vivacious adaptively to the environment or alignment with it, if cognition expands to the world then so should learning. Learning mainly involves the thickening of mind-world associations rather than their progressive attenuation. Learning enables actions more than abstract knowledge of the world, and lastly learning occurs via environmental action. The key claim in socio-cognitive approach



about learning is that, we learn as we live. Thus the learning and being are two integrated processes, that is, we learn through our experiences in life (Atkinson, 2011).

### **2.1.5. Analytic Conversation Approach**

Conversation analysis (CA), a sociological approach, has its origins in ethnomethodology (EM) in which it has evolved and defied the sociology's standard epistemology. While Durkheim, Weber, and Parsons put emphasis on the study of social formations at the macro-societal level, CA was concerned with the study of "methods ordinary people use to participate and make sense in their daily life" (Kasper & Wagner, 2011, p.117). It is concerned with the investigation of the process and structure of social interaction between humans. Its chief focus is talk, but in its research design it includes also the nonverbal aspects of interaction. In its data, CA studies use naturally occurring interaction videos or audio recordings. In their results, CA studies give description of practices and structures of social interaction like turn taking or sequence structure (Perakyla, 2004). CA deems that talk-in-interaction is an essential social domain "that can be studied as an instrumental entity in its own right" (p.4). It is worth mentioning that CA was developed by Harvey Sacks, Emanuel Schegloff and Gail Jefferson at the University of California in the 1960s (Heritage, 2008).

#### **2.1.5.1. Theoretical Principles**

Some significant concepts are important to be explained: the interactional competence, language and identity.

##### **2.1.5.1.1. The Interaction Order and Interactional Competence**

Talk-and-other-conduct in interaction is the CA's analytical object. The ordered disposition of macro-level social institutions is the foremost interest of standard sociology.

Hence the orderliness of interaction or what was called by Goffman as the interaction order is the chief interest of CA. Interaction is orderly, primarily, for the participants themselves (Kasper & Wagner, 2011).

In CA-SLA, interactional competence is a twofold duty: an essential object of and condition for learning. That is, L2 speakers' obtainable interactional competence gives them the opportunity of participating in interaction as well as it provides the conditions for engaging in language learning social activities and participating in activities and practices in an effective way over time (Kasper & Wagner, 2011).

#### **2.1.5.1.2. Language**

Language from CA's perspective is "a critical reservoir of resources in social members' interactional competence, and one that is directly implicated in the design of actions and understanding of sequentially organized behavior in talk, is the language(s) in which an activity is conducted" (Kasper & Wagner, 2011, p.119). CA's two first pioneering papers were about examining the interrelatedness of interaction and grammar build on the basis that: social interaction is organized by grammar. Grammar is organized by social interaction, and grammar is considered as a form of interaction (Kasper & Wagner, 2011).

#### **2.1.5.1.3. Identity**

Identity in CA is "neither a stable internal trait—a state of mind, as it were—nor the intersection of macrosocial vectors such as social class, ethnicity, nationality, religion, gender, or speaker status ("native" or "nonnative")" (Kasper & Wagner, 2011, p.121). CA presupposes nothing about which of or whether "the usual macrosociological suspects" are pertinent in any particular interaction. Its perspective on identity contradicts the causative

and correlative identity models in SLA; however, it explains the connection between L2 learning and identities in given interactional activities (Kasper & Wagner, 2011).

CA as an approach to SLA highlights the social aspects of language rather than the systematic aspects of language. The studies of CA-SLA have at least two distinct orientations. One group of studies is concerned with investigating language learning as accountable and identifiable social practices. The other group is concerned with tracing the evolution of action formats, participation modes, and use of linguistic resources over a given period of time (Kasper & Wagner, 2011).

#### **2.1.6. An Identity Approach to Second Language Acquisition**

Identity approach to second language acquisition (SLA) is bilateral: First, a thorough theory of identity that combines the learners' language and the larger social world is needed; second, SLA theorists have to tackle how learners' access to the target language community is affected by relations of power in the social world. Bonny Norton uses the term identity to refer to how a person understands his/her relation to the world, how this latter is constructed across time and space, and how a person understands future possibilities. In the light of this notion, every time learners converse, they are negotiating and renegotiating a sense of the self and the social world, and reorganizing this relationship in diversified dimensions of their lives. The identity approach in SLA and its underlying assumptions can be fully understood with addressing poststructuralist theories of subjectivity and positing, as well as the socio-cultural theories of learning (Norton & McKinney, 2011).

### 2.1.6.1. Identity as a Concept: some Definitions

Before ever evoking the issue of language and identity association, it is quite necessary to determine first how identity was defined according to different scholars and researchers' standpoints. The meaning of the term identity has actually evolved from a constant core self to dynamic, contradictory, and multiple dimensions of a person. It is worth mentioning that, the process of attempting to define the term identity is complex. Researchers in the field have provided varied explanations for this latter; yet, with common associations. Amongst these definitions the following are provided (khouhpaenejad & Gholaminejad, 2014).

- According to Ha (2008) unlike the west scholars who conceptualize identity as hybrid and multiple, east scholars visualize it as a sense of belonging.
- Wu (2011) argues that, identity reflects the way we view our selves and are viewed by others, and it is inevitably related to the social context it flourished in. It is; additionally, built up via a mixture of social practices where individuals are involved in their daily lives.
- Ige (2010) proclaimed that identity is undoubtedly a reflection of the different ways where individuals understand themselves in relation to others.
- Identity is sometimes considered a synonymous of ideology; yet it is not merely ideology; rather this latter leads to identity (McAdams, 1985).
- According to Norton (2000) identity refers to "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future".
- Danielewics (2001) notes that, identity refers to our grasp of who we are and who we think the other people are.

- Haneda (2005) in the other side believes that “(a) membership in a community in which people define who they are by the familiar and the unfamiliar,(b)learning trajectory in which they define themselves by past experiences and envisioned futures, (c) a nexus of multimembership in which people reconcile their various forms of membership into one coherent sense of self, and (d) a relation between local and glob” are elements of identity”.
- “people’s concepts of who they are, of what sort of people they are, and how they relate to others” (Hogg and Abrams 1988, p.2).
- “Identity is used ...to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity , religion, language, and culture” (Deng, 1995, p.1).
- Identity “refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities” (Jenkins, 1996, p.4).
- Identities are “relatively stable, role-specific understandings and expectations about self” (Wendt 1992, p.397).
- “Indeed, identity is objectively defined as location in a certain world and can be subjectively appropriated only along with that world. ... [A] coherent identity incorporates within itself all the various internalized roles and attitudes.” (Berger & Luckmann 1966, as cited in Fearon, 1999).

From the above definitions it is obviously remarkable that there are complex differences among them. Yet no one seems to be right or wrong.

### 2.1.6.2. Theories of Identity

The identity approach in SLA and its underlying assumptions can be fully understood with addressing poststructuralist theories of subjectivity and positing, as well as the socio-cultural theories of learning (Norton & McKinney, 2011).

#### 2.1.6.2.1. Poststructuralist Theories of Subjectivity

In explaining the concept of identity, it is worth a moment to have a look at Weedon's concept of subjectivity. Amongst the well-known feminist poststructuralist scholars lays Christine Weedon (1987; 1997, as cited in Norton & Toohey, 2011), who argued that it is in the language that the individual constructs his/her subjectivity, which she viewed 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" (as cited in Norton & Toohey, 2011, p.5). Her use of the term *subjectivity* was a reminder that individuals can be concurrently subjects of a set of relationships as it can be subject to a set of relationships. The former can be illustrated in a position of power and the latter in a position of reduced power; hence, according to Weedon, social relationships are pivotal in how people are constructed and construct themselves. She added that subjectivity is discursively built up and at all times historically and socially embedded (as cited in Norton & Toohey, 2011).

Drawing on poststructuralist observations, language educators theorized how education may lead to individual and social change. A conceptualizing subjectivity as multiple, non-unitary, and dynamic provides the view that individuals ought not to remain eternally in certain positions. From this standpoint, it is assumed that despite the fact that certain contexts and practices work on limiting the learner's chances to speak, listen, read and write, others may offer better possibilities for social interaction and human agency. Henceforth, practices of the pedagogy have the ability to be transformative in offering

language learners more influential positions than those they may occupy whether inside or outside the classroom setting (as cited in Norton & Toohey, 2011).

In poststructuralist, subjectivity and language are considered as reciprocally constitutive, eventually are quite necessary in how a language learner negotiates a sense of self. It is through language that learners do gain access to, or not to powerful social networks that give them the chance to speak. Post-colonial theorists such as Stuart Hall (1992, 1997) and Homi Bhabha (1994) (as cited in Norton & Toohey) made use of the poststructuralist identity theory in order to examine how categories as of gender and race have been essentialized. In considering cultural identity, hall emphasized identity as in process, becoming, and stresses that identity is not an essence however a positioning (Norton & Toohey, 2011).

#### **2.1.6.2.2. Poststructuralist Theories of Positioning**

The concept of Positioning has been dealt with by many poststructuralist theorists, but it was Davies and Harré (1990) who overtly used positioning as “the central organizing concept for analysing how it is that people do being a person” (as cited in Norton & Toohey, 2011, p.419). Their theory of positioning sheds light on and explains how discursive practices position individuals in some “subject position” or socially identifiable categories. They define positioning as “the discursive processes whereby selves are located in conversations as observably and coherently participants in jointly produced story lines” (Davies & Harré, 1990, p.48). They, in addition to other poststructuralists, make us recall that identities are shifting context-based, contingent, and negotiated. Moreover social structures often give identities or positioning, or others ascribe them (Norton & Toohey, 2011).

Davies and Harré (1990) claimed that: “discursive practices constitute the speakers and hearers in certain ways and yet at the same time are a resource through which speakers and hearers can negotiate new positions” (as cited in Norton & Toohey, 2011, p.419).

According to them, positioning is able to occur in distinct ways; to be specific: interactive positioning where individuals are positioned by what other says, and reflexive positioning where individuals position themselves (Davies & Harré, 1990).

Time and place are two important notions in positioning which can be understood by the example given by Block. According to him, if he is positioned by others and he positions himself in the context of a seminar at his work place as a language behavior specialist, all present would probably take his words and behaviors as authoritative and appropriate. Nevertheless, if he were to act the same way with his friends in a dinner party, his position as a friend would make his seminar-like behavior sound as snobbish and maybe tedious (2007). The obvious paradox of positioning has been significant in many language learning studies. For example, in Menard Warwick's studies positioning speech acts of both a vocational English language class teacher and her Latina students were identified (Norton & Toohey, 2011).

#### **2.1.6.2.3. The Socio-cultural Theories of Language Learning**

The identity approach explores SLA as a social practice rather than a mental and an individual process. The socio-cultural theory has its origins in the work and insights of L. S. Vygotsky which was later developed and extended by contemporary theorists (Norton & Toohey, 2011). Vygotsky (1978) claimed that humans in the world have two kinds of tools, namely, physical and symbolic. The symbolic tools of language were emphasized (as cited in Norton & Toohey, 2011). He proposed that children gain ‘increasing control over the mediational means made available by their culture, including



language for interpersonal (social interaction) and intrapersonal (thinking) purposes (Lantolf, 2000, as cited in Norton & Toohey, 2011). Hence, according to this perspective, learning is a social practice in which learners are engaged in activities that have cultural value and use cultural tools; these tools are changeable as well as the activities are. These underlying assumptions of dynamic social activity and its tool mediators are distinctive traits of sociocultural theory (Norton & Toohey, 2011).

Many studies of SLA draw upon sociocultural theories, thus, there has been a shift from considering learners as individual producers of language, to considering them as social and historical groups members using language as dynamic tool. This view was enlightened by the anthropologists Jean Lave and Etienne Wenger (Norton & McKinney, 2011), whose work has been used by several language researchers. In their construct, legitimate peripheral participation, they claimed that the components of communities are participants. The latter engage in the practices of their communities and this engagement is considered as learning. According to them, it is through practice that the 'oldtimer' and the 'newcomer' are concurrently learning (Norton & Toohey, 2011).

Later Wenger (1998) developed these ideas focusing on the relation between participation and learners identity construction. He claimed that "our relation to communities of practice involves both participation and non-participation" and that the incorporation of the two shapes our identity. In some communities, non-participation is unavoidable because it quite often happens that we come into touch with communities to which we don't belong to (as cited in Norton & McKinney, 2011).

In SLA, these theories are convenient in the following circumstance: where L2 learners, considered as "newcomers", come in a classroom of target language speakers who comprise the more experienced members of the community and are considered as

old-timers. Later, many SLA researchers draw on his work such as: Bonny Norton (Norton & McKinney, 2011).

## **2.2. Identity in Second Language Acquisition**

Over the past two decades the area of identity studies in second language acquisition has been obtaining a staid impetus. In 1970 and 1980, the concept of learners' identities in language learning was conceived by a considerable number of language learning researches (Norton & Toohey, 2011) as fixed personalities, firmly rooted in the native culture and reluctant to change (Norton, 1995; Pavlenko, 2002, as cited in Huang, 2011).

In return, recently, a post structural grasp of identities was adopted by many social scientists, not to mention applied linguists. These social sciences forged identity as "socially constructed, self-conscious, ongoing narratives that individuals perform, interpret and project in dress, bodily movements, actions and language" (Block, 2007, p.27). Underlying this view, identity is dynamic, paradoxical (antithetical), socially constructed, permanently changeable across time and space (Block, 2007; Norton, 2006, as cited in Huang, 2011). This change happens through negotiation and construction. Hence learners may reposition themselves as well as alter their identities without being required to lose their old personalities (max, 2002, as cited in Huang, 2011). Likewise they strive to undertake identities that they wish to claim (Norton & Toohey, 2011). Thus the theory of identity was quite developed.

In lines with these central arguments, Bony Norton first published these arguments in 1990, supporting the identity theory with a thorough study of language learning. Then, these findings were pursued by subsequent researches by Norton, predominantly cooperatively. The term identity is used by Norton (2000) "to reference how a person understands his or her relationship to the world, how that relationship is constructed across

time and space, and how the person understands possibilities for the future” (as cited in Norton & McKinney, 2011, p.73). According to this view, each time learners speak, a sense of self is being negotiated and renegotiated in relation to the social world, and this relationship is being recognized in various dimensions of learners’ lives. Based on poststructuralist theory, Norton claimed that: “the multiple, non-unitary nature of identity”, “identity as a site of struggle”, and “identity as changing over time” are three relevant characteristics to SLA. The fact that identity is constructed as multiple is in particular very powerful for the reason that when learners struggle to speak from one identity position, their relationship with their interlocutors can be reframed, and alternatives can be reclaimed by them as well (Norton & McKinney, 2011).

Nowadays, there is a great deal of research in SLA that investigates the intriguing relationship between identity and language learning such as: volumes by Blackledge & Creese, 2010; Block, 2003, 2007b; Clarke, 2008; Day, 2002; Heller, 2007; Higgins, 2009; Kanno, 2003, 2008; Kubota & Lin, 2009; Lin, 2007; Miller, 2003; Nelson, 2009; Norton, 2000; Norton & Toohey, 2004; Pavlenko & Blackledge, 2004; Potowski, 2007; Toohey, 2000; Tsui & Tollefson, 2007 (Norton & McKinney, 2011).

Further, a body of research is increasingly growing which purposed to explore how the process of SLA may be affected by particular relations of race, gender, class, and sexual orientation. Furthermore, learner’s motivation investment in the target language, and imagined communities/ imagined identities have been developed as key concepts to enlarge our grasp of SLA process (Norton & McKinney, 2011).

### 2.2.1. Motivation, Investment and SLA

#### 2.2.1.1. Motivation and SLA

In the field of second language learning, the concept of motivation is drawn mainly from the field of social psychology where attempts have been made to measure the learner's adherence to learning the target language. Gardner and Lambert work (1972) and that of Gardner in (1985) have been mostly significant in introducing the notions of instrumental and integrative motivation in the SLA. The former refers to the desire language learners have to learn the second language for certain utilitarian purposes as for employment, whilst the latter refers to the willingness to learn a language in order to incorporate effectively with the target language community (as cited in Pierce, 1995).

Later on, Deci and Ryan (1985) developed a theory labeled *the self-determination theory* and inserted two dissimilar concepts of motivation *intrinsic motivation* and *extrinsic motivation*. The former refers to doing something since it is pleasant and exciting, and the latter refers to doing something since it directs to a divisible outcome (as cited in Paiva, 2011). The aforementioned clue of separable outcome can be illustrated as the student who does his homework just because of the fear of being punished by his/her parents and another one who studies because he/she really believes that it is for his personal usefulness and future career. According to Dornyei (2003) theories do not reject one another, rather maybe associated to varied points of motivation (as cited in Paiva 2011). Dornyei and Csizér (2002) proclaimed that,

Human motivation to learn is a complex phenomenon involving a number of diverse sources and conditions. Some of the motivational sources are situation-specific, that is, they are rooted in the student's immediate learning environment, whereas others appear to be more stable and generalized, stemming from a

succession of the student's past experiences in the social world (as cited in Paiva 2011, p.7).

Motivation is a very essential, complex sub-system embedded in the SLA system which works as a working force during any process of learning. Motivation is not just an affair of being integrated in a speaking community or using the language for an instrumental purpose similarly as mentioned in Gardner and Lambert (1972). Motivation is an active power involving social, affective and cognitive factors manifested in desire, attitudes, expectations, interests, needs, values, pleasure and efforts. In addition to that it is not fixed and as Wink (2005) stated it varies during the year course and even during a class activity and stem from different sources internal or external to the learner or both of them (as cited in Paiva, 2011).

#### **2.2.1.2 Investment and SLA**

By tradition, language learners are characterized by being either motivated or unmotivated, with the name being used according to their behaviors (Norton & Toohey, 2001). Putting language learners in a context along with significant authority divergences shed light on the issue of motivation; motivation becomes less of an individual concern and more of a contextual one. For such reason, identity-focused SLA researchers so often prefer the term investment in order to describe a learner's engagement in the learning of the target language. Norton has chosen this term as an expansion of Bourdieu's (1977) economic metaphor of capital. According to Pierce (1995) students only invest once they see a personal profit (as cited in Stockton, 2015). When the unequal power differentials of learners are taken into account, then it will be easier to determine the reason behind learners having uncertain desire to convert in the target language and/or become members of the target community (Lee & Norton, 2009, as cited in Stockton, 2015). The concept of

investment not solely concerns individuals, yet also communities. The power rapport of and between communities definitely affects the individual as well as the community. The conception of investment as a function of power in relationships is a vital one all the way through identity-focused SLA (Stockton, 2015).

### **2.2.2. Imagined Communities and Imagined Identities**

In the present-day modernistic life, individuals communicate and interact directly with various communities: they may be engaged in workplace, neighborhood, medical, religious, and educational communities (Norton & Toohey, 2011). Nonetheless, according to Wenger, individuals may affiliate with other communities besides the aforementioned communities of practice which are the communities of imagination (Norton & Toohey, 2011).

Anderson was the one who coined the term “imagined communities”. According to him they 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” (Anderson, 1991, as cited in Norton & Toohey, 2011, p.442). When we imagine ourselves confederate with other people across time and space, a sense of community can be felt with people we have not directly dealt with, and whom we have not yet met and maybe never meet (Norton & Toohey, 2011). Bonny Norton (2001) extended Wenger’s work and applied the term “imagined communities” to SLA, and she suggested, with respect to L2, construct of imagined communities. The latter furnishes insights into imagined community (as cited in Norton & McKinney, 2011).

Norton was especially concerned with the relationship between imagined communities and imagined identities. Later, in Kanno & Norton (2003) and Pavlenko & Norton (2007) the two concepts were further developed. These communities comprise affiliations, namely, nationhood or even transnational communities which go further than local sets of relationships. In addition, these communities may have a powerful reality equivalent to daily engagement communities which learners have access to and may have a more powerful effect on their investment and identities (as cited in Norton & Toohey, 2011).

Imagined community was helpful in many researches such as the work of Dagenais et al. (2008) in Canada. In their work, the linguistic landscapes around two elementary schools that enrolled L2 learners in Vancouver and Montreal were investigated. The project aimed at exploring how children imagine the language(s) of their neighborhoods and how their identities are constructed. Researchers induced children in both cities to swap photographs, posters, letters, and videos. Dagenais et al. claimed that this documentation supplied wealthy information on the children's grasp of their community. Hence understanding children's *actual* and *imagined communities* had significant implication for language teaching and learning in the two cities (as cited in Norton & Toohey, 2011).

### **2.3. The Dynamism and of Identity across Time and Space**

According to Peirce's description of identity (1995) identity is "multiple, site for struggle" (as cited in, Stockton, 2015, p. 24). This means that researchers are neglecting the exploration of fixed identities and universal (Block, 2012). This idea of diversity in identity contradicts old conceptions, which so often lean toward dualities and binaries of for instance: native/non-native speakers or motivated/non-motivated (Block, 2012). The post-structuralist construct of identity as a dynamic process assists in "dislodging these

binaries” (Weedon, 2004, as cited in Stockton, 2015, p. 24) found in the traditional models.

From this standpoint, according to Nieto (2002) the preceding binary views of learner identity as motivated or non-motivated or as introverted or extroverted oversimplify the identity of the learner and failed to mull over the continuous positioning as well as the engagement of the learners in relation to the outside world which may be changed over time, may differ from one situation/or location to another, and which can provide changeable power disparities even within only one learner in a single given day (as cited in Stockton, 2015) .

Nero (2005) claimed that SLA is required to be cautious of the native speaker/non-native speaker (NS/NNS) binaries, since many learners who are actually positioned as ESL students by an educational institution may themselves think that they have two L1s instead of an L1/L2 and may not consider themselves as language learners at all or see any divergences between their perceived and actual linguistic competence. This over-emphasis on certain standard of native language use may results in investigator being excessively paying attention to the form and the correctness and not paying satisfactorily consideration to the other forms of capital the students may already have. He (2005) introduces the term *language* and *identity* in order to smooth the progress of moving from the dichotomies of (NS/NNS) and (L1/L2), dualities that do not exist in fact in some students (as cited in Stockton, 2015) .

Christian and Bloome’s (2004) research has illustrated the complexity of multiple identity positioning. The authors found that children go to the classroom with numerous identities (girl, Hispanic, good-reader, shy, middle class, etc.); these identities are often related to varying degrees of status or capital. Their research suggested that, ‘ESL student’ identity is an identity with restricted symbolic capital consigned to them by other students,



while 'good reader' bears a great deal more (as cited in Stockton, 2015). Thus, the quantity of symbolic capital a learner has can differ depending on how he/she is positioned socially in a given condition, and the forces that impact a learner's identity positioning in a given situation may be interior or exterior and are not fixed, but dynamic and fluid (Norton, 2006, as cited in Stockton, 2015). Though Nunan and Choi (2010) favored to define learner identity generally, other researchers filtered identity according to *gender, ethnicity, class, race, nationality and other categories* (as cited in Stockton, 2015).

#### **2.4. Language Learning and Identity Construction**

The relationship between identity and language learning is of interest to researchers in the fields of second language acquisition, sociolinguistics, and applied linguistics. For particular interest, subjects regarding learner identity have been recently investigated and discussed broadly in the socio-cultural field of second language acquisition (Huang, 2011).

The previous two decades have witnessed so much research regarding the ways in which identity is constructed via and by a language and how these processes happen in wide social discourses along with pre-arranged social dealings. Researchers of second language learning have been working out on exploring how language learners' identities influence and are influenced by the different settings in which the process of learning occurs. According to a socio-cultural standpoint, identity is not that fixed, invariant trait in the mind. Rather, identity involves dialectic associations between learners and the world around. Holding the belief that identity is not unchanging, learners must not be classified as introverted and nonlinear thinkers. Despite the fact that, people may share recognizable

beliefs and practices, the demonstration of these beliefs is to a great extent imposed by the outsiders (Shakouri, 2013).

According to Tajfil (1981) social identity is derivative from the individual's membership in the social group/groups. If an individual's emotional requirements, for example, are not met in a certain grouping, that person can alter his/her group affiliation(s), even though that may not be all the time possible (as cited in Shakouri, 2013). It is obvious that, validating learners as interlocutors within a new speech community is amongst the objectives of learning a language. An efficient teaching and learning can only be achieved once individuals can perceive one another as validated speakers. For many learners, the initial place they may get such validation in their L2 is in the classroom setting. Henceforth, the ESL teacher is a link between the classroom as a micro context and society as a macro context. In order to erect the preliminary stages of identity, construction may be formed within the classroom where the teacher is merely responsible for filling up the students mind. ESL teachers ought to facilitate a safety in which *cultural awareness* can be mediated and discussed (Sade, 2011).

In the recent decades, much identity research refuses unilateral transmission of information which places stress on the intention and unbiased nature of dialogism between the teacher and students. One discrete feature figured out in social identity is self-similarity, that every teacher must understand the importance of it whilst teaching (Sade, 2011). Sade added that, "When a new social identity emerges, the others do not cease to exist" (p.46). As she further proclaims, "They influence and are influenced by the one that emerges" (p.46). For example, the thinking and acting way of a teacher is already been influenced by the way he/she is a daughter, a student, a mother, etc. When these identities act together, they influence and are at the same time influenced by each other, we can also

say that they are self-similar. In addition to that, the new identity is influenced/influences each other signifies the fractalizing feature of it. When a new identity emerges, it also influences the others, causing them to be constructed again. This process works on making each individual different from the rest of people (As cited in Shakouri, 2013)

In an endeavor to develop individual's identity, Marcia (1976) identified two key processes taking place in identity development. First of all, it was necessary for the individual to actively explore the possibilities, a process involving the matching of self-knowledge with the knowledge of the world. The second process encompasses making decisions or what Marcia called *commitment* (as cited in Shakouri, 2013).

## **2.5. The Effect of Foreign Language Learning on Identity**

According to Warschauer (2007), language has ever played a key role in the construction and expression of expression of identity (as cited in Khatib & Ghamari, 2011). Both learners' identities and their language knowledge are jointly constructed and reconstructed through interaction (Mitchell & Myles, 2004, as cited in Khatib & Ghamari, 2011). Language for human beings is not just a medium of communication, yet it is also a chief means to preserving one's autonomy and independence (Khatib & Ghamari, 2011).

According to Weedon (1987), "Language is the place where actual and possible forms of social organization and their likely social and political consequences are defined and contested. Yet it is also the place where our sense of ourselves, our subjectivity, is constructed" (as cited in Anwaruddin, 2012, p.15)

Concerning ancient saying about this matter, the knowledge of a foreign language furnishes you with a novel *modus operandi* to find out yourself. Lemke (2002) discussed how a second language speaker will assume a new identity as a member of the target

language community speakers. Hence the ability to do so depends on their knowledge and their understanding of that community (as cited in Khatib & Ghamari, 2011).

Sagsayan (2011) declared that she realized for the first time that the knowledge of a foreign language affects identity when, all of a sudden, she found out that she felt more at ease expressing her feelings in English rather Armenian. More at ease, because she could construct a reasonable and emotional discourse when she was talking in English, whilst in native language she would end up with incomprehensible, heavily emotional discourses that would puzzle her interlocutor and her even more (as cited in Khatib & Ghamari, 2011).

In the same line, the case of a French primary school teacher who worked in Portugal for eleven months and learned the Portuguese language as a beginner. After returning back to France she discovered that she had become a different person in Portuguese and realized the following things:

- That her French identity is closely related to the French language she had acquired as her first language;
- That her French identity was no longer exactly the same after her Portuguese experience and 're-teaching' herself the French language;
- That another identity had formed through her use of Portuguese; this is not a 'Portuguese' identity in the sense of being a native-speaker identity but an 'interlanguage' identity dependent on her level of competence in Portuguese;

- That classroom language learning had been quite different, giving her the false impression that a foreign language is just a simple encoding of the learners' first language (Byram, 2006, p.11).

According to Byram, there is no generalisable and scientific evidence about the effect of learning a second language on the learners' identities. Hence no generalization can be drawn about this matter (2006).

## **2.6. Language, Culture and Identity Relationship**

Before going deeper exploring the relation between language, culture and identity, it is of an urged importance to define first what culture is.

Culture is a vast and multifaceted concept. The latter is looked at differently by many scholars, sometimes within the same field of study. Even in the field of foreign language teaching culture is perceived and conceived differently by syllabus designers, educationists, teachers, and even more by foreign language learners (Atamna, 2008). In the same line Hinkel (1990) argued that there are "as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours and activities" (p.15).

The less complex definition is the one provided by Chastain (1989) from a normative perspective, which more often than not, made a distinction between a small *c* culture and a big *C* culture. The former refers to customs, social life, daily leisure activities, perceptions, beliefs influenced and shaped by culture. The small *c* conception is considered of crucial importance in the field of foreign language teaching since it meets one of its fundamental aims, namely, to enable students to communicate successfully and

in an appropriate way in the target language and for particular interest with its natives. The latter, on the other hand, is related to the achievements, civilization, geography and history in addition to the contributions of a given society to the world, whereby learners are so often filled up with certain basic information in order to understand the other cultural aspects (behaviors and concepts).

A more complex definition and the most quoted one is that given by Tylor (1871). According to him: “culture is that complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of a society” (p. 20) This anthropological view of culture was disputed for many years in order to clearly make known what is meant by *complex whole*.

Durant's (1997) conceives culture as “something learned, transmitted , passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and of course, through linguistic communication” (p.24). According to the previously stated definition, culture can be learned as well as transmitted among individuals. An important point to be highlighted, is the interpersonal relationships and the language (means) drawn on to communicate that “can be learned” (Atamna, 2008). In the same line, Moran (2001) defined culture as “the ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures” p(5).

In the face of the attempts to provide an adequate and accurate definition of culture, its conceptions remain copious and overlapped at times.

### **2.6.1. The Relationships between Culture and Language in SLA**

According to Byram (1989), language is a tool through which speakers express their perceptions and knowledge about the world around them; henceforth it represents their cultural values and concepts. He added that one cannot learn a language and ignore its culture because culture is ubiquitous wherever language exists, that is to say culture is actually embedded in language. Brown (1994) also addressed this issue of language and culture pointing out that culture is a part and a parcel of language and vice versa. Both of them are actually intricately interwoven, thus are inseparable. Furthermore, in Sapir's view (1921) language cannot exist independently from the social practices and beliefs which govern people's behaviors. In sober fact, language and culture are intertwined and their inseparability is crystal clear. Consequently, it is assumed that the teaching of foreign language entails the teaching of its cultural aspects (as cited in Hessein, 2012).

### **2.6.2. The Relationships between Culture and Identity in SLA**

In an attempt to provide the concept of identity with a fixed meaning, this latter is, then, often linked to language, ethnicity or to culture. The association between identity and culture is really a powerful one even though is relatively mediated by language (Yassine, 2012). In reality,

...culture is, however constructed, relies upon some sense of shared identity among a particular group of social subjects and 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 (Holland, 2006, p. 40).

It is assumed that learning may be considered as a process of identity formation meanwhile as an action of becoming a full member of the community of practice at schools in particular and a member of the L2 speech community in general. Furthermore the act of learning a foreign language is seen as becoming a member of a novel culture. Eventually an action of building up multilingual identities, (Huhtala & Lehti-Eklund, 2010) this process can be clearly demonstrated through the socio-cultural scope of language learning as theorized by Vigotsky and Bruner (1978; 1966 , as cited in Yassine, 2012).

## **2.7. Culture in Foreign Language Teaching**

Issues pertaining to the teaching and the learning of culture have in the recent years fascinated the researchers' concern on foreign language teaching and learning. Notwithstanding prior to dealing with the enquiry of how to teach culture, it is rather necessary to consider in the first place the dissimilarities , if any, existed between foreign language learning and culture learning (Yassine, 2012).

Swiderski (1993) claimed that "Saying that we can learn about culture is saying that we should. Language learning is the starting point and the focus but culture learning is the aim" (p.19). In reality it is commonly known that one may acquire a second culture whilst learning a second language since second culture acquisition parallels second language acquisition and in much the same way first language acquisition corresponds first culture acquisition. Nonetheless both actions of learning a second language and acquiring its culture are not totally one and the same. According to him (1993) "Culture is not learned as language is, yet language is not learned until culture is. There is both knowledge about and skill in language and culture" (p.06). Additionally, "... culture learning is not



discardable option for language learning, and...all language learning (really all learning) takes place in a cultural milieu" (Swiderski, 1993, p.9).

The aforementioned clues reflect recurrent arguments for teaching culture as a fraction of foreign language instruction appears to be linguistic. In order to entirely comprehend the language and using it fluently, learners are not in need solely for linguistic, pragmatic, discourse and strategic competences however also socio-cultural and world knowledge (Willems, 1996, as cited in Yassine, 2012). Thus to be proficient target language speakers, foreign language learners are necessitated to be conscious of the cultural dimensions of the language under learning. This awareness represents a precondition for any successful interpersonal interaction the learners may get involved in. Even though culture and language transmission are fairly detached, they stay interconnected. The language classroom as a setting offers the possibility of the transmission of culture which coordinates along with language transmission (Yassine, 2012).

Yet the matter is still problematical and challenging since if "language learning is gaining a skill, culture learning as assimilation is transforming identity" (Swiderski, 1993, p.23). The exposure to a foreign language culture always entails rethinking some ones identity via comparing some ones culture to that of the foreign culture either overtly or covertly. It is amongst the fundamental interests in lots of foreign language contexts in which attitudes about the target culture are said to be sometimes contentious varying from entire refusal to disinclined acceptance (Yassine, 2012).

According to Kramch (1998) the teaching of culture as a component of language teaching has conventionally been caught by the striving for universality as well as the willingness to sustain cultural idiosyncrasy. What is sure is that each language classroom could be seen as an experiment in learning culture.

Teaching Culture is of a supreme importance. According Tomalin and Stempleski (1993) teaching culture for foreign language learners is important for the following reasons:

- To make learners aware of the fact that all individuals reveal culturally-conditioned behaviours, and to make them more aware of the conventional behaviours in frequent circumstances in the target culture.
- To raise learners awareness of the cultural connotations of the terms as well as phrases in target culture.
- To promote learners' skills to define and to arrange information about the target culture.
- To rise the students' empathy about the target culture and their intellectual curiosity as well.

## **2.8. The Concept of Cross-cultural Awareness**

Teaching a language is not only about imparting grammar rules and vocabulary items to the learners, but it implies teaching its culture as well. Hence, it is quite necessary to expose learners to the target culture so that they can be familiar with it and accept its otherness.

The term *awareness* is a mental and a psychological activity private to human beings. It leads oneself perception in the external world. In other words, it is the ability of gaining particular knowledge about essence personal features and changes experienced (Koyama, 1992).

Cultural awareness has been defined by various scholars, and it is comparatively a new term in the field of foreign language education. In a broad sense, Cultural Awareness is

“the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions” (Quappe & Cantatore, 2005, p.). According to Tomalin and Stempleski (1993), cultural awareness encompasses three qualities:

- Awareness of one's own culturally-induced behavior
- Awareness of the culturally-induced behavior of others
- Ability to explain one's own cultural standpoint (p.5)

According to Tomalin and Stempleski (1993), learners should be made aware of the behaviors, expectations, perspectives, and values of members of other cultural groups. Besides, teachers should trigger learners to make attempts for understanding the beliefs and actions of the target language cultural groups.

Hence cross cultural awareness refers to being aware of the existence of other cultures that follow a set of rules which are not prerequisite definitive. Komaya (1992) defined it as “the understanding and the appreciation of different values and behaviors as they are experienced in different cultures and through different languages” (p. 5).

Irving (1986, p.31) claimed that learning a new language becomes easier when students acknowledge the distinct cultures and be aware of them as well and he suggested that:

We get rid of our ethnocentric tenderness and accept other culture on its own terms; that many cross-cultural interactions go sour due to a lack of such awareness. It is a lack of cross cultural awareness when the learner uses his own cultural norms to judge someone from another culture, or when people from another culture use the

cultural norms of their own culture to judge our action or someone from the host country.

Hence, the essential concept of cross-cultural awareness is to be able of recognizing resemblances and differences between cultures as well as comparing them to one's culture without prejudice. Thus the target foreign culture is neither judged nor stated to promote cultural imperialism Irving (1986).

An important point to be spotlighted is that the term cross-cultural awareness is often used interchangeably with other terms in spite of their differences in meaning, such as: intercultural awareness, and intercultural competence. Intercultural awareness refers to "the process of becoming more aware of and developing better understanding of one's own culture and other cultures all over the world" (Yassine, 2012, p.84). While intercultural competence refers to "the ability for successful communication with people of other cultures" (p.84). This ability can exist already at a juvenile age, or be expanded and enhanced thanks to strength of will and competence (Yassine, 2012).

## **2.9. Ethnocentrism**

Ethnocentrism refers to the extensive belief in the cultural supremacy of one's own ethnic group, in other words, it is an abnormally high account for one's own cultural, ethnic, and religious group (Zikargae, 2013).

The concept of ethnocentrism was defined by many scholars. Berry and Kalin (1995) argued that the ethnocentrism concept is inclined to be regarded as "the synonym for general antipathy towards all outgroups" (p. 303). Bennett (1993) defined ethnocentrism as "assuming that the worldview of one's own culture is central to all reality" (p.30). He suggested that individuals tend to interpret other's behaviors by using their own

worldview and ethnocentrism is not only about viewing the world from the vantage point of one's own culture, but also a fiasco to understand other cultures that are not as much the same as one's own culture. The diverse standpoints of ethnocentrism are stated by Sculpin:

Ethnocentrism is popular Perceptions about other cultures have often been based on ethnocentric attitudes. Ethnocentrism is the practice of judging another society by the values and standards of one's own society. As humans learn the basic values, beliefs and norms of their society, they tend to think of their own culture as preferable, ranking other cultures as less desirable. Members of a society may be so committed to their own cultural traditions that they cannot conceive of any other way of life. They often view other cultural traditions as strange or alien, perhaps even inferior, crazy, or immoral (As cited in Zikargae, 2013 p. 131).

Ethnocentrism is considered as a universal phenomenon and can be resulted in:

- Leading to a nearly entire misunderstanding of values, actions, statement, and intentions of others.
- Leading individuals to overstate group differences. Ethnocentric cultural group consider themselves as superior while other groups are considered as inferior.
- Hindering one's understanding of others' customs as well as keeping one from understanding his/ her customs.
- Giving rise to negative emotional reactions to out groups such as hostility, scorn, and mistrust.

- Leading to the refusal of other cultures' richness and knowledge. In addition it hinders communication and prevents the reciprocity of ideas between people (Gudykunst, 2003; Harris & Jonson, 2007; Jandt, 2004, as cited in Zikargae, 2013)

According to Harris and Jonson (2007), however, "a certain degree of ethnocentrism is natural for people raised in single culture; their values and ways of behaving appear disable and superior to all others." (p. 12). Stephan and Stephan pointed out that ethnocentrism is of a lower rate in countries with vigorous belief in tolerance and acceptance of others as well as respect of other costumes and traditions (as cited in Zikargae, 2013).

### **2.10. Cultural Sensitivity**

The aspect of Cultural sensitivity comprises knowledge, observance, understanding, respect, and tailoring. Thus if one is culturally sensitive, he/ she is aware of the cultural differences as well as the values of other people. Further, cultural sensitivity hails from understanding that one's cultural background, value, prejudices must be at the outset deemed in order for one to perceive how these may have an effect on their perceptions of others. Furthermore, one ought to understand the significance of another's beliefs and experiences. Another attribute of cultural sensitivity is tailoring, in order for one to see the perspective of other people from different culture one has to tailor his or her own beliefs and worldviews (Kubokawa & Ottaway, 2009). However, developing cultural sensitivity does not require that we have to lose our cultural identities but rather that we are aware of cultural influences (Shemshadsara, 2012).

### 2.11. The Process of Acculturation

Acculturation definitions diverge depending upon the discipline of the definer. The Social Science Research Council (SSRC, 1954) defined acculturation as

...culture change that is initiated by the conjunction of two or more autonomous cultural systems. Its dynamics can be seen as the selective adaptation of value systems, the processes of integration and differentiation, the generation of developmental sequences, and the operation of role determinants and personality factors” (p. 974)

According to Schumann (1986) second language acquisition is the result of *acculturation* that is defined by him as “the social and psychological integration of the learner with the target culture (TL) group” (p.379). The acculturation model claims that students will be successful in SLA only if there are limited social and psychological distances between them and the speakers of the second language (Schumann, 1986)

Brown (1980) described four stages of acculturation which are: initial excitement and euphoria, cultural shock, culture stress, and assimilation. The first stage, initial excitement and euphoria, is known as the period of excitement over the newness of surroundings and characterized by extreme happiness. The second, cultural shock (as cited in Matsumoto, 1991), is an unavoidable and a natural process but in varying degrees, it depends on the ability of individual of coping with the feeling of loneliness, homesickness, anger, etc .It generates the feeling of (McClintock, 2014) “the intrusion of more and more cultural differences into their own image of self and security” (Brown, 2000, p. 183), and this cause the feeling of aversion and hostility towards the target culture. The third stage, culture stress, involves a gradual and a wobbling recovery from the tiresome experience

that just took place in culture shock (McClintock, 2014). Brown (1986) believed that “general progress is made slowly but surely, as the person begins to accept the differences in thinking and feeling that surround him, slowly becoming more empathic with the persons in the second culture” (as cited in McClintock, 2014, p. 5). The fourth stage is assimilation, it is also known as adaptation to new culture, hence they reach a point where they can communicate proficiently, and most importantly socialize competently in the TL culture, and the people of the target culture have accepted them as being much alike as them (McClintock, 2014).

### **2.12. The Cultural Components of the English Curriculum**

Language and culture are two faces of the same coin. The two concepts are inseparable. Therefore, you can't learn a language without learning its culture; that is to say learning a language means learning a culture.

From the aforementioned reasons of teaching culture, it is obvious that culture is absolutely an important dimension that should be integrated in foreign language teaching, namely, in the English curriculum. Concerning English departments in Algeria, culture is mainly incorporated in the following modules: civilization, literature, oral expression, and pragmatics. It is worth mentioning that the Algerian university curriculum of English is not nationally unified rather it differs from one university to another and from one professor to another, and that the cultural components of the English curriculum which will be provided in the following passages pertain to the department of English at the university of Mohammed Soddik Ben Yahia/Jijel.



### 2.12.1. Literature Module

It is obviously apparent that literature is amongst the most important tools, through which teachers may present and discuss culture with their students. It works on assisting language learners to be presented to diverse aspects of the target culture. It is via literature that students may get a profound understanding of the target culture which results in a better admiration of this latter.

The Ministry of Higher Education has not designed a detailed syllabus, and therefore teachers of literature have found themselves compelled to design their own syllabi based on the objectives and guidelines set by the ministry. These guidelines are problematic because they leave teachers with a plethora of choices, which militate against the very idea of designing a well-structured syllabus. In other words, the students will certainly be overwhelmed by the wealth of information a syllabus based on the above guidelines claims to provide. It is a taxing task to teach, say, American Literature, British Literature, and any literature in English, along with literary theory and creative writing. A syllabus designed based on these guidelines would be utterly confusing and lacking in meaningful chronology, for after all the students have not had a rich experience with literary texts.

The English literature program of first and second year license encompasses lectures across genres, periods and foremost figures of British, North America and world literature in English. This module is processed within specific lectures fiction as in *the story of the fall of the house of usher*, *the story of an hour*, additionally on poetry as in *John Keats*, *Shakespearian sonnets*, lastly on drama: William Shakespeare with the well known play entitled *Macbeth*.

During their third year, the syllabus provides an introduction to American Literature, and spans three and a half centuries from early Colonial writings to modernist literature. The course familiarises the students with recurrent themes and motifs in American Literature as well as what it meant to be an American for the early settlers. The development of a distinctively American culture and identity are then discussed through an array of canonical works. Before discussing any work, however, the students are encouraged to read about the historical, social, and cultural milieu in which it was produced. The Colonial period stresses two cultural aspects that defined the early American character, namely Puritanism and Slavery. At this stage, the students are encouraged to discuss the difference between the Old World and the New World, and how the latter becomes a “Garden of Eden” where the early settlers wanted a new beginning away from the outmoded modes of thought and traditions of the Old World. The Enlightenment philosophy is also introduced, for it constituted a cornerstone of the early form of American democratic ideals such as freedom, human rights, and equality. Romantic literature traces the development of American individualism, which is characterised by a disdain for authority and social, political, and cultural convention. Realist literature, by contrast, shifts the focus from the individual to society. It exposes the social ills and the rampant materialism, often accompanied by waning religious authority that followed the Westward Expansion and the rise of Capitalism and Industrialism. Modernist literature reacts to modernity in its own way. The students become aware that modernist writers do away with traditional forms of writing, and start experimenting with new forms. Thematically, modernist fiction reflects the angst and disillusionment engendered by the First World War, which shattered the myth of unfettered progress, and thus the myth of the American Dream.

The following table provides details about the literature module:

Table 1

*Literature Module Details*

Year	Module	Time-load	Coefficient	Setting
1 <sup>st</sup> year	Literature	1h and 30mn	1	Amphitheater
2 <sup>nd</sup> year	Literature	1h and 30mn	1	Amphitheater
3 <sup>rd</sup> year	Literature	3 hours	3	Amphitheater/ classroom
1 <sup>st</sup> year master	Literature	/	/	/

**2.12.2. Civilization Module**

Civilization module is taught from the first year till the third year. It is worth mentioning that the British and the American civilization is an interdisciplinary course that handles their culture and history in all their multiplicity. It actually seeks to introduce the foreign language learners to the target society by dealing with multiple cultural aspects. The civilization module seeks to enhance in students a comprehension and appreciation of the nations' cultural heritage of the target language along with consideration to the historical background of England as well as to that of North America.

In second year license, learners are supposed to have a general synopsis about the British and the American communities, for particular interest, civilization module targets the historical components. Its lessons turn around *the kings and queens of Britain, life during the Roman, Anglos, the Norman, Saxons, Tudors, And Georgian England*. Then the

consideration is shifted to the American civilization putting focus on the American civil war, slavery in America, the reconstruction and so forth.

Lectures pertaining to third year license encompasses an introduction to the American political system, a political overview of the birth of the nation, the constitution, the branches of the government, separation between powers (checks and balances system), election in the U.S and political parties.

It can be concluded that the module of civilization supply information about big C culture. The following table provides information about civilization module:

Table 2

*Civilization Module Details*

Year	Module	Time-load	Coefficient	Setting
1 <sup>st</sup> year	civilization	1h and 30mn	1	Amphitheater
2 <sup>nd</sup> year	civilization	1h and 30mn	1	Amphitheater
3 <sup>rd</sup> year	civilization	3 hours	3	Amphitheater/ classroom
1 <sup>st</sup> year master	civilization	/	/	/

### 2.12.3. Pragmatics Module

In the framework of second language learning, pragmatics has been defined by Kenneth Rose and Gabriele Kasper as (2011) 'the way speakers and writers accomplish goals as social actors who do not just need to get things done but must attend to their interpersonal relationships with other participants at the same time'(as cited in block, 2007, p.113).

Teaching pragmatic is of an urgent importance in SLL because it offers them not only the opportunity to find out how the people of the target culture behave and act in diverse situations, but also makes it possible for them to understand others' culture and behaviors as well as to evade cross-cultural breakdowns in communication. That is, teaching pragmatics raises their cultural awareness and makes them competent cross-cultural communicators (Nouichi, 2015).

Concerning teaching pragmatics in the University of Jijel, the latter is taught only in first year master and for one hour and half per week. The pragmatics syllabus taught to first year Master students covers the following topics:

- Introduction to Pragmatics.
- Pragmatics vs. Semantics.
- Deixis in Pragmatics.
- Speech Act Theory.
- Cooperation and Implicature.
- Politeness Theory.

Among the emphasized aspects while teaching pragmatics is the cultural dimension of language use. Due to the interconnectedness between culture and pragmatics, the teacher should, frequently, draw his learners' awareness to the role culture plays in achieving appropriateness while using language. The aforementioned theories can be tackled and explained through referring to the cultural differences inherent, say, in using a particular speech act between learners' mother tongue and English.

#### **2.12.4. Oral Expression Module**

At the university level, oral expression is one of the modules which provide learners with vital knowledge about the target language. It has no clearly set syllabus, and it is taught for five years, from the first year license to the first year master. Oral expression is

a combination of teaching listening and speaking which are two basic skills in learning a language. It is the only practical course which furnishes the students with opportunities to put the accumulated input into practice.

The teaching of culture is embedded in tasks and activities which varied between listening activities and speaking activities such as role plays, free discussions, listening to authentic materials as well as watching videos about the English society and culture. It is worth mentioning that videos have a crucial role in teaching culture straightforwardly and effectively because they provide the learner with better insights into the target culture and real life experiences. The cultural components of the module assist students to discover the culture of the English people from a number of different perspectives, geographical, historical and social. Thus Students are supposed to integrate the already mentioned acquired input with their language portfolio and be autonomous language learners, forming critical judgments about their own culture and the target one.

The following table represents details about the oral expression module for the four years:

Table 02

*Oral Expression Module Details*

<b>Year</b>	<b>Module</b>	<b>Time-load</b>	<b>Coefficient</b>	<b>Setting</b>
1 <sup>st</sup> year	Oral expression	3 hours	2	laboratory
2 <sup>nd</sup> year	Oral expression	3hours	2	laboratory
3 <sup>rd</sup> year	Oral expression	1h and 30mn	2	laboratory
1 <sup>st</sup> year master	Oral expression	3hours	1	laboratory

### **Conclusion**

In this chapter, attempts were made to shed light on the identity approach and learners' cross-cultural awareness spotlighting certain vital concepts for a fully understanding of the conception of identity and its association with language learning and culture. Accordingly precise points were handled in this chapter, starting with explicitly alternative approaches to SLA, then providing a set of definitions about the concept of identity, followed by the post-structuralist theories. Concepts interrelated with identity in SLA, specifically motivation and investment, imagined communities and imagined identities were tackled in the current chapter, afterwards consideration was shifted to the clue that identity is dynamic and constantly changing. Additionally, the chapter stressed the notion of language learning and identity construction, and the effect of foreign language learning on identity. Moreover, Language, culture and identity relationship was emphasized. Then it shifted to highlighting culture in foreign language teaching in addition to some the concepts of cross-cultural awareness, ethnocentrism, cultural sensitivity and acculturation. At the end of the chapter a thorough description of the cultural components of the English curriculum was furnished.

## Chapter Three

### Research design and Data Analysis

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## **Introduction**

This chapter is dedicated to the research methodology. The overall purpose of this chapter is to conduct a thorough investigation of the impact of the cultural components of the English curriculum on the students' perceptions of self and other. That is to say, this chapter aims at testing the evolution of the students' identities during four years of exposure to the target culture embedded in the English curriculum, and to which extent the enormous mother tongue baggage plays a key role in hindering the occurrence of any changes to occur on the student's perception of self and other. To test the validity of the aforementioned assumption, a cross-sectional study was conducted through the means of a questionnaire through which both quantitative and qualitative data are obtained. This chapter starts with an accurate description of the students' questionnaire, and then, an overall description of the research tool, how it was piloted and how it was administered. In the meantime a detailed analysis and interpretation of the data obtained is presented. The chapter ends with discussing the findings and with setting the limitations of the study as well as the pedagogical recommendations and suggestions.

### **3.1. Description of the Students' Questionnaire**

The questionnaire is mainly based on the theoretical part of the current research. It was initiated by an introduction which presents the aim of the study. The questionnaire is based on 27 questions which fall into three types of questions, namely: close-ended, open-ended, and open questions. In so far as close-ended questions are concerned, participants are asked to solely tick the appropriate answers that generally appeal to them. One type of close-ended questions is a "dichotomous" question which allows respondents to choose one of two answer choices (Yes/No). The second is the multi-choice questions which allow respondents to choose one of many answer options. Sometimes, if none of the items provided applies, the participant has the choice 'Other' followed by an open-ended question of the kind 'Please

specify'. Participants are allowed room to provide their own responses in open-ended questions aiming at determining the respondents' opinions about the subject under study. The choice of such type of questionnaire is provoked by the wish to engage the participants completely and avoid any superficial engagement with the topic. Additionally, being conscious that the task is intricate and time consuming, care was handled to make certain that the questions are stated and structured in a way which makes students able to express their standpoints as clear as possible. The present questionnaire is composed of 3 main sections. The first section entitled 'Background Information' which aims at gathering some general information as Gender, Age, and the level of the participant, etc and it is composed of 7 questions. The second section is entitled 'Learners' perceptions towards the English language' and is composed of seven questions which aim at digging deeper into the students' perceptions towards the English language and eliciting responses about the matter. The third section is entitled 'Students' perceptions towards their own culture and the target culture', it consists of fourteen questions, and this section aims at getting profounder insights about how students perceive their own culture and the target culture as well.

### **3.2. Administration of the Questionnaire**

The questionnaire was administered to eighty (80) license and master students of English; it was equally divided to first, second, third year license and first year master viz., 20 questionnaires for each of the afore-mentioned four years at Mohammed Saddik Ben-Yahia university–jijel, from the whole population represented by a totality number of 895 English students. The participants in the study were randomly selected from the existed population. The participants who ardently answered the questionnaire handed it back to the researchers on the spot. During the questionnaire administration, the researchers themselves were present in the completion of the questionnaire so as to provide any needed clarification in order to evade any possible misapprehension which may lead to void responses.

**3.3. Analysis and Interpretation of the Questionnaire**

**Section One: Background Information**

❖ **Q1: Gender**

a/ Male

b/ Female

Table 1

*Learners Gender*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
Female	13	65	11	55	15	75	17	85
Male	07	35	09	45	05	25	03	15
Total	20	100	20	100	20	100	20	100

This question aims at determining the participants' gender.

◆ **First year license**

First year female students outnumber male students representing the percentage of 65% for the former and 35% for the latter.

◆ **Second year license**

The percentage of second year female students is higher than that of males representing the value of 55% and 45% respectively.

◆ **Third year license**

75% is the percentage of third year female students, while the male students' percentage is only 25%.

◆ **First year master**

The vast majority of first year master students are females (85%) whereas only 15% are males.

It is conclusively obvious that the females' number, to a great extent, exceeds that of males in the present sample owing to the massive shortage of males in the English department of Mohammed Saddik Ben Yahia University. The fact of the females' outnumbering is may be due to their higher interest in learning foreign languages than males.

❖ **Q2: How old are you?**

- a. In between 18-23      b. In between 23-28      c. In between 28-35      d. 33 and up

Table 2

*Students' Age*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year Master	Percentage %
in between 18-23	19	95	17	85	16	80	13	65
in between 23-28	00	00	03	15	04	20	07	35
in between 28-35	01	05	00	00	00	00	00	00
33 and up	00	00	00	00	00	00	00	00
Total	20	100	20	100	20	100	20	100

In the light of this question, students are queried to state their ages in confined values.

◆ **First year**

From the above table, it is plainly displayed that the vast majority of first year students are in between the age of 18-23 which makes 95%. The remaining students (05%) are in between the age of 28-35.

◆ **Second year**

Most of the second year students (85%) are in between the age of 18-23, meanwhile 15% of them are in between the age of 23-28.

◆ **Third year**

16 out of 20 is the total number of students whose ages are ranging between 18-23, the age of the four remaining students is ranging between 23-28.

◆ **First year master**

First year master students' ages vary in between 18-23 with a percentage of 65% as the highest one and 35% of them are in between 23-28 as the lowest one. This fact is maybe due to the interests of youths in learning foreign languages

Comparing the results obtained from the four years it is obviously clear that the vast majority of students are in between the age of 18-23.

❖ **Q 3: Why did you choose to study English?**

- a. Interested in learning foreign languages
- b. I had no better choices
- c. The influence of family and friends

Table 3

*Reasons behind the Choice of Majoring in English*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
interested in learning foreign languages	17	85	17	85	18	90	11	55
I had no better choices	03	15	02	10	02	10	08	40
The influence of family and friends	00	00	01	05	00	00	01	05
total	20	100	20	100	20	100	20	100

Under the banner of this question, students are asked to precise their aim behind choosing English as a major, i.e. whether it was out of their interest or because of other specified reasons in the questionnaire.

◆ **First year**

The majority (85%) of first year students said that they have chosen English because they are interested in learning foreign languages, whereas 15% have chosen it because they had no better choices.

◆ **Second year**

Similarly, most second year students had chosen English because they are interested in learning foreign languages (85%), while 10% stated that the reason behind choosing English

was that they had no better choices, however solely 05% of them were influenced by their families and friends.

◆ **Third year license**

The vast majority of third year students (90%) affirmed that they have chosen to study English since they are interested in learning foreign languages, 10% of them have chosen studying English because they had no better choices.

◆ **First year master**

The reason behind choosing English as a major for 55% was their interests in learning foreign languages, whilst 40% have chosen English because of they had no better choices, the influence of family and friends was another reason for 5% of students.

Apparently the vast majority of first, second and third year license students have chosen to study English because they are interested in learning foreign languages. Whilst, approximately half of first master year students have chosen it because they had no better choices.

❖ **Q4: What is your objective behind learning English?**

- a. To get a high grade      b. Self fulfillment      c. To learn a new culture

Table 4

*Objectives of Learning English*

Options	1 <sup>st</sup> year	Percen Tage (%)	2 <sup>nd</sup> year	Percen tage (%)	3 <sup>rd</sup> year	Percen tage (%)	1 <sup>st</sup> year master	Percen tage (%)
To get a high grade	02	10	10	50	03	15	09	45
Self fulfillment	08	40	04	20	05	25	04	20
To learn a new culture	10	50	06	30	12	60	07	35
total	20	100	20	100	20	100	20	100

This close question aims at figuring out the objectives which lay behind students' learning of English. A diversity of responses have been received that are mainly summed up as follows:

◆ **First year license**

As it can be read from the above table, half of the first year students (50%) are learning English for the purpose of learning a new culture, while 40% are learning English for self-fulfillment. Only 10% are learning it to get a high grade.

◆ **Second year license**

The aim of learning English for half of second year students is getting a high grade, meanwhile leaning a new culture is another objective for 30% of them; however, 20% of them ticked the option of self-fulfillment.



**◆ Third year license**

More than a half of third year students (60%) are learning English for the objective of learning a new culture, while 25% are learning English for their self fulfillment and only 15% are actually studying English for the purpose of getting a high grade.

**◆ First year master**

45% of first year master students are studying English in order to get a high grade, 35% are learning English for the sake of learning a new culture, while 20% are learning it for self-fulfillment.

The above table reveals that most of first year students are interested in learning a new culture which is compatible with the excitement and euphoria phase, as it was expected the percentage of learning a new culture dwindled to 30% in second year which is commonly known as the cultural shock phase, in the mean time the percentage of the objective 'getting a high grade' get increased to 50%; hence there was a shift in their targets. Again, as it was anticipated, the percentage of the objective of learning a new culture increased to 60% in the third year which is well-matched with culture stress phase. However, the percentage of the 'learning a new culture' objective in first year master was contrary to our expectations decreasing to 35%. The aforementioned phases are stated by Brown (1980) which were clearly explained in chapter two.

❖ **Q5:** Which stream were you in at the secondary school?

a. Scientific

b. Literature and philosophy

c. Foreign languages

d. Others

Table 5

*Learners' Stream at the secondary school*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
Scientific	03	15	05	25	02	10	08	40
Literature and philosophy	00	00	02	10	01	05	02	10
Foreign languages	17	85	13	65	17	85	10	50
Others	00	00	00	00	00	00	00	00
total	20	100	20	100	20	100	20	100

The target of the above question is determining the participants' stream at the secondary school, in other words, the implicit target is tracing back the focus of English that each of the students has received during their years of studying.

#### ◆ First year license

It can be read from the table that the stream of the great majority of first year students is foreign languages with a percentage of 85%, the remaining 15% of students indicated that their stream in secondary school was scientific.

**◆ The second year license**

More than half of second year students (65%) ticked the option of 'foreign languages', while 15 % of students ticked the option of 'scientific'; however, 'literature and philosophy' stream was ticked by solely 10% of them.

**◆ The third year license**

Similar to first year, 85% of third year students stated that their stream was foreign languages, whilst 10% of the participants stated that they were in the scientific stream in secondary school, the residual 05% goes back to 'literature and philosophy'.

**◆ First year master**

Half of first year master students (50%) opted for the choice of 'foreign languages' stream, the remaining half is divided into 40% for the scientific stream and 10% for literature and philosophy one.

The table reveals that the stream of the majority of respondents was 'foreign languages' which indicates that the majority have already received a significant focus on English.

**❖ Q6: How has your experience at the university been so far?**

- a. Very interesting                      b. Interesting                      c. Not interesting
- d. Boring                      e. Disappointing

Table 6

*Students Experiences at the University*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
Very interesting	05	25	01	05	02	10	03	15
Interesting	08	40	10	50	12	60	07	35
Not interesting	01	05	04	20	02	10	04	20
Boring	03	15	03	15	02	10	03	15
Disappointing	03	15	02	10	02	10	03	15
total	20	100	20	100	20	100	20	100

In this question in hand students were asked to reveal their opinions, describing their experiences of studying English at the university.

◆ **First year license**

The majority of first year students ticked the option of interesting representing the percentage of 40%, 25% stated that their experience was very interesting, while the percentage of students who said that their experience was boring, disappointing was 15 % for each. Only 5% ticked the option of 'Not interesting'.

**◆ Second year license**

Half of second year students (50%) declared that their experiences at the university was interesting, 20% of the participants described their experience as not interesting, 15% of them described it as boring, 10% answered “Disappointing”, the remaining 05% went back to the option ‘Very interesting’.

**◆ The third year license**

The most chosen option by third year students (60%) is “interesting”, while the other remaining options, “very interesting”, “disappointing”, and “boring” gained an equal percentage of 10% for each.

**◆ First year master**

“Interesting” is the most chosen option by first year master students representing the percentage of 35%, 20% of the respondents opted for the choice “not interesting”, the remaining 30% is equally divided between the options “disappointing” (15%) and “boring” (15%).

It is evidently noticeable from the results obtained that the majority of the English students in all the under discussion levels found the experience of learning English interesting; whereas the minority found that their experience is boring and not interesting and this is maybe due to the fact of not meeting the expectations that have once been estimated.

**Section Two: Learners' Perceptions towards the English Language**

❖ **Q7:** Do you feel you are different from others majoring in other specialties? If yes, explain.

a. No

b. Yes

Table 7

*Students' Perceptions of Self and Other*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
No	14	70	09	45	09	45	09	45
Yes	06	30	11	55	11	55	11	55
Total	20	100	20	100	20	100	20	100

This question aims at exploring the students' conceptions and recognitions about themselves as different, unique or simply as similar to students in other specialties. The learners are required to provide a justification for their 'Yeses'.

◆ **First year license**

Most first year students (70%) ticked the option 'No'; meanwhile 30% of them ticked the choice 'Yes'. Those who said "Yes" wrote the following justifications:

❖ "Because my way of thinking is different from others majoring in other specialties, moreover I'm studying a different culture."

- ❖ “Since I don’t have to work as hard as others, in addition, the English exams rely on comprehension rather than memorization.”

◆ **Second year license**

55% of second year students said ‘Yes’ for considering themselves different from those in other majors while 45% of them said ‘No’.

The most frequent justifications are as follows:

- ❖ “Because we are studying a global language, a language of knowledge and internet.”
- ❖ “Our way of thinking is different from those majoring in other specialties.”
- ❖ “We are different since we are studying a foreign language.”

◆ **Third year license**

the results attained from third year students are similar to those of second year license i.e. 55% for those who ticked ‘Yes’ and 45% of them choose ‘No’. The following justifications were provided:

- ❖ “Because we are studying a different language plus a different culture.”
- ❖ “Because we are learning a global language.”
- ❖ “I feel that we are different but others consider us as superficial.”

◆ **First year Master**

Again similar to second, and third year license results , 55% is the percentage of students who choose the option ‘Yes’, whilst the option ‘No’ has got the percentage of 45% of students . Students of first year master furnished the following arguments:

- ❖ “Students of English are different in their clothing, style, thinking, and way of speaking and seem to be open-minded.”

- ❖ “Since English is considered as a lingua franca I feel more open to the others culture and life styles.”
- ❖ “I feel like I have the ability to speak a language that only few people around can speak.”
- ❖ “Since I’m learning a new language, a new culture.”

having a quick view on the results attained, make it clear that there is an evident increase in the students way of considering themselves as different, in other words first year students were considering themselves as non-different ones with regards to students in other specialties representing a high percentage of the option ‘No’ (70%) in comparison to ‘Yes’ option that represent just (30%), in the meantime those of second, third year license and first year master have started to consider themselves as different from others in other specialties which rise the percentage of the option ‘Yes’ to 55% and which automatically decrease the option ‘No’. this can be explained as follows: after of one year of majoring in English, students had only a little exposure to the target language and culture, that is to say, the effect of English was trivial if not nihilistic that is why they consider themselves much alike others, yet, after a significant period of exposure, two up to four years, the perception of more than half of the informants towards themselves and others have changed to consider themselves different.

- ❖ **Q8:** Do you express your feeling more comfortably when speaking in:

- a. English
- b. Arabic

Please explain how?



Table 8

*Student's Language Preferred language when Expressing Feelings*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
English	15	75	11	55	11	55	11	55
Arabic	05	25	09	45	09	45	09	45
Total	20	100	20	100	20	100	20	100

This at hand question seeks to figure out whether students feel at ease when expressing their feelings in English or in Arabic.

**First year license**

From the above table it is remarkable that most first year students proclaimed that they feel more relaxed while expressing their feelings in English other than in Arabic representing 75% and 25% respectively. First year informants provided the following justifications:

## ❖ Concerning English:

- "English has strong vocabulary and it is the suitable language when it comes to emotions."
- "I cannot express my feelings in Arabic; I prefer to express them either in English or in French."
- "I have a rich baggage of English vocabularies."
- "To practice the language and become fluent."

## ❖ Concerning Arabic:

- "Because it is my mother tongue."
- "Since I am not good at English as I am in Arabic."

#### ◆ **Second year license**

More than half of second year students (55%) claimed that they feel more comfortable when expressing their feelings in English; however, 45% of them feel more comfortable when expressing their feelings in Arabic. The following arguments were supplied:

##### ❖ English:

- "Using English helps me to avoid shyness and other feelings which may stop me from transmitting the message correctly."
- "When I get angry or stressed I automatically start complaining in English".
- "More than often, I may have certain ideas which I cannot express appropriately in Arabic".
- "I am trying to all the time express my feelings in English for the sake of improving my English".
- "I feel comfortable and confident once speaking in English".

##### ❖ Arabic:

- "I prefer speaking in Arabic than in English because I don't have enough vocabulary in English than I do in Arabic."
- "I master Arabic better than English."
- "Because Arabic is my mother tongue."
- "I have a low level in English."

#### ◆ **Third year license**

The same results as second year license were attained. The following justifications were furnished:

❖ English:

- "It helps me getting over my shyness, so I feel comfortable and free when expressing my thoughts and feelings."
- "There are some feelings that cannot be understood in Arabic unless you express them in English."
- "English is really rich in terms of emotional and deep expressions."

❖ Arabic:

- "I do not have a good mastery of English."
- "Arabic is my mother tongue and I feel extremely comfortable when speaking it."
- "The people I know do not understand English."
- "I feel comfortable speaking in Arabic because speaking in English takes one to be confident."

◆ **First year master**

Similarly, the results obtained from first year master were identical to those of both second and third year i.e. 55% for the English option and 45% for that of Arabic. The first year students wrote the following claims:

❖ English:

- "When expressing my feelings in English I feel that I transmitted the message and that people have understood me, unlike when I use Arabic it is totally the opposite."
- "Personal topics are better discussed in English especially with friends."
- "I can't express my feelings in Arabic; I can't even find the right words."

❖ Arabic:

“I feel comfortable speaking Arabic since it is my mother tongue and I'm sure that I will not commit mistakes then I feel secure.”

- “I prefer to express my feelings in Arabic because I know that all people will perceive me correctly without any misunderstandings.”
- “When speaking Arabic, there is neither stress nor error correction to be mentioned.”

Based on the above results, English is the favorite language for expressing feelings of the four years students under discussion. On the basis of their justifications, their preference is maybe due to the fact that English helps them getting over their shyness in expressing their feelings, as it is maybe because they think that English is really rich in terms of emotional and deep expressions. However the reasons which may lay behind their preference of expressing their feelings in Arabic are their low level of proficiency in English and lack of vocabularies.

❖ **Q9:** If you have had chosen another major other than English, do you think that your way of thinking would be different?

a. Yes

b. No

Table 9

*Students opinions about whether their Thinking Would be Different if They are in another Major Other than English*

Options	1 <sup>st</sup> year	Perce Tage %	2 <sup>nd</sup> year	Perce tage %	3 <sup>rd</sup> year	Perce tage %	1 <sup>st</sup> year master	Perce tage %
Yes	09	45	09	45	14	70	15	75
No	11	55	11	55	06	30	05	25
total	20	100	20	100	20	100	20	100

As far as this close-ended question is concerned, students are queried to imagine being in another major and whether their thinking would be different at that time. Thus this question aims at figuring out whether they hold the opinion that their thinking is shaped by the knowledge of the major they are in or they do not.

#### ◆ **First year license**

More than half (55%) of first year students thought that their way of thinking would be different while the rest 45% thought that 'No' their way of thinking would not be different.

#### ◆ **Second year license**

In much the same way, more than half of second year students (55%) ticked the choice 'Yes', whereas 45% of them ticked the choice 'No'.

#### ◆ **Third year license**

The majority of third year license students opted for the option 'Yes' making up the percentage of 70%, while the minority opted for the option 'No' (30%).

◆ **First year master**

A great number of first year master students (75 %) answered with 'Yes', while 25% of them answered with 'No'.

According to the above results, the majority of third year license and first year master sample held the view that their thinking would be changed if they had chosen another major other than English, henceforth they believe that the knowledge of the major do really shape the way of thinking.

❖ **Q10:** Your sense of belonging to your community is:

a. High

b. Normal

c. Low

Table 10

*Students' Sense of Belonging to their Community*

Options	1 <sup>st</sup> year	Percen tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
High	04	20	03	15	01	05	06	30
Normal	13	65	15	75	15	75	14	70
Low	03	15	02	10	04	20	00	00
total	20	100	20	100	20	100	20	100

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This question item explores the frequency of students' sense of belonging to their community and aims at investigating the extent to which the target language has affected them to the point that they feel that they no longer belong to their community.

◆ **First year license**

65% of first year informants declared that their sense of belonging to their community is 'Normal', while 20% considered it as 'High'; however, the choice 'Low' was ticked by 15% of the informants.

◆ **Second year license**

Three quarters of the respondents (75%), stated that their sense of belonging to the Algerian community is 'normal', one quarter of them (15%) stated that their sense of belonging to their communities is ' High'. The last option 'Low' was opted by 10%.

◆ **Third year license**

75% is the percentage referring back to the option 'Normal', while 20% of the informants ticked the pick 'Low'. The remaining 05% went back to the option 'High'.

◆ **First year master**

The majority of first year master students (70%) ticked the option 'Normal' in the meantime 30% others ticked 'Low'.

Under the light of the attained results, it is remarkable that the majority of the sample stated that their sense of belonging to their community is normal. This actuality is maybe owing to the fact that studying English had no significant effect on their sense of belonging to their community.

❖ **Q: 11** Do you have a stereotyped profile of a learner of English? If yes, explain

a. Yes

b. No

Table 11

*Asking Students whether they have a Stereotyped Profile of an English Learner*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
Yes	07	35	10	50	05	25	04	20
No	13	65	10	50	15	75	16	80
total	20	100	20	100	20	100	20	100

Under the banner of this closed question, students are queried to say whether they have a representation of an English learner. That is, how he should act, behave, speak, and deal with people, etc, as long as English is concerned, thus this question aims at exploring whether or not an English learner should have certain characteristics which discern him from other students.

#### ◆ **First year license**

More than half first year students (65%) ticked the option 'No' for not having a stereotyped profile of an English learner, while 35% others said that they do have a stereotyped profile of the latter. The following arguments were provided:

- ❖ "Being open minded, good listener, sensitive, and emotional."
- ❖ "A different way of clothing, daily talk and some habits."
- ❖ "Being ambitious."
- ❖ "Being talkative in a positive sense."



**◆ Second year license**

Second year students ticked choices were equal for both 'Yes' and 'No' options, namely 50% for each of the choices having and not having a stereotyped profile of an English learner. Second year license students furnished the following arguments:

- ❖ "A learner of English should be competent, have a good personality and speak English fluently."
- ❖ "A learner of English is all the time anxious, wearing different cloths and listing to English music."
- ❖ "A student of English has special gestures, way of dressing and way of thinking."
- ❖ "Open minded, cultivated, brilliant and attractive."
- ❖ "Interested in studying his language and care about all its details."

**◆ Third year license**

Three quarters of third year students (75%) chose the option 'No' for not having a stereotyped profile of an English learner, meanwhile only a quarter (25%) chose the option 'Yes'. The following justifications were provided:

- ❖ "A student of English should be cultivated, stylish, and open minded."
- ❖ "Learners of English have different personalities, way of dressing, and way of speaking."
- ❖ "They are special."

**◆ First year master**

The vast majority of first year master students (80%) ticked the choice 'No', while solely 20% ticked the choice 'Yes'. Those who said 'yes' justified their choices as the following:

- ❖ "Learners of English perceive things more positively than others."

- ❖ “I think that learner of English should have certain characteristics which make him different from others as being modern, civilized, cultivated and hones”.

The table above reveals that the majority of the informants have no stereotyped profiles of an English learner, this fact increased in third year license as well as in first year master.

- ❖ **Q12:** Have the courses you have had so far met your expectations? If yes, explain

a. No

b. Yes

Table 12

*Asking Students whether their Expectations have been Met*

Options	1 <sup>st</sup> year	Percen tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
No	16	80	17	85	18	90	17	85
Yes	04	20	03	15	02	10	03	15
Total	20	100	20	100	20	100	20	100

This in hand open-ended question aims at knowing whether the students predictions about what they wanted to learn about the target language have been met with regards to the courses they are having, or not. In other words whether students are satisfied with the courses they are having in relation to what they were expecting to find in those courses or not.

◆ **First year license**

80% is the percentage of first year students who opted for the choice ‘No’ for that their expectations have not been met, while 20% is the percentage which represents those who

ticked the option 'Yes' for that their expectations have been indeed been met with regard to the courses they are having. The informants justified their choice of 'yes' as follows:

- ❖ "As far as English is concerned, I'm satisfied with most of the courses."
- ❖ "They are exactly what I need."
- ❖ "Satisfied with grammar and written expression."

#### ◆ **Second year license**

Almost second year students (85%) opted for the option 'No'; meanwhile 10% ticked the option 'Yes'. The following arguments were provided:

- ❖ "I have always wanted to study English and when I studied it I loved it more because it is more than I expected it to be."
- ❖ "I'm satisfied because I have more information about American and British history and I have learned how to accurately pronounce words."

#### ◆ **Third year license**

The vast majority of first year license students (90%) ticked the option 'No', only 20% ticked the option 'Yes'.

No justification was provided.

#### ◆ **First year master**

85% is the percentage of first year master students who ticked the option 'No' for not meeting their expectations, while solely 15% of them ticked the option 'Yes' for that their expectations have actually been met with respect to the courses they are having. The following reasons were supplied:

- ❖ "Yes most of the courses have met my expectations because through them I got knowledge and my understanding has developed."

❖ “The courses are sufficient.”

Unsurprisingly, the vast majority of the chosen population affirmed that the courses they had so far had not met their expectations. This is maybe because the courses they are having are not interesting or the way of teaching is boring, besides they probably expected the study of English to be easy, yet found it difficult.

### **Section Three: Students' Perceptions towards their own Culture and the Target Culture**

❖ **Q13:** What is culture according to you?

- a. A set of behaviors, ways of living, customs, rituals
- b. A system of rules, thoughts, values
- c. Literature, civilization and geography
- d. Other

Table 13

*The Meaning of Culture According to the Students*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
A set of behaviors, ways of living, customs, and rituals	13	65	12	60	07	35	13	65
A system of rules, thoughts, and values	04	20	06	30	08	40	04	20
Literature, civilization and geography	02	10	02	10	05	25	01	05
Other	01	05	00	00	00	00	02	10
Total	20	100	20	100	20	100	20	100

At the level of this closed question, participants are provided with multiple choices definition of culture to be ticked according to their view points, to bring forth how culture is viewed by them either as a small *c* culture or a big *C* culture. As it is already explained in chapter two, small *c* culture refers to customs, social life, and daily leisure activities, etc. whereas big *C* culture refers to civilization, geography and history, etc.

◆ **First year license**

65% are percentage of the first year students who believed that culture is a set of behaviors, ways of living, customs, and rituals. 20% of them thought that culture is a system

of rules, thoughts and values. Meanwhile 10% assumed that it is about literature, civilization and geography, 'others' was another ticked choice chosen by 05% of the considered students.

According to this latter, culture is:

❖ "Every single aspect in our life".

◆ **Second year license**

60% is the percentage of second year students who considered culture as a set of behaviors, ways of living, customs, and rituals, while 30% considered it as a system of rules, thoughts, and values. However, only 10% viewed it as literature, civilization and geography.

◆ **Third year license**

40% is the percentage of students who believed that culture is a system of rules, thoughts, and values, whilst 35% mentioned that culture is a set of behaviors, ways of living, customs, and rituals. The remaining 25% went back to those who believed that culture is literature, civilization and geography.

◆ **First year master**

The majority of first year students (65%) stated that culture refers to a set of behaviors, ways of living, customs, and rituals, 20% stated that culture means a system of rules, thoughts, and values. Literature, civilization and geography meaning was ticked by 05% of first year students. The remaining 10% mentioned that culture according to them is all what have been set as options.

The data obtained from the questionnaires reveal that, most students perceive culture as a set of behaviors, ways of living, customs, and rituals and a system of rules, thoughts, and values i.e. they perceive it as small *c*.

❖ **Q14:** Do you think that learning English requires learning its culture? Please explain

why

a. Yes

b. No

Table 14

*Students' Opinion about the relation between language and Culture*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
Yes	18	90	17	85	20	100	16	80
No	02	10	03	15	00	00	04	20
total	20	100	20	100	20	100	20	100

The reason behind putting this question was to figure out if students think that learning English entails learning its culture or it does not. The students' choice in this question is to be justified in both cases

◆ **First year license**

Great number of first year students (90%) opted for the choice 'Yes' for that they perceive culture prerequisite in learning the target language, while 10% of them opted for the choice 'No'. the following justifications were provided:

❖ Yes justifications:

❖ "One cannot choose to learn a culture or not; it is acquired through the process of learning a language."

- ❖ “You cannot learn a language without learning its culture because the latter is an inseparable part of language.”
- ❖ “Yes of course because learning the target culture helps enhancing your level and communicating better with native speaker without misunderstandings.”

No justification was provided for ‘No’ choice.

#### ◆ **Second year license**

As it is apparent from the above table, almost all second year students (85%) ticked the choice ‘Yes’, yet the choice ‘No’ was ticked by only 15% of students.

##### ❖ Yes justifications:

- “You should have a good grasp of knowledge about the culture of the language you are studying to get a good position in your society.”
- “When you learn a foreign language, it is a necessity to know how its speakers think to appropriately deal with them once you meet them.”
- “Language is a part of culture that cannot be separated so you cannot learn a language without learning its culture.”
- “To be like them, having the same way of thinking.”
- “Learning about the culture of a language leads to loving that language.”
- “The most important thing in learning a language is learning its culture and vocabulary.”

##### ❖ No justifications:

- “You can be competent in learning a language without learning its culture.”



**◆ Third year license**

As far as the results obtained are concerned 100% of third year students ticked the option 'Yes'. The following justifications were supplied:

- ❖ "Yes, we cannot learn a language without learning its culture."
- ❖ "It is necessary to learn the culture of a language to know how its people think to better deal with them."
- ❖ "When learning a language it is necessary to know everything about it as literature and civilization."

**◆ First year master**

Concerning the responses of first year master, the majority of the answers (80%) were a 'Yes'; however, the remaining answers of 'No' made up the percentage of 20%.

- ❖ 'Yes' arguments:
  - "Knowing about a language culture facilitates the process of its learning."
  - "Especially when it comes to slangs, idioms and proverbs."
  - "You cannot learn a language without learning its culture because this latter shapes language."
  - "Using English appropriately needs using it in a correct context and this cannot be realized only when its culture is learned."
  - "Knowing about the target culture develops your understanding of its language."
- ❖ 'No' arguments:
  - "Learning the target culture may affect your culture, as it is noticeable nowadays a great number of English students are behaving and wearing clothes just like English people".



**◆ First year license**

75% of first year respondents negated with 'No' claiming that their exposure to the target culture does not only happen in the classroom but outside as well, 15% affirmed that their exposure to the target culture only happens in classroom.

Those who said 'No' stated that:

- "No, in our daily life there are various technological tools that provide you with the target language knowledge and help you a lot and better than that of classroom such as: Google, YouTube".
- "No, there are movies, books, social media, chatting with native speakers and more ways of exposure to English, English represents only 20% of exposure".
- "I spend 9 hours a day talking in English through internet".

Those who said 'Yes' stated:

- "Yes it occurs in the classroom because we do a lot of activities".
- "Yes in the classroom especially in oral expression".

**◆ Second year license**

'No' was the most opted choice by second year license participants (85%), 15% of them opted for 'Yes'.

❖ 'No' statements:

- "No it occurs outside the classroom through watching videos, TV, books".
- "I use it outside the classroom talking with my friends to improve my level".

❖ 'Yes' statements:

- "In the classroom we communicate, write a lot in English but outside we barely speak or communicate in English".

**◆ Third year license**

More than half of third year students (55%) answered with 'No', yet 45% of them affirmed with 'Yes'.

**❖ 'No' statements:**

- "It occurs outside the classroom because teachers provide only academic topics".
- "In the classroom there is no significant exposure to the target language".
- "It is a global language you can find it everywhere so I watch movies, listen to songs, read magazines in English".

**❖ 'Yes' statements:**

- "There is no use of English outside the classroom because it is not used in our society".
- "Because you find in the classroom people who understand you when speaking in English and discuss topics and things with you".
- "Because when I watch movies or lesson to something I do not understand. That is why I do not use it".

**◆ First year master**

The responses of first year master were equally divided between the options 'Yes' and 'No' namely, 50% for each.

**❖ 'No' justifications:**

- "Students should rely on themselves doing some outside activities, because the teacher cannot do everything at once".
- "Social networks provide the opportunity to be exposed to the target language, as Facebook for instance".
- "I use English outside with my friends".

❖ 'Yes' justifications:

- "It is only in the classroom that we have the opportunity to speak in English and hear the teachers as well as students speaking in English".
- "Almost we only use English in the classroom, since there is no interaction outside and people are not speaking English".
- "The classroom instructions are in the target language, and we express our selves and thoughts in English in the classroom".
- "Teachers are most of the time motivating us to learn the target culture via films, songs, games, etc in the classroom".

In sober fact, most of first and second year license students claimed that most of their exposure to the target language occurs outside the classroom through watching videos and shows, listening to music, reading books and magazines, etc. The answers of third year license and first year master ranged between affirming the occurrence of most exposure to English in the classroom, and negating the latter fact. 'Yes' Sayers' responses hailed from the actuality that English is limited to classroom activities since it is not used outside. 'No' Sayers' responses are much alike those of first and second year license.

❖ **Q16:** Do you think that literature module provides you with sufficient cultural knowledge of the target culture?

a. Yes

b. No

Table 16

*The Sufficiency of Teaching Culture in Literature*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
Yes	14	70	11	55	14	70	06	30
No	06	30	07	35	06	30	14	70
total	20	100	20	100	20	100	20	100

The present question seeks, first and foremost, at directly eliciting the learners' personal judgment about the sufficiency of the cultural knowledge provided in literature module. A diversity of answers has been attained which are mainly summed up as follows:

◆ **First year license**

The great majority of first year learners (75%) thought that literature module provides them with sufficient cultural knowledge, while 25% thought not.

◆ **Second year license**

55% of second year students were satisfied with the amount of the cultural knowledge embedded in literature module, while 35% of them were not; however 10% of them said they have no clue about above question because they have never attend a literature class before.

◆ **Third year license**

'Yes' choice was selected by most of third year students (70%), yet 30% of them selected the choice 'No'.

◆ **First year master**

The majority of first year master students (70%) opted for the choice 'No', meanwhile 30% of them opted for the choice 'Yes'.

❖ **Q17:** Do you think that civilization module provides you with sufficient cultural knowledge of the target culture?

a. Yes

b. No

Table 17

*The Sufficiency of Teaching Culture in Civilization*

Options	1 <sup>st</sup> year	Perce Tage %	2 <sup>nd</sup> year	Perce tage %	3 <sup>rd</sup> year	Perce tage %	1 <sup>st</sup> year master	Perce tage %
Yes	18	90	14	70	15	75	13	65
No	02	10	04	20	05	25	07	35
total	20	100	20	100	20	100	20	100

The current question aims, primarily, at directly eliciting the students' personal judgments about the sufficiency of the cultural knowledge provided in civilization module.

A multiplicity of responses has been attained which are mainly summarized as follows:

◆ **First year license**

Approximately, all first year license respondents (90%) ticked the option 'Yes', while only 10% of them ticked the choice 'No'.

◆ **Second year license**

70% of second year license students affirmed with 'Yes', in the meantime 20% others negated with 'No'. The left 10% goes back to those who stated that they have never attended the civilization classes.

◆ **Third year license**

Three quarters of third year students (75%) ticked the option 'Yes'; however, only a quarter of them (25%) ticked the choice 'No'.

◆ **First year master**

65% of first year master participants stated that civilization module provides them with sufficient cultural knowledge, yet 35% of them answers with 'No'.

❖ **Q18:** Do you think that pragmatics module provides you with sufficient cultural knowledge of the target culture?

a. Yes

b. No

Table 18

*The Sufficiency of Teaching Culture in Pragmatics*

Options	1 <sup>st</sup> year master	Percentage %
Yes	12	60
No	08	40
Total	20	100



It is worth mentioning that this question is oriented only for first year master students since pragmatics module is not included in the program of the previous years, namely first, second, third year license. The present question seeks at eliciting the students' personal judgment about the sufficiency of the cultural knowledge provided in pragmatic module.

◆ **First year master**

More than half of first year master students (60%) thought that pragmatics module provides them with sufficient cultural knowledge about the target culture; however, the remaining 40% did not.

❖ **Q19:** Do you think that oral expression module provides you with sufficient cultural knowledge of the target culture?

a. Yes

b. No

Table 19

*The Sufficiency of Teaching Culture in Oral Expression*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
Yes	15	75	14	70	09	45	12	60
No	05	25	06	30	11	55	08	40
total	20	100	20	100	20	100	20	100

In this closed question, the targeted students are requested to give their opinions about the sufficiency of the cultural knowledge provided in oral expression module.

◆ **First year license**

75% is the score of the most opted choice 'Yes' by first year license learners. In contrast to, 25% is the score of the choice 'No'.

◆ **Second year license**

It can be deduced that the majority of second year respondents (75%) selected the option 'Yes', while 35% of them selected the option 'No'.

◆ **Third year license**

55% is the percentage of the choice 'No' from the whole population of the considered sample, yet 45% of them answered with 'Yes'.

◆ **First year master**

The results show that the option 'Yes' was chosen by 60% of first year master informants, in the meantime 40% others chose the option 'No'.

It can be read from the table 19 that each of first and second year license and first year master students are satisfied with the amount of culture oral expression provides, though, third year license informants were not fully satisfied, this dissatisfaction may be owed to their teachers' choice of the content which does not reflect the cultural components of the target culture.

❖ **Q20:** How do your teachers represent the target language and culture?

- a. Very well      b. Well      c. Somehow      d. Not well

Table 20

*Asking Students about the Teachers' Manners of Representing the Target Culture*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
Very well	02	10	01	5	03	15	00	00
Well	11	55	08	40	10	50	06	30
Somehow	06	30	10	50	06	30	14	70
Not well	01	05	01	5	01	5	00	00
total	20	100	20	100	20	100	20	100

The current closed ended question is targeted to explore, in the eyes of learners with different levels, the manner in which culture is presented by their teachers.

◆ **First year license**

When asked about the teachers' manner of presenting the target culture, 55% of first year license students stressed the pick 'Well', while 30% picked the choice 'Somehow', 'Very well' was another pick ticked by 10% of the learners, yet only 5% answered with 'Not well'.

◆ **Second year license**

As far as second year license participants are concerned, half of them (50%) stated that their teachers represent the target culture 'Somehow', 40% of them affirmed that they do it in

a 'Well' manner, the remaining 10% is divided evenly between the two options 'Very well' and 'Not well'.

◆ **Third year license**

50% of first year students opted for the choice 'Well', 30% for 'Somehow', 15% for the choice 'Very well' while only 5% opted for 'Not well'.

◆ **First year master**

A big number of first year master students (70%) answered with 'Somehow' while few of them selected 'Well' (30%).

It can be brought to a close that, the students' answers regarding the manner their teachers represent the target culture varies between 'somehow' and 'well'.

❖ **Q21: Are you addicted to songs, films, and shows in English?**

a. Yes

b. No

Table 21

*Students' Addiction to Songs, Films, and Shows*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
Yes	16	80	19	95	16	80	10	50
No	04	20	01	05	04	20	10	50
total	20	100	20	100	20	100	20	100

As long as the above question is concerned, students were asked to state whether they are addicted to songs, films, and shows in English for the purpose of exploring the extent to which the English language takes a part of their lives.

◆ **First year license**

An overwhelming percentage of first year license students (80%) opted for the choice 'Yes' for that they are addicted to songs, films, and shows in English; However, few of them (20%) opted for the choice 'No'.

◆ **Second year license**

All second year participants affirmed the above question except 05% of them answered negatively 'No'.

◆ **Third year license**

80% of third year license informants answered positively, in the mean time 20% others responded negatively.

◆ **First year master**

As it is noticed from the above results, there is a parallel in the students' responses, 50% for each option.

It can be concluded that, the majority of the under examination sample are addicted to songs, films, and shows in English. Thus English takes a significant part of their lives.

❖ **Q22:** Do you think that an over exposure to the English culture may affect your way of thinking as well as your behaviors? If yes, explain.

a. No

b. Yes

Table 22

*Students' Opinions about the Effect of an Over Exposure to the English Culture*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
No	12	60	15	75	09	45	10	50
Yes	08	40	05	25	11	55	10	50
Total	20	100	20	100	20	100	20	100

This dichotomous question was set with the prominence target of knowing whether students are really attentive to the effect a language may have on its learners or it does not.

◆ **First year license**

The top choice for first year license students was 'No' with a mean percentage of 60%. 'Yes' option gained the frequency of 40%. The informants justified their 'yes' choice as follows:

- ❖ "Yes it may affect my personality but I will make sure that I will be positively affected".
- ❖ "Yes, one becomes less attached to his culture".
- ❖ "Yes because I love this language and its culture and thoughts, way of living because its people are developed and open-minded".
- ❖ "Yes because I started to think more logically and I started to accept the fact that people are different and unique".

**◆ Second year license**

Three quarters of the under discussion sample (75%) opted for the choice 'No', whilst one quarter (25%) of them opted for 'Yes'. The following arguments were provided:

- ❖ "Yes because through learning English I have realized that they are better than us and I want to be like them".
- ❖ "Yes an over exposure to the target culture have an effect because I started to think and behave like them".
- ❖ "Yes if you don't have a strong faith in your culture you will be affected".
- ❖ "Yes but in a positive way, they have great values that we need in our society".

**◆ Third year license**

'Yes' was the most chosen choice by 55% of the concerned year participants. However, the remaining 45% replied with 'No'. The learners provided the following arguments:

- ❖ They have some values better than ours so step by step the change would be inevitable.
- ❖ "It becomes part of our identity".
- ❖ "Yes, because sometimes we want to imitate them".
- ❖ "I personally consider the western culture to be captivating".
- ❖ "Having a direct contact I feel I got changed".

**◆ First year master**

'Yes' and 'No' options gained an even percentage of 50% for each.

- ❖ Yes explanations:
  - "Language shapes thought, i.e. it makes people think in a particular way and prevent them from thinking in other ways".

- “When you learn a language you will be exposed to its culture which will affect your thinking and behaviors”.
- “Sometimes I find myself imitating their way of thinking”.

From the above results, it is noticed that the majority of both first and second year license students disagree with the fact that an over exposure to the target culture does really affect their thinking as well as their behavior, maybe because they think that they are learning a language solely for the sake of the language itself, and an over exposure to the target culture works on just facilitating the process of this language acquisition and nothing else. On the contrary, the percentage of those who disagree dwindled to approximately half of the third year license and first year master sample. Based on their justifications it is actually due to their admiration of the target culture

❖ **Q23:** Do you like the English culture and you wish it were yours? If yes, please explain why?

a. No

b. Yes

Table 23

*The Extent to which Students Like the English Culture*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year Master	Percen tage %
No	13	65	11	55	14	70	15	75
Yes	07	35	09	45	06	30	05	25
Total	20	100	20	100	20	100	20	100



Question 24 aims at digging deeper into the participants' perception towards the target culture, whether they are fascinated by it to the point that they wish it were theirs, i.e. this question aims at investigating whether they value the target culture on the expense of their own culture.

#### ◆ **First year license**

Concerning the responses of first year students, the following were obtained: 65% is the percentage of those who answered negatively, 35% went back to those who positively answered the question. The justifications for 'Yes' option are:

- ❖ "Yes, everything except religion".
- ❖ English culture is very interesting especially when it comes to way of dealing and way of thinking.
- ❖ "Yes, because it is a great culture".
- ❖ Yes, because I like to know others culture, traditions and way of thinking.

#### ◆ **Second year license**

As mentioned in the table, 55% of second year students ticked the option 'No', while 45% ticked the pick 'Yes'. The arguments provided for 'Yes' choice are:

- ❖ Yes, because I think that the English culture is better than ours.
- ❖ "They are open-minded and not racist".
- ❖ "I like the English culture especially the American culture since they are open minded".
- ❖ "When I learn about the English culture I realized that they are better than us and I want to be just like them".
- ❖ They have got some of the behaviors that we should adopt.

**◆ Third year license**

It can be read from the above table that the vast majority of third year informants (70%) stated that they do not like the target culture and never wish to be theirs. While 30% others claimed that they do like the target culture and yearn to be theirs. The respondent furnished the following arguments:

- ❖ “I like their life style and their customs”.
- ❖ “They are polite, their rules are strict, their life style is good and they have rights that we do not have. In addition to that I like their foods, jobs however their religion does not suit me.”
- ❖ “It is a wonderful culture.”
- ❖ “It is really interesting and fun to belong to it because they are open-minded.”

**◆ First year master**

As it can be remarked from the above table, three quarters of the targeted sample answers (75%) were negative, while solely one quarter (25%) others were positive. ‘Yes’ justifications are:

- ❖ “I like the English culture but I also like ours, and I am proud of having developed a mixture.”
- ❖ “English people are more polite and civilized”.
- ❖ “I like it but not to the extent of wishing to be mine”.
- ❖ “It is a good culture, it is better than ours but this does not mean that I want to change my culture”.

Something which is really eye-catching in the above attained data, is the high percentage of those who rejected the notion of liking and wishing to have the target culture instead of

theirs arguing that our religion is not attuned with most of the target culture norms, yet others stated that they do like some of its values, whereas this does not mean that they are going to give up their culture for the English culture no matter what. This fact is compatible with the conception of “ethnocentrism” addressed in the second chapter.

- ❖ **Q24:** Do you think that learning the target culture raises your awareness of the cultural differences between the Algerian culture and the target one?

a. Yes

b. No

Table 24

*Asking Students if the Target Culture has Raised their Awareness of the Cultural Differences between their Culture and the Target One*

Options	1 <sup>st</sup> year	Percen Tage %	2 <sup>nd</sup> year	Percen tage %	3 <sup>rd</sup> year	Percen tage %	1 <sup>st</sup> year master	Percen tage %
Yes	17	85	17	85	18	90	19	95
No	03	15	03	15	02	10	01	05
Total	20	100	20	100	20	100	20	100

The current question seeks to recognize whether students are really made aware of the dissimilarities laying between their native culture and the target culture after learning about this latter.

◆ **First year license**

The vast majority of first year license students (85%) thought that learning the target culture raises their awareness of the cultural differences between the Algerian culture and the target one, few of them (15%) do not.

◆ **Second year license**

Similarly, 85% of second year license learners answered with 'Yes' to this question, yet only 15% answered with 'No'.

◆ **Third year license**

Third year participants' results revealed that out of the total number of the sample, 90% ticked the choice 'Yes' and only 10% ticked the choice 'No'.

◆ **First year master**

The overwhelming majority of first year master (95%) affirmed that learning the target culture raises their awareness of the cultural differences between the Algerian culture and the target one, however only 05% of them negated it.

Unsurprisingly, almost all students' cultural awareness of the dissimilarities between the Algerian and the target culture had, indeed, been raised after learning about the English culture. This fact is built up on the basis of the high percentages in all the four years which confirm this latter. In a clear-headed fact, students' cultural sensitivity is to a considerable extent high.

❖ **Q25:** Learning about target culture can change the students' perceptions towards their own culture.

a. Agree

b. Disagree

c. I don't know

Table 25

*Learners' Opinions about whether Learning about the Target Culture Can Change their Perceptions towards their Own Culture*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
Agree	08	40	09	45	09	45	12	60
Disagree	05	25	08	40	02	10	03	15
I don't know	07	35	03	15	09	45	05	25
total	20	100	20	100	20	100	20	100

Under the banner of this question, students are queried to reveal their opinions about the statement: learning about the target culture can change the students' perceptions towards their own culture. Whether they agree, disagree or they don't know.

#### ◆ First year license

'Agree' is the most answer picked by first year license participants making up a percentage of 40%, followed up by 'I don't know' representing the percentage of 35%, the remaining 25% went back to the option 'Disagree'.

#### ◆ Second year license

45% of second year students agreed with that learning about target culture can change the students' perceptions towards their own culture, while 40% disagreed; however, 15% stated that they don't know.

◆ **Third year license**

According to the results, 45% of the learners agreed with the above statement, 10% of them disagreed, and 45% claimed that they don't know.

◆ **First year master**

First year master students' responses showed that the majority of them (60%) opted for the choice 'Agree', while 25% of them opted for the choice 'I don't know', the choice 'Disagree' was opted by only 15%.

The results gotten drew ones attention to the fact that, most of the four years learners agreed with the notion that learning about the target culture can change the students' perceptions towards their own culture. The left over participants' responses varies between 'disagree' and 'I do not know' options.

❖ **Q26:** If you meet a native speaker of English, are you going to deal with him/ her in much the same way you deal with an Algerian?

a. Yes

b. No

Table 26

*Students' Way of Dealing with a Native Speaker of English*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
Yes	07	35	10	50	05	25	03	15
No	13	65	10	50	15	75	17	85
total	20	100	20	100	20	100	20	100

This question was designed to get a deeper insight into the students' cultural knowledge of the target culture asking them whether they are going to deal with a native speaker in much the same way as they do with an Algerian person or not. The right answer for the above question is 'b'. One should deal with a native speaker in a way that differs from that of an Algerian person because of the cultural differences.

◆ **First year license**

65% of first year respondents ticked the correct answer 'No', 45% ticked the wrong answer 'Yes'.

◆ **Second year license**

The students of second year license were equally divided, 50% opted for the right answer and the other 50% opted for the wrong one.

◆ **Third year license**

Three quarters of the participants (75%) chose the right answer 'No', however 35% chose the wrong answer 'Yes'.

◆ **First year master**

The great majority of first year master learners (85%) answered correctly, yet 25% got the wrong answer.

The overwhelming responses of the participants in all the four years were correct, which is a proof that students are really having a valuable cultural awareness of the target culture. This latter has gotten increased throughout the already mentioned years, according to the percentage.

❖ **Q27:** Do you think that being exposed to the English culture has changed you? If yes, please explain.

a. No

b. Yes

Table 27

*The Effect English has on Students*

Options	1 <sup>st</sup> year	Percentage %	2 <sup>nd</sup> year	Percentage %	3 <sup>rd</sup> year	Percentage %	1 <sup>st</sup> year master	Percentage %
No	13	65	15	75	13	65	17	85
Yes	07	35	05	25	07	35	03	15
total	20	100	20	100	20	100	20	100



The question 27 is primarily aims at getting a clear point about whether the targeted participants think that they have been changed after a period of exposure to the target culture, or not. Informants in this question were required to fill in a space answering "Explain how".

#### ◆ **First year license**

65% of first year license students opted for a negative answer, 35% of them opted for a positive one. The explanations provided by students are as listed below:

- ❖ "It gave me the chance to widen my knowledge about the world and made me an open-minded person".
- ❖ "English changed me in my way of thinking, speaking and writing".
- ❖ "Yes in terms of looks, way of living, and way of thinking".

#### ◆ **Second year license**

Three quarters of the whole population (75%) answered with 'No', yet 'Yes' was the answer of 25% of them. The whole answers provided justifications as listed here:

- ❖ "Yes, haircut, way of thinking, body building and work out".
- ❖ "Yes mentally, but in reality it does not reflect it, because our community does not except the norms of the English culture".

#### ◆ **Third year license**

As similar to the result of first year license, 65% of third year students selected 'No', while 'Yes' choice was selected by 45%. The explanations supplied by the students are as follows:

- ❖ "I changed my style, way of thinking. Before my thinking was a closed box but now it becomes opened."

- ❖ “I start to behave and imitate their way of talking and a bit that of thinking and the things that does not treat my religion and beliefs”.

#### ◆ **First year master**

The vast majority of first year master informants (85%) stated that ‘No’ they have not changed after being exposed to the target culture; the remaining 15% affirmed that the fact of being exposed to the target culture has changed them. The following justifications were provided:

- ❖ “It makes me more tolerant with other cultures and ready for accepting the others”.
- ❖ “It affected me to some extent, but not in everything”.
- ❖ “It taught me appreciation of many aspects which do not exist in ours”.

Answers to this question dropped the veil on an essential truth that the majority of the informants stated that their exposure to the target culture has not changed them. This may be due to certain factors such as: personality, religion, etc. Moreover, it can be said that, the exposure to the target culture was may be trivial for a considerable change to come about. That is, for a shift to occur it is prerequisite for the learner to be intensively exposed to the target culture.

#### **General Findings**

After an extreme vetting of the students' questionnaires, the veil was dropped on the following findings:

- Students have no willingness to give up their culture for the English culture.
- Even if the students like some aspects of the target culture, they perceive it as not suitable for them.

- The exposure to the target culture has not changed the learners' perceptions towards their own culture.
- The students' exposure to the target culture has no significant effect on them and no worth mentioning change has happened.
- Most of the four years students thought that literature, civilization, pragmatics and oral expression modules provide them with sufficient cultural knowledge about the target culture.
- The learners are fully aware of the inseparable relationship between culture and language.
- Most of first and second year license students' exposure to the target culture occurs outside the classroom, while the exposure of both third license and first year master students is equally divided between affirming and negating the above stated enquiry.
- The majority of the learners have no stereotyped profile of a learner of English.
- The learners' sense of belonging to their community is normal.
- The students' sense of difference from others majoring in other specialties is stepwise increasing throughout the four years.
- The English courses had not generally met the students' expectations.
- English is the students' prioritized language for expressing feelings.

### **Conclusion**

This chapter has been mainly concerned with the analysis of the diverse data collected in this investigation in an endeavor to thoroughly investigate the impact of the cultural components of the English curriculum on the students' perception of self and other. Hence the current chapter has presented, scrutinized and discussed the results yielded by the research instrument used in the current study. In the light of the prior results, the hypothesis on which the current research is grounded was confirmed, specifically: The mother tongue takes a large place in the learner's identities and shapes them from their early childhood, thus a radical change in their identities is not likely to occur when learning a foreign language along with its culture, moreover the influence of the latter was not as it was expected. An important point to be highlighted, the current research doesn't claim for an adaptation of a new identity rather for raising the students' cross-cultural awareness.

### **Pedagogical Recommendations and Suggestions**

The research completed in this study shows that the learners' perceptions of self and other have not changed; the cultural components of the English curriculum had little effect on them. Surprisingly, the results obtained from first year master students, after four years of being exposed to the target culture embedded in the curriculum revealed that no considerable change has occurred in their perceptions. If anyone to be blamed here is the curriculum and teachers, hence based on the findings, the most notable recommendations that can be suggested and proposed are as follows:

- The curriculum plays a crucial role in furnishing learners with the needed cultural knowledge as well as raising their cultural awareness, henceforth curriculum designers should be experts and aware of all stakes surrounding cultural contextualization to better specify the content that suits the learners rather than leaving the teacher in a plethora of options.
- Learners should be provided with varied chances for the purpose of getting used to the target language. This latter may be fulfilled via the use of authentic materials such as “videos” on the different famous: cities, places, universities and so on and so forth of the foreign country, also through the use of role plays, that is teachers should make learners work in a cooperative way in order to augment their target cultural knowledge as they interact with one another.
- Consideration to small c culture rather than big C culture should be made. Since this latter has already been tried out by foreign language tutors; however, showed to be ineffective in daily interaction or intercultural communication with native speakers. Learners, then, should be provided with knowledge about the behavioral patterns followed in the foreign for the purpose of communicating in an appropriate and

successful way in the target language. As it was clarified in (chapter 2 page 65) Small c culture may help tutors draw their learners' attention to the cross-cultural dissimilarities in beliefs and perceptions towards the outside world which influences the daily interaction behaviors, here teachers may provide learners with knowledge about the culture of the English people, their standpoints on different matters either akin or dissimilar to their owns.

- Learners' cross-cultural awareness about the differences and the similarities between their Algerian culture and the English culture must receive a considerable attention by teachers then are highlighted for their students.
- It is quite obvious from the pragmatics syllabus that teaching pragmatics at Mohamed Sedik Ben Yahia/Jijel University is only theoretical, that is, students are overwhelmed by the wealthy information about the various theories without a realization on ground of the real world.

In the same context block (2007) argued that learners are prerequisite to work cross culturally, probing not only the *pragmalinguistics* of the situation but the *sociopragmatics* one as well, and to develop an “understanding that learning to speak a FL is not a matter of simply adopting foreign norms of behavior, but about finding an acceptable accommodation between one's first culture and the target culture” (Liddicoat and Crozet, 2001, as cited in block, 2007, p. 116).

The most important is that comparison and contrast between the two cultures, the first culture and the target one, in the pragmatics syllabus gives the impression that it is more about cross-cultural learning than intercultural learning, according to block (2007). The former is about learning and knowing about the cultural differences, while the latter is about “learning through the cultural differences emergent during interactions with members of the target culture and users of the TL” (p. 117).

- Cultural dimension should be taught along with vocabulary items and grammar rules.
- Learners' attitudes and feelings towards the English culture and its people have to be softened by their teachers, further more their cultural awareness which permits them to be successful in their intercultural communication is said to be raised. This may be accomplished in the different modules in which culture may be presented. To illustrate this: In oral expression and in an attempt by teachers for raising students' awareness the following activities can be applied:

- **Cultural Quiz**

In order for teachers to raise their learners' awareness about their native culture and the target culture, in association with issues as values, etiquette, traditions, etc. cultural quizzes may serve as a solution. It is to be made clear here that the teacher has the total freedom to create his/her own quizzes.

- **Negative Etiquette**

This activity is generally used for raising students' awareness about the native speakers' behavior. It tends to help the learners identify and cope with problematic intercultural encounters, phrased differently this activity aims at making students fully aware of the rules of "how not to behave" (Roberts, Davies & Jupp, 1992).

- **Cross-cultural Assimilators**

Here, the teacher provides students with a story where two different characters are involved, they are set in a certain stance, and then he presents four potential interpretations of the problem. After that learners are asked to pick the interpretation a native speaker would choose to justify the issue. Then the discussion of the already mentioned situations will then follow (Brisline, Cushner, Cherrie & Yong, 1986).

- Teachers are the responsible ones for manipulating the modules contents. Thus the question is how teachers can incorporate adequately the cultural knowledge and understanding within the teaching content. Hence, it is necessary for a teacher to be culturally aware. In view of that, teachers should be intensively retrained to raise their cultural awareness. This training should emphasize the importance of teaching culture, the approaches and strategies of teaching culture, how to put the theoretical contents into practice, how to raise the students' cross-cultural awareness, etc.

At the end of the training teachers are supposed to be aware of how culture in EFL framework is not just a sheer mishmash of data and meanings but “can be conceived as dialogue/ discourse by highlighting the ways in which it overlaps with ethnicity, nationality, ideology, religion, identity and language” (Yassine, 2012, p.389).

### **Ways of Teaching Culture**

What approach to take, is one of the challenging things that teachers face in incorporating cultural elements in teaching since there is no unanimously customary set of criteria that instructors can use as a guide. One approach, nevertheless, would be to adapt Michael Paige's dimensions of culture learning model. Culture learning is grouped by Paige into sorts:

- The self as cultural.
- The elements of culture.
- Intercultural phenomena (culture-general learning).
- Particular cultures (culture-specific learning).
- Acquiring strategies for culture learning.



According to Byram (1997), through the exploration of these dimensions teachers can aid students connect to the target culture, raise their awareness of cultural differences, and look up their “intercultural communicative competence” (as cited in Frank, 2013).

#### ◆ **The Self as Cultural**

The ability of asking and answering questions about one own culture facilitates the process of making associations across cultures. Teacher can aid their students turn on their “cultural antennas” by making them aware of the significant elements of their own culture and aiding them be aware of how their culture has shaped them. Yet, teachers need to define the concept of culture before students can get involved in interactive cultural discussions. Teachers also can funnel students to reflect on what people believe, make, and do in their own cultures by requesting them to mull over questions as illustrated in the following:

- What behaviors reflect our culture, and how are they learned and shared?  
What are the behaviors that reflect our culture, and what are the ways in which they are learned and shared?
- What important factors (social, religious, and economic) influence our culture?
- What are some important traditions that are unique to our country?
- What ideals and values bind our culture together?
- How does culture in our country function as a way for humans to live with one another?
- What symbols are prevalent in our culture?

Classroom discussions built upon these reflections can promote an environment that pushes EFL to mull over their own culture and make associations across cultures whilst studying English. In order to create a “sphere of interculturality” in our classrooms, we can promote students to construct their own concepts of culture instead of merely nourishing them preformed information about these topics (Frank, 2013).

### ◆ **The Elements of Culture**

Elements of culture are about things like the, values, customs, beliefs products, and the communication manner of a particular culture or society. One way of making students understand these elements of culture is Edward T. Hall's (1976) "cultural iceberg" analogy. Hall developed the analogy to demonstrate differences between what we see when we come into a new culture (the iceberg tip) and the imbedded aspects of the culture not facilely noticeable (the iceberg submerged part). By means of the iceberg analogy, it can be an enjoyable technique for students to reflect on elements of culture and make distinctions between those that are visible and those that may be so deep-seated that members of a culture are not aware of them. Unconscious values and attitudes "the deep culture" may perhaps be the thorniest elements for students to identify. The idea is to raise awareness of cultural elements for the purpose of uncovering the unique values and beliefs that clarify why people behave differently. It is worth mentioning that teachers who have never left their countries might have troubles in understanding the multiplicity and intricacy of English-speaking cultures, yet, luckily internet is a great source which yield data that teachers can draw on to educate both themselves and their students (as cited in Frank, 2013).

### ◆ **Intercultural Phenomena**

Intercultural phenomena comprise culture shock, cultural adaptation, cultural adjustment, and the fact that similar situations may be interpreted differently by people from other cultures. When teaching EFL, part of teachers' job ought to be to make students get ready for challenges they may come across when they travel or move to a country where English is spoken. The process of adapting to a new culture is called "acculturation" which was explained in the second chapter. Hence, if students are aware of and predict the stages of

acculturation, they may be able to lessen the time they spend in the less desirable stages (Frank, 2013).

#### ◆ Particular Cultures

When we delineate precise cultural communities, we spotlight the elements of a specific culture. These elements can embrace history, geography, and political systems, but more prominently, an understanding of the meticulous characteristics of a society (Frank, 2013). Again we can look to Hall (1976) when we try to portray ways that members of differing cultures perceive reality. The key factor is Hall's conception of "context." The latter refer to the cultural background in which communication occurs. When individuals from different backgrounds act together, communication can confront break down if they do not have a shared alike cultural contexts. Hall's theory of high- and low-context cultures is of assistance in making us understand how characteristics of a particular culture have an effect on communication. In high-context cultures, individuals generally share a high extent of commonality of knowledge and standpoints. Low-context cultures are likely to be individualistic and goal-oriented; people from low-context cultures have a tendency to value straightforwardness with deliberations resulting in actions. Interlocutors from low-context cultures are anticipated to be clear-cut and brief, whereas those from high-context cultures depend less on language (Frank, 2013).

On account of these differences, interactions between members of high- and low-context cultures can cause problems. Hence, Students can be challenged independently or through group work to identify aspects from high- and low-context cultures that side with their own culture and supply supports for their reasoning (Frank, 2013).

### ◆ **Acquiring Strategies for Culture Learning**

Cultural learning model deals with precise strategies for becoming more culturally competent. These strategies encompasses having students learn about a culture from a native informants, developing their cultural observation skills, and learning about a language culture through realia related with that culture. Teachers are compelled to give chances for their students to discover and recognize the cultural differences, hence raising their awareness about both the target culture and their own one (Frank, 2013).

Byram (1997) suggests that, people who are 'interculturally competent' have a firm understanding of their culture and how it shaped them, moreover make association about how cultural elements are apparent in behaviors across culture (as cited in Frank, 2013).

### ❖ **Cultural Collections**

Cultural collections may encompasses movies, music, literature, online sites, and every day items as currency, stamps, toys, musical instruments, menus, magazines, etc. from English-speaking countries. Offering students to smell, touch, see, and use real things from a different culture, help students understand the realities of life in that culture (Frank, 2013).

It is one thing to tell students how Halloween is celebrated in the United States, yet just envisage how eager they will be to dress up in ghoulish costumes while bobbing for apples and carving jack-o-lanterns (Frank, 2013).

Authentic materials are of vital important in heightening awareness of the target culture for they are rich sources for a wide range of coursework and activities. Students can explore the target culture and report to the class on particular elements or distinctiveness (Frank, 2013).

### ❖ **Cultural “Informants”**

Another strategy is requesting native speakers or proficient non-native speakers of English to come to class and talk about a precise aspect of their own culture. The informants can be a

resource to validate or invalidate notions, impressions, or information that students once have learned. It is preferable if would be a diversity of informants to avoid getting the viewpoints of just one social class, ethnic group, or gender (Frank, 2013).

### **Limitations of the Study**

A thorough investigation of the issues under discussion was carried out through a cross-sectional study. Although the research has reached its aims, there were some unavoidable limitations. The chief limitations are, since the current research was based on sampling method, the size, convenience, and homogeneity of the sample limit the generalizability of this study, thus the conclusions drawn from the study are limited to the targeted sample. Time constraints is another important limitation confronted our research, so it was impossible for the study to be conducted on a huge size of population. Moreover if we were not constrained by time, a longitudinal study would be more adequate and would have added a new-fangled dimension to our research, additionally finding males for the research sample was an extra impediment that confronted the current research. Finally, the students' perceptions of self and other are something abstract that is hard to be investigated, let alone through a questionnaire because the informants may not reveal their real opinions. At the end, this was just an effort to throw light on and get some insight into the already stated problem.

### **General Conclusion**

Our study attempted to probe in depth the influence of the cultural components of the English curriculum on learners' perceptions of self and other, based on the assumption that: The mother tongue takes a large place in the learner's identities and shapes them from their early childhood, thus a radical change in their identities is not likely to occur when learning a foreign language along with its culture, moreover the influence of the latter is tiny if not nihilistic.

The research was based on three chapters divided into theoretical part, encompassing two chapters, and a practical part. The first chapter was about the historical background of the Algerian educational system aimed at picturing out the building blocks contributed in constructing the Algerian learner identity; the second chapter was entirely concerned with theoretical beliefs regarding the identity approach and cross cultural awareness. Lastly, the practical part, which represented the fieldwork, was devoted for the methodology of the current research which brought to light each of the sample and the description of the research tools. Discussion and analysis of the attained data were provided.

On the basis of the results attained from the questionnaire, it can be claimed that the assumption of the current study was confirmed. To put it another way, the cultural components of the English curriculum have a trivial if not a nihilistic effect on the students' perception of self and other.

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## Appendix

### Students' Questionnaire

Dear students,

Your willingness to fill in this questionnaire will furnish us with the required data to bring our master's dissertation to an end so we would be very grateful if you could answer these questions. Our research aims at investigating the effect of the cultural component of the English language curriculum on the students' perception of self and other. Please tick (✓) the choice which corresponds to your answer and make full statement whenever it is required.

It is to be made clear that your answers will remain anonymous and will be used only for the purpose of the current research and that there are neither "right" nor "wrong" answers. So, please for the sake of reliability, give your answers as honestly as possible.

Thank you in advance for your contribution.

#### Section One: Personal Information

1) Gender:

a/ Male           b/ Female

2) How old are you?

a/ in between 18 and 23

b/ In between 23 and 28

c/ In between 28 and 35

d/ 33 and up



3) Which year are you in?

a/ First year license

b/ Second year license

c/ Third year license

d/ Master one

4) Why did you choose to study English?

a/ Interested in learning foreign languages

b/ I had no better choices

c/ The influence of family and friends

5) What is your objective behind learning English?

a/ To get a high grade

b/ Self fulfillment

c/ To learn a new culture

6) Which stream were you in at the secondary school?

a/ Scientific

b/ Literature and philosophy

c/ Foreign languages

e/ Others,

specify.....

7) How has your experience at the university been so far?

a/ Very interesting

b/ Interesting

c/ Not interesting

d/ Boring

e/ Disappointing

**Section Two: Learners' Perceptions towards the English Language**

8) Do you feel you are different from others majoring in other specialities?

a/ No

b/ Yes

If yes explain why?

.....

.....

.....

.....

.....

9) Do you express your feeling more comfortably when speaking in:

a/ English

b/ Arabic

In both cases explain.

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

10) If you have had chosen another major other than English, do you think that your way thinking would be different?

a/ Yes                       b/ No

11) Your sense of belonging to your community is:

a/ High                       b/ Normal                       c/ Low

12) Do you have a stereotyped profile of a learner of English?

a/ Yes                       b/ No

If yes, specify

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

13) Have the courses you have had so far met your expectations?

a/ No                       b/ Yes

If yes, explain

.....

.....  
.....  
**Section three: Students' Perceptions towards their own Culture and the Target Culture.**

14) What is culture according to you?

a/ A set of behaviors, ways of living, customs, rituals

b/ A system of rules, thoughts, values

c/ Literature, civilization and geography

d/ Other: please, specify .....

15) Do you think that learning English requires learning its culture?

a/ Yes

b/ No

In both cases explain why

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

16) Do you think that most of your exposure to the target language occurs in the classroom?

a/ Yes

b/ No

Explain how ?

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

17) Do you think that literature module provides you with sufficient cultural knowledge of the target culture?

a/ Yes

b/ No

18) Do you think that civilization module provides you with sufficient cultural knowledge of the target culture?

a/ Yes

b/ No

19) Do you think that pragmatics module provides you with sufficient cultural knowledge of the target culture?

a/ Yes

b/ No

20) Do you think that oral expression module provides you with sufficient cultural knowledge of the target culture?

a/ Yes

b/ No

21) How do your teachers represent the target language and culture?

a/ Very well

b/ Well

c/ Somehow

d/ Not well

22) Are you addicted to songs, films, and shows in English?

a/ Yes

b/ No

23) Do you think that an over exposure to the English culture may affect your way of thinking as well as your behaviors?

a/ No

b/ Yes

If yes, explain

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

24) Do you like the English culture? and you wish it were yours?

a/ No

b/ Yes

If yes, please explain

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

25) Do you think that learning the target culture raises your awareness of the cultural differences between the Algerian culture and the target one?

a/ Yes

b/ No

26) Learning about target culture can change the students' perceptions towards their own culture.

a/ Agree

b/ Disagree

c/ I don't know

27) If you meet a native speaker of English, are you going to deal with him/ her in much the same way you deal with an Algerian?

a/ Yes

b/ No

28) Do you think that being exposed to the English culture has changed you?

a/ No

b/Yes

If yes, please explain in what way

.....

.....

.....

.....

## Résumé

La méthode dont la quelle les gens l'utilisent dans leurs présentations personnelles est très sensibles aux normes et à leurs valeurs culturelles qui les ont émergés. L'étude actuelle est une tentative primaire a pour but de rechercher l'influence de l'apprentissage de la culture anglaise aux représentations des étudiants sur le soi et l'autre. Parce qu'elle se base sur la condition de ne pas accepter le changement des représentations des apprenants pour la raison de la richesse langage de la langue maternelle qui empêche les modifications de l'identité. En effet nous rajoutons qu'il n'y aucune recherche qui a déjà faite dans ce domaine au niveau de l'université de Seddik Ben Yahya /Jijel. Ici cette étude a pour objectif de mettre en lumière le changement de l'identité d'étudiant. Le rassemblement des idées par un seul moyen est juste un questionnaire spécifique d'une étude transversale qui contient les trois années de la licence académique et la première année du master. Dans l'ensemble de 895 étudiants, le questionnaire est distribué sur 80 étudiants langue anglaise programme LMD. Autrement-dit 20 questionnaire pour chaque année parmi les années mentionnés auparavant à l'université Seddik Ben Yahya /Jijel. Une analyse est faite sur les résultats de la recherche à partir d'une hypothèse déjà mentionné et grâce aux résultats obtenus nous aurons des propositions pour lancer plusieurs recherches.



## المخلص

تعتبر الطريقة التي يعرّف الناس بها أنفسهم جد حساسة للمعايير و القيم الثقافية التي نشؤوا عليها، فهذه الدراسة الراهنة محاولة أولية للبحث في تأثير تعلم الثقافة الإنجليزية على تصورات الطلاب للذات وللآخر. لأنها تقوم على فرضية عدم قابلية تغير تصورات المتعلمين نظرا لوجود متاع لغوي هائل من اللغة الأم و الذي بدوره يمنع حدوث أي تغير للهوية. و في هذا السياق، تجدر الإشارة إلى أنه لم يسبق البحث في هذه المسألة من قبل على مستوى جامعة محمد الصديق بن يحيى-جيجل-، تهدف هذه الدراسة إلى تسليط الضوء على تغير هوية الطلاب. سوف يتم جمع المعطيات عن طريق وسيلة بحث واحدة، ألا و هي الاستبيان و الذي خصص لدراسة مستعرضة تتضمن السنوات الأولى، الثانية و الثالثة ليسانس أكاديمية و السنة الأولى ماستر. فمن مجموع 895 طالب، تم تسليم الاستبيان إلى 80 طالب لغة انجليزية – نظام LMD – بمعنى 20 استبيان لكل سنة من السنوات السالف ذكرها بجامعة الصديق بن يحيى -جيجل-. سيتم تحليل نتائج البحث انطلاقا من الافتراض السابق ذكره. اعتمادا على النتائج المتحصل عليها، تم اقتراح توصيات من أجل مزيد من البحوث.