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The Impact of The English language on Algerian EFL learners' cultural identity

A dissertation Submitted in Partial Fulfillment of Master's Degree In English (Linguistics)

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DECLARATION

We, hereby, declare that this dissertation, entitled 'The Impact of The English language on Algerian EFL learners' cultural identity', has been undertaken by us for the requirements for Master Degree in English Linguistics under the supervision of Dr. Ayoub Boukhatem". We also declare the materials of this research are the pure outcome of our investigation and do not incorporate any substances previously written or published by other researchers except those indicated in quotations, citations or in the references list.

We are duly Informed that any person practicing plagiarism will be subject to disciplinary sanctions issued by the university authorities under the rules and regulations in force.

Date:

Signed:

DEDICATION

*I would like to dedicate this work to the souls of my **parents** whose endless encouragement and sacrifices have shaped me into the person I am today.*

To the most amazing mother in the world, who has been my guiding light and unwavering support

To the best father, whose wisdom, guidance and unconditional love and sacrifices have been the driving force behind my academic success , may ALLAH be merciful to them.

To my brothers Merouane, Bilel, and Hicham for always pushing me to reach new heights

*To my beloved **grandmother** for her support and continuous care.*

*To all my family, especially my little sister Assil. My uncle **Hakim** for his support that helped shape my academic pursuits.*

*To my dear friend **faycal** who has been there for me through thick and thin*

To all my best friends for their laughter and shared memories that have made those years unforgettable

Chaimaa

In the Name of Allah, The most Merciful, The Most Passionate

This dissertation is dedicated to my parents. You have taught me to fight, to win, enjoy the taste of success, but never to give up. For you, I say:

To the one who taught me the meaning of patience

To the wonderful woman in this world

My dear Mother

To the person who always makes me proud of my works

To the most respected man in this world

My dear Father"

I ask ALLAH to make you happy, make you smile, guide you safely through every mile, grant you wealth, give you health, and most of all grant you PARADISE.

To my dearest brothers and sisters:

Mustapha , khaled , abd El Kader , Abd El ghani , Saida , Khadija , Amina , Aicha .

To my dear fiancé "Aboubaker " who was supporting me all the time ; I respect you forever…

To my dearest friends and colleagues for their fun, sympathy, and kindness.

To my lovely nephews :

Halim , Bouchar , Rouya, Lokman , Meriem

To these special names in my life I dedicate this work

MANEL

In the name of Allah, the most gracious, the most merciful.

I would like to dedicate this work

To my father «Ibrahim», my hero, for all the times I left it unsaid: thank you. Thank you for being there for me, for showing me the way, for being patient with me even when I made it difficult for you, for believing in me and encouraging me and being such an inspiring presence in my life.

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To my lovely aunts for their maternal love.

To my best friends for their encouragements and true friendship.

To all my dear relatives.

To me

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ABSTRACT

The current study aims at investigating the extent to which EFL learning affects Algerian EFL learner's cultural identity, mainly their appearance and religious beliefs. The study seeks to answer the question: does EFL learning affect the cultural identity of L3 students of the English language and culture at the University of Medea? In order to answer the research question, a descriptive quantitative method is followed to describe the participants' viewpoints regarding the cultural aspects . This aim is realized through the conduction of a questionnaire with a group of (61) L3 students at the department of Letters and English language at the university of Medea. The findings indicated that the majority of students are aware of their cultural identity that's why studying English as a foreign language does not significantly affect their cultural identity except the change that may appear at the level of their personal beliefs and mindset For example, students become more tolerant, open-minded, and use some English expressions in their daily life. The study suggests some pedagogical implications and recommendations for learners and teachers to avoid possible negative effects of EFL learning on learners' cultural identity.

Key Words: English as a Foreign Language, Culture Identity, Culture , Identity , Language .

الملخص

تهدف الدراسة الحالية إلى التحقيق في مدى تأثير تعلم اللغة الإنجليزية كلغة أجنبية على الهوية الثقافية للمتعلمين الجزائريين للغة الإنجليزية، وبشكل رئيسي، مظهرهم الخارجي ومعتقداتهم الدينية. تسعى الدراسة إلى الإجابة على السؤال: هل يؤثر تعلم اللغة الإنجليزية على الهوية الثقافية لطلاب المستوى الثالث في اللغة الإنجليزية والثقافة في جامعة المدية؟ من أجل الإجابة على السؤال البحثي، يتبع أسلوب وصفي كمي لوصف آراء المشاركين فيما يتعلق بالجوانب الثقافية. يتم تحقيق هذا الهدف من خلال إجراء استبيان مع مجموعة من (61) طالبًا من طلاب المستوى الثالث في قسم اللغات واللغة الإنجليزية في جامعة المدية. أظهرت النتائج أن غالبية الطلاب يدركون هويتهم الثقافية، ولذلك فإن دراسة اللغة الإنجليزية كلغة أجنبية لا تؤثر بشكل كبير على هويتهم الثقافية إلا التغيير الذي قد يظهر على مستوى معتقداتهم الشخصية وعقليتهم، على سبيل المثال، يصبحون أكثر تسامحًا وفتحًا، ويستخدمون بعض التعبيرات الإنجليزية في حياتهم اليومية. تقترح الدراسة بعض الآثار التربوية على المتعلمين والمعلمين لتجنب التأثيرات السلبية المحتملة لتعلم اللغة الإنجليزية كلغة أجنبية على هوية المتعلمين

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LIST OF ABBREVIATION

- **CI:** Cultural Identity.
- **EFL :** English as a Foreign Language.
- **EL:** English language.
- **ELL:** English Language Learning.
- **FL:** Foreign Language.
- **L3:** licence third year.
- **TC:** Target Culture.
- **Q:** Question.
- **WC:** Western Culture.
- **SLA :** Second language acquisition
- **CS :** Code switching

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Appendix 01

GENERAL INTRODUCTION

1. Background of the Study

A life spent writing has taught me to be wary of words .Those that seem clearest are the most treacherous. Identity is one of those false friends .(Amine Maalouf 2003, p.29).

The need to learn languages has always existed in one form or another for a long time. studying English language is no exception. Due to the globalization and the recent status of English as the most spoken language around the world, it has been seen to play a pivotal role in facilitating communication between people of different linguistic background .people traveling to other countries to study has also influenced the development of English .research point out that language plays a significant role in determing a person's (Lobation, 2012).

EFL student are always exposed to the foreign language . students may observe this foreign culture, and it may lead to the loss of some aspects or knowledge about their first culture, and it may leed to the loss of some aspects or knowledge about their first culture ,especially their identity, in the English language context. In our country little or no attention is given by teachers or curriculum designers to the identity of the student. A student enters the classroom with their own identity and culture, and then they absorb the target culture unconsciously .Due to the new status of English as an international language, more and more researchers have started to question the relation between that language and its impacts on students' identities .For many learners, proficiency in English can provide a sense of empowerment and inclusion in global communities. It may also offer access to educational and economic opportunities not available in their native language. However, this proficiency can sometimes lead to a shift in cultural identity as individuals navigate between their native culture and the cultures associated with the English-speaking world.This process can involve elements of cultural assimilation, code- switching, and negotiating of identity.

2. Statement of the Problem

EFL learning is not only a process of acquiring the four skills, grammatical rules, and vocabulary of the language; it also involves transmitting knowledge where the culture of the target language is integrated into the learning process. English as some other languages is taught as a foreign language starting from middle school to college in Algeria. Learning English is very beneficial to its users in many fields of life. However, being exposed to the culture of the foreign language for a very long time may have an effect on the Algerian learner's cultural identity. This research project aims to find an answer to how learning English as a foreign language affects the learners' cultural identity. The case of third year English at Yahia Fares university in Medea .

3. Research questions and hypothesis

In order to investigate the impact of English learners' cultural identity, this dissertation will address the following questions:

- What are the factors that motivate Algerian students to learn English as a foreign language ?
- along with language learning What are factors contributing to cultural identity changes ?
- How do EFL learners negotiate their identities after the reconstruction process?

In order to make a research to find answers to the previous main questions, the following hypotheses was formulated:

- EFL learners Tend to develop different skills and competences including academic skills, cultural skills, cultural knowledge, communication competences.

- There are multiple factors that contribute in enhancing cultural identity namely education, globalization, traveling, language learning and the target culture.

- after learning a new selfe-view learners would negotiate it besides positive or negative feedback determines the changed aspects of their identity.

4. The research objectives:

The current study seeks to achieve the following objectives:

- Examine learners' cultural identities and how they are affected by learning a foreign language.

- Identify the factors that lead to identity changes

5. Significance of the study

The current research has conducted in order to examine to what extent the English language learning influences EFL learners cultural identity .Morover, it may help the students to know the elements that can affect their identity when learning English.

6. Thesis layout:

The present thesis is organized into four (04) main chapters , each one deals with a specific aspect of the study. It begins with a general introduction, which includes the background of the study, research problem, questions,objectives,hypothesis, and the significance of the study are included. The first chapter starts with a theoretical background which contains a detailed description of the key concepts, common characteristics and major consequences. At the end of this chapter, we report previous research works that can be related to our investigation.The second one is set to bring a detailed description of methodology,design,and procedures.It begins with a report of the method and methodology that are use to analyze the collected data . This is followed by the context, participants,a clear

explanation of research instructions and data collection procedures .In chapter three the practical part of this study is addressed .It detailes the data from Questionnaire,and they are represented in graphs and tables.Lastly , chapter four holds the essential part of this research.It is concerned with general discussion, findings and pedagogical implications for the study with a general conclusion.

Chapter One:

Literature Review

Introduction

This chapter presents the literature that reviews the impact of English language on Algerian EFL learners' cultural identity by providing clear definitions and illustrations of the related concepts to our investigation. In fact, it tackles three major variables including foreign Language learning, culture, and identity issues.

This chapter starts with the historical background of the linguistic situation in Algeria. Then, it sheds light on foreign language learning, the importance of the English language, the reasons for learning it, and its status in Algeria. Moreover, it deals with three important notions : culture, identity, and cultural identity. In addition, it focuses on the relationship between languages, identity and cultural differences follows by the interrelationship between learner's mother cultural identity and foreign language learning .Finally, and it reviews the two previous research works : social identity theory and language learning and cultural identity theory.

1.1.Historical Background of the Linguistic Situation in Algeria

To better understand the sociolinguistic situation in Algeria and its identity crisis, a brief historical overview of linguistic diversity during and after colonization by the former French Colony is provided. However, before France invaded in 1830, the Ottoman Empire had claimed Algeria as Its westernmost territory while ceding considerable autonomy to local Muslim elites. "Against The context of this loose imperialism, pre-1830Algeria was the site of many languages: Ottoman Turkish, literary or classical Arabic, local Arabic colloquial, Berber variants, and, on the coast, even Sabir, a 'medieval Mediterranean pidgin' the blended elements of Arabic, Spanish, Provencal, and other Mediterranean languages" (Benrabeh, 2013, p. 23).

Then, the French settled Algeria from 1830 to 1962, while imposing a protectorate on Morocco and Tunisia for a while (Ennaji, 2005). The French brought advancedadministration And education systems. These advancements have enormously impacted linguistically and culturally (Ennaji,2005).

During Colonisation (1830-1962)

As quoted by Laitin (1992: 12 83-84 cited in Sharkey 1012: 432), the French colonial officials wanted to spread the French language in Algeria the same way it has been done in mainland France since 1953. The colonizer wanted to exclude Arabic by reducing its value and status and replacing it with the French language. According to Ezzaki and Wagner(1992,Quoted in Bellalem, 2012:1), "France closed all community schools where Arabic was introduced as a second language in some schools". Murphy (1977 quoted in Bellalem, 2012:1) adds: "Hence, the general educational policy was to spread the French Language as a national and official language".

Nevertheless, Rezig (2011, p. 1329) states that within the French colonisation period, French was imposed on Algerians as the only official language and acknowledged the ongoing Effort to conquer Algeria 'by the school' in order to assert the French language over all other local idioms', to 'replace ignorance and fanatical prejudices', and in the process to convince Muslims that France was superior (Benrabah, 2013, p. 31), whereas, the status of Arabic was Considered as a holy language (Abdulrazak, 1982) and was reduced to become the language Used by Muslims only in mosques. Besides the various dialects spread throughout the country, Arabic represents Algerian identity and nationalism. Thirty per cent of pupils were French, While ten per cent were Algerians.

The Nationalist Transition (the late 1960s – late 1990s)

The national transition in Algeria marked a remarkable shift from the French language Imposition during colonization to the Arabic language after independence. Intending to

promote Arabic in different domains in Algeria, particularly the domain of education, the government Set a policy of Arabisation which aimed to spread the Arabic language and raise its value in Algerian society. Benrabah (2013, p. 51) calls what resulted from a linguistic 'war withDiversity'.

The Policy of Arabisation

The post-independence Algerian governments had a socialist orientation with a one-ruling political party (Malley, 1996). Education was free and compulsory for all Algerians and a process of Arabisation which is the policy that states that the arabic language is the national and official language (Tabory and Tabory, 1987; Ennaji, 1991; Chaker, 1997) and that it should be used in all levels of the Algerian official context mainly in education. The policy involved Arabising the educational system by providing Arabic teachers and Arabicwritten materials. Literacy programs were also launched in all cities of the country (Ezzaki and Wanger, 1992).

Algeria's first president, Ahmed Ben Bella, initiated the policy of linguistic arabisation in primary schools and as early as October 1962, he declared that Literary Arabic was to be introduced to the educational system (Grandguillaume, 2004: 27). Arabic teaching became obligatory in all programmes and at all levels during the period 1963 – 1964 and the amount of Time spent on French-language teaching decreased gradually (Bennoune, 2000: 228). Hence, French turned out to be "the first target of arabisation" (Lewis, 2004). The following year, Grade one (for 5-6 year old) of the primary cycle was fully arabised and the amount of time devoted to Arabic-language teaching rose to 10 hours in all other levels.

After the June 1965 military coup led by Colonel Boumediene, arabisation gained momentum under the latter's Presidency (1965-1978). President Boumediene's arabisation drive is best illustrated by the following declaration made by his first Minister of Education,

Ahmed Taleb Ibrahimi, during a government session in the 1960s: ‘‘This [arabisation] will not work, but we have to do it…’’(Grandguillaume, 1995: 18). In September 1967, Taleb

Ibrahimi initiated total arabisation of grade Two in primary schools. But the arabisation of the first two primary grades coupled with the lower educational quality led many parents to delay the registration of their children until The third year where French remained dominant (Saad, 1992: 61).

The aim behind the Arabisation policy was, according to the government, to re-establish Algeria’s Arab-Islamic heritage (Mize, 1978) and to reinforce Algeria’s strategic position within the Arab world (Malley, 1996). However, although Algeria claimed political sovereignty, it depended greatly on France in many sectors, mainly in science and technology (Hayane, 1989). hence, this period was characterised by a bilingual educational system. French language was used in the teaching of science and technology, whereas Arabic was used in the teaching Of the social sciences.

In addition, two significant events marked this period in terms of English language teaching: the first in 1969, when a General Inspectorate of English was established, and the second in 1972, when the government decided to ‘Algerianize’ (Mize, 1978) the English teaching textbooks and methods (Hayane, 1989). In terms of provision of teachers, the Ministry of Education relied heavily on expatriates from all over the world to compensate for the lack of teachers, while at the same time it started a process of rapid recruitment and training of prospective Algerian teachers. Primary school teachers were offered teaching Positions without any formal training, middle school teachers had to do a one year training course at the Institutes of Education (ITE), and secondary school teachers had to do a Three year teaching degree (called “Licence d’Enseignement). Table 1 below provides a summary of the current Training system for French and English language teachers:

Table 1:Training for French and English Language teachers in Algeria

SUBJECT	Primary/Middle teachers	Secondary teachers
French	Bac+4years	Bac +5 yeas
English	Bac+4years	Bac +5 years

Educational Reforms (2000- present)

According to Belallem (2012, pp. 2-3), English was introduced and developed within the Algerian educational system for political reasons. Hence, it was a mere tool among the Arabisation policy strategies to displace the French language.

The policy of Arabisation continued within the domain of education. Arabic was mainly Taught for all curriculum subjects. French was taught as a foreign language starting in the fourth Year of primary school. English was taught from the second year of middle school… more English Departments were open in universities, and the design and publication of Algerian-made English Language teaching textbooks and learning materials were. (Belallem, 2012, p. 2-3)

By the early 90s, those who supported Arabic showed that they were against teachingFrench as an essential or primary language. However, their position was refused by the minister of Education. Hence, he decided to implement English besides French. (Laib, 1993:7 quoted in Benrabah, 2007:233). Belmihoub (2012, p. 5) also states that German, Spanish and Russian were implemented besides English as foreign languages. However, they were less important than English. In addition, Benrabah (2007, p. 233) affirms that English threatened the French language to become the second foreign language in Algeria. Regarding the same idea, Miliani (2000, p.22) adds that Anglophones, who want English to be the first Foreign language in Algeria instead of French, argue their suggestion with the idea that

English is the language of science and technology. However, this argument could be more persuasive because it is clear that the reasons beyond their position are more political than educational. On the other hand, according to Meliani (2000, p.23), statistics showed that the attempts to include English in Primary schools faced an absolute failure. Indeed, people were aware of the political reason behind this decision.

Bellalem (2012, p. 5) states that concerning foreign language teaching, the government redefined French as the first foreign language. The French language was taught in primary schools starting from the 2nd year. English was retrieved from the school level and moved to the first year of middle school. Recently, new reform where English gained another status in Algeria and has been implemented at 3rd-year primary schools starting from September 2022, reaching the same status as French. This reform is illustrated in the table below:

Table 2:New structure For Foreign Language Teaching in Algeria

	Primary (5years-age 6-10)	**Middle (4years –age11 -14)**	**Secondary (3 years – age 15-17)**
French	**3rd year to 5th year**	**1st year to 4th year**	**1st to 3rd year**
Englich	**3rd year to 5th year**	**1st year to 4th year**	**1st to 3rd year**

1.2.Foreign Language Learning

The literature about language is already vast, as many researchers have worked on defining this human featureOne of the most well-known definitions, put forth by the American anthropologist Edward Sapir in 1921, implies that language is 'a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols" (p.07, as cited in Edwards, 2009, p.53). This system also includes many symbols, rules, and meanings (Morris, 1946). Thus, language

basically carries meanings, and it is the main mechanism for communication within a community (Edwards, 2009). In simple words, language represents a system through which we construct meaning at the same time it is a tool that helps in transmition. In addition to the mother tongue, individuals may learn different languages in order to achieve several goals such as communication, taking part in different speech communities, and learning. Respectively, Gatbonton, Trofimovich&Magid (2005) argue that "Language learning is viewed not just as a matter ofaccumulating knowledge of discrete language elements but as a process in which learners participate in a community of users" (p.508). Simply, language learners are considered as language users since they tend to appropriately use the learned language When necessary. They even go beyond the linguistic structure and learn cultural, Pragmatic, and communicative knowledge.

When learning a foreign language, there is an important aspect that we should focus on "the learners motivation". This latter has a significant role in the process as those who are highly motivated tend to make better achievements than those who are not. In this regard, many researchers acknowledged motivation's role in learning and made different types, for instance, integrative and instrumental (Gardner & Lambert,1972), extrinsic and intrinsic (Deci &Ryon, 1985, 2005). In the first model, students want to either integrate in the ethnolinguistic community or just having a desire to gain social and economic advantages through foreign language knowledge. However, in the second model, learners might learn because they found the foreign language Interesting and amusing, it also takes them to separable outcomes and products, i.e., to Achieve their purposes. In fact, such theories never exclude one another (Dornyei, 2003), but rather give different stages of the motivated behavioural process. Hence, the whole process can be seen as dynamic force involving many factors such as attitudes, values, needs, interests, pleasure, and efforts (Benson, 2007). The analysis of learners' motivation must take into consideration all the mentioned factors in

order to attain the desired results and get a deep understanding of learners' behaviour. Before tackling learning outcomes and learners' strategies to master the target language, we need first to distinguish between leaning types; therefore, the following subsections bring detailed explanations about the main differences.

1.3.The importance of the English language

According to Reddy (2016), the English language is very important in our lives and it is used by over than 340 million individuals. English is used in global business to maintain relations and enhance mutual understanding between nations international businesses. Most famous companies require proficiency in the English language when applying for a job. In the academic side, English is very essential as most of the materials used for studying are written in English or translated to English. Besides, it is considered as the language of knowledge and technology, since you can find any data in the English language. Most importantly, English is the most used language in the field of entertainment and social media, which takes a huge part in human's life (p. 182). Moreover, Putra (2020) stated that the English language is a common language around the world, which means when two people from different areas meet together, for example: a Mexican and a Sri Lankan, they both utilize the English language as a common language to communicate together. Therefore, this shows how important is the English language, which would help individuals to connect with the whole world and not only with native speakers (p. 2).

1.4.Reasons for learning the English language

Learning the English language is a very common practice in various countries as it gives many benefits to its users. Therefore, here are the reasons of why individuals should learn the English language. In fact, English has 380 million native users, and 300 million speakers of English as a second language. English is the most used language in various major

fields of life, for English can be found in scientific research, technology, tourism, travel, politics, and more. Moreover, EFL learning helps the learner to know and understand the culture of people from different countries. For instance, it would definitely lessen the possibility of falling into misunderstandings with English native speakers because of acknowledging both the language and their culture too. Learning the English language would definitely raise the person's awareness of his/her own culture as well. In other words, it would give its user a chance to see his/her own culture from another point of view. Besides, communication is essential when heading to any country and English can be the only possible way of interacting with foreigners even if it is not their native language. Therefore, learning English would facilitate the travelling journey.

In addition, Most popular films and songs are in English, which is the language of media, cinema, and entertainment in general. Therefore, you will have an access to all what is new in the world of entertainment. Learning English would help the person to improve various skills of life that is not limited only to the skills of listening, speaking, and reading. , EFL learning would enhance the learner's mental abilities a lot. This means, when an individual starts studying English from an early age, he/she would have a high cognitive development, for example, it would improve his/her creativity, problem solving, and enhance his/her reasoning (Mahu. 2012).

1.5.Status of English in Algeria

The Algerian society is culturally and linguistically diverse,indeed, Many cultures and languages exist in such a country as result of history which is full of event's that remarkably lead to Language contact.in this regard (Mami 2013) assert that since it's independence Algeria has struggled to establish an educational system tailored to the needs of the population in many address considering the historical connection with France,Algeria has

always looked at the French language as a cultural imperative until late in the seventies. After the arabization policy of 1971 and the socioeconomic changes taking place worldwide,the use of English as communicating vehicle started to gain more space to the teaching of English as a second foreign language According to Belmihoub (2017), Language policy makers in Algeria wanted to include English as another foreign language in the educational system, in order to reduce the Importance of and the high status of the French language. As was cited in Belmihoub (2017. p. 3), Hayane's (1989) examination of the English textbook is a useful step to comprehend the position of the English language in Algeria after its independence in 1962. He made a comparison between the earliest English textbook in Algeria, which emerged in the years of 1962 and 1975, with the textbook that was used in France at that time.english is receiving considerable attention in Algeria despite the maintenance of the colonial language, French, since it is considered as the global lingua franca of the world and its dominant position as a global language is worthwhile. It is the second foreign language in Algeria. In education, it is taught from the first year of the middle school till the last year of the secondary school, also at university studying English became the interest of many students .Algerian High Education Minister Bouzid wrote to university rectors: within the framework of the policy to encourage and strengthen the use of English to give better visibility of education and scientific activities in the higher education system, I urge you to use both Arabic and English in official documents.(Quoted in Ghanmi, 2019, p.17)

1.6.Culture

Definition of culture

Before tackling the relationship between teaching culture simultaneously with language. First it is worth to define and explore the concept of culture It has been defined by many scholars from several fields of study such as anthropology, ethnography, literature,

cultural studies, ect. As O'Sullivan, Hartley, Saunders, Montgomery, and Fiske (1994, p. 68) argue: "the term culture is multi-discursive; it can be mobilized in a number of different discourses " they assert that culture does not have a common definition Thus, whenever one wants to make sense of culture, it would be better specifying the context ie : field of study. Hall (1977) stressed the wideness of the term by saying : « there is not one aspect of human life is not touched and altered by culture. »(as cited in Zu,2003,p,112).

Also, Liddicaot, Papademetre, Scarino and Kohler (2003) defined it : « a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals, and lifestyles Of the people who make up a cultural group as well as the artifacts they produce and the institution they create ». They stressed that culture includes all social elements. Kramsh(1998) argue that culture is » a membership in a discourse community that shares a common social space and history, and common imagines » (as cited in Kiet Ho, p64).

Another definition of culture by Banks(1998) : « a cluster of attributes such as values, beliefs, behavior patterns and symbols unique to a particular group. » Further, Goodenough report that culture is « made of the concepts, beliefs, and principles of action and organization. « (as cited in SuKim, 2003,p.2). Also, Samovar et al (2000) defined culture as the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by group of people in the course of generations through individual and group striving ». This definitions gathered all the cultural concepts For the anthropologist Rocher (1972) : « culture is a connection of ideas and feelings accepted by the majority of people in society. ». He believes that culture is various behaviors, and attitudes, values common to one group. (as cited in Moghaddas Jafari, 2009). Since the term culture is not an easy concept to define, it was approached from different Perspectives Firstly, the anthropologist Sir Edward Tylor saw it as « the complex whole which Includes knowledge,

belief, art, morals, law, customs, and any other capabilities and habits Acquired by man as a member of society ». Similarly, Banks(2010) argue that culture is « a Shared beliefs, symbols, and interpretations, within human group…the essence of a culture is Not its artifacts, tools, or other tangible cultural elements, but the members of the group Interpret, use, and perceive them »(as cited in Saifi,2013.p7). Both of them stress that it is a Complex umbrella including components and different symbols, behaviors, norms and rules of Living..

From a behavioral view culture is "a complex web of information that a person learns, and which guides each person's actions, experiences, and perceptions" (Campell, 2000). That is to say culture is learned from society for instance, the case of immigrants when they live in a foreign country they try to learn and understand its culture. A functional perspective view it as a tool that people use to exercise power over other people and solve human problems" (Boadly, 2011). This view links culture to membership ie: society how can person acts and his attitude towards others' behaviors (as cited in Saifi, 2013,p,8).

Another definition is by Brown(2007) he states that culture is way of life There is a clear agreement in the previous views that culture is an arrangement of behaviors, traditions ,beliefs, attitudes...ect. That is to say it is a way of life common to one group or society. Furthermore, those components of culture are learned by humans For Larson and Sammelly (1972) culture is: A "blueprint" that guides "the behavior of people of people in a community and is incubated in family life. It governs our behavior in groups, makes us sensitive to matters of status, and helps us know what others expect of us and what will happen if we do not live up to their expectations. Culture helps us to know how far we can go as individuals and what our responsibility is to the group (as cited in Saifi, 2013,p9).

Moreover, Greetz(1973) states that culture is " a historically transmitted patterns of meaning embodies in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about attitudes toward life"(as cited in Samovar et al,p8)..

Culture elements

Culture is conceived as a universal construct since it covers various elements and features. Generally, it is referred to as an iceberg its top includes all the visible aspects that can be perceived through the five senses such as language, architecture, clothes, and music. While the bottom encompasses different values such as time notion, importance of work, motivation for achievement, tolerance for change, and communication styles (Peterson, 2004).values , beliefs, behaviors , and languag as well are the most useful categories in Culture iceberg for the present study.

1.6.1.1. Beliefs

Beliefs are regarded as an important cultural phenomenon through which we can understand and determine people's attitudes. More precisely, "It is perceived as a collective social agreement in the truth of something that a person learnt by living in a culture" (Belkhir-Benmostefa, 2017, p. 22). In fact, beliefs include religious beliefs such as believing in Islam, God, the holy book of Quran, and the messenger Muhamad (peace be upon him) and all prophets, day of judgment and so on. It also includes all the principles, ideologies, and convictions that people believe in (Little et al., 2014). For instance, people in Algeria, as in north and most Arab countries, believe that old people should be respected, parents are obeyed, and there are standards for almost many things like good and evil, right and wrong, etc.

1.6.1.2. Values

Values, as the second element in the iceberg, are considered as a significant aspect in culture; after all, the social and cultural behaviour can be explained through a deep analysis of values (Leung & Bond, 1989). A theoretical definition of the concept implies that "a value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions" (Kluckhohn, 1967, p. 395). Simply, understanding cultural values of a specific cultural group help us in interpreting people's behaviours, Their intentions and desires as well. Each cultural group is known for its specific values that make them similar at the same time different from other groups. Besides, "Cultural values are principles or qualities that a group of people will tend to see as good or right or worthwhile" (Peterson, 2004, p. 22). Obviously, there is a variation among cultural communities what is appropriate in a specific group cannot be accepted in another one, yet, in each group the values are said to be fully appropriate for its people and meet their needs as well. For example, the concept of subordinates differs among cultural groups, in some groups they are expected to be only consulted, while in others, subordinates expect to be told what to do. Many other values differ such as the stress on the 'I' or 'we', different conception of education, the notion of individualism and collectivism, and freedom. Furthermore, just like beliefs values tend to change with continuous individual changes, then, the whole cultural community would witness a transition.

When talking about the social behaviour two main concepts would be introduced cultural values and cultural norms. The former helps in explaining people's behaviours, more than that, values obviously direct group member's attention to what is more or less important. The latter defines what can be set as an appropriate and inappropriate behaviour (Brett, 2003). In simple words, cultural values explain people's behaviours while cultural

norms control them. Ting-Toomey (1999) also, in this regard, argues that "cultural values refer to a set of priorities that guide 'good' or 'bad' behaviors, 'desirable or 'undesirable' practices, or 'fair' or 'unfair' actions[…] cultural values can serve as the motivational bases action. They can serve as the explanatory logic for behavior. They can also serve as the desired end goals to be Achieved" (p.11). Simply, while the values permit in understanding the behaviour, the Norm sets what is proper and improper in a given situation. To a certain extent, theseTwo concepts can be related to each other as both of them contribute in analyzing the Social behaviour.

1.6.1.3. Language

Although language is perceived as a set of symbols and elements that are mainly used to communicate, this aspect is an essential element in culture. It links people from different speech communities and can be the vehicle of the cultural meaning. In this regard, Kramsch (1962) asserts that in addition to the linguistic meaning, language ensures the transmission of the cultural knowledge and persistence of societies. Culture, indeed, permits to deeply understand people's behaviours that language explicitly illustrates. With regard to cultural differences, what might be accepted in one speech community can be rejected in another. For instance, some cultural groups favour the use of the 'I' and encourage people to express their feeling, emotions, and thoughts. In other groups, the language in which the word 'I' is completely avoided. For this reason, word choice, expression, and language use vary tremendously according the social context.

Apart from this, each language has its own meaning and sometimes specific items that cannot be translated. Hence, the meaning might not be captured due to the absence of alternatives. To illustrate, taking the religious concept /2id/in Islam, even if the literary translation means /feast/, it does not represent the whole meaning. This situation confirms

that there is a cultural diversity and language has a significant role in giving new insights and meanings.

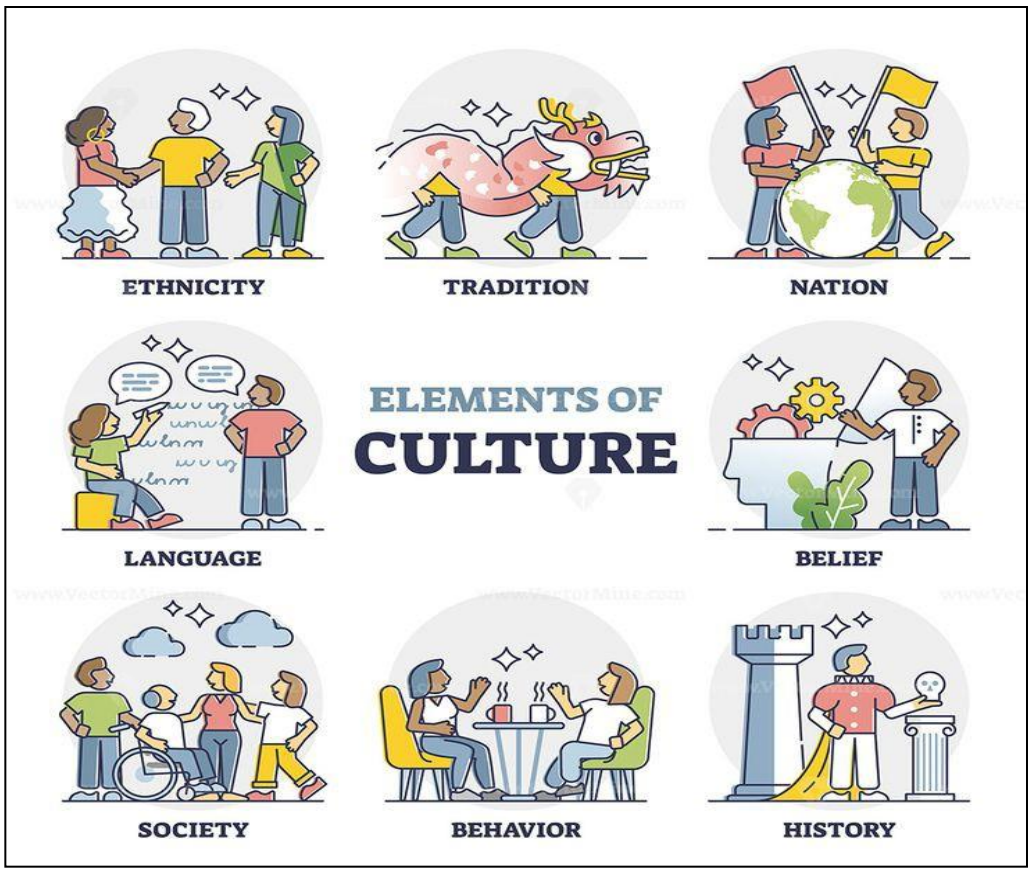


Figure 1: Culture as social behavior characteristics for society outline collection

Western Culture and English language

The need to learn language has always existed in a form or another from a long time ago ; Studying the English language is not an exception due to globalization and the recent status of English as the most spoken language around the world. Research points out that language plays a significant role in determining a person's identity of a person (lobation 2012). Acquiring English at university level means that one has to learn some of cultural practices practiced by the English speakers namely American or British . This may push one to drop his/her culture in the process at the same time trying to adapt the new culture brought by the new language acquired. Language is considered as one of the most effective ways of determining a person's identity and cultural background. This means that without language,

it can be difficult to establish one's cultural identity. Again, many people use English frequently when they communicate ; however, as Ged (2013) explains, second language acquisition may lead to the loss of some aspects or knowledge about the first language. In fact, according to Wenfeng and Gao (2008 : 386), "many academic researchers are worried about whether the existing linguistic and ethnic diversity is seriously at risk in light of the national zeal for learning English ». Students also need to learn how to express their feelings via language in different social situations. In 1980's the implementation of teaching culture within foreign language programs became a necessity and due to the technological development, culture aspects were visible in action i.e. video technology made features of any culture easy to be presented by foreign teachers in the form of films and documentaries. Thus, many scholars realized the close relationship between culture and language. Further, culture is not only indicates what and how people exchange speaking roles but it refers to the way persons encode the messages, understand meaning and the circumstances under which the message is interpreted. Also, if students have no knowledge about target culture traditions they would not able to communicate well .Another role is that when students acquired the target culture this may help them to understand better their native culture and being motivated to know about others.

1.7.Identity

Definition of identity

Identity, first, has been introduced by psychologist Erick Erickson in 1950's. Later on, Many researchers and scholars contributed to explaining and defining the concept. In its Broad sense, identity can be defined as "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). However, identity is more than that. In fact, it is an ambiguous term. Fearon (1999), for example, claimed that individuals can use the word identity appropriately

In their daily life discourse. But, at the same time, it is difficult for them to summarize and Cover its meaning accurately in a short sentence (p. 2). According to Hogg and Abrams (1988) identity refers to "people's concepts of who they are, of what sort of people they are, And how they relate to others » (p. 2). That is to say, identity is viewed from a social context. Vignoles, Schwartz, & Luyclx (2011) also suggested that we can understand what identity Means through people' answers to the question who are you (p.2). Identity can be also Regarded as something unique that individuals have ; at the same time it is what makes those Individuals different from others in other societies (Buckingham, 2008, p. 1). In the same Vein, Weedon (2004, p. 9) claims that "identity, in fact, is about belonging, about what you Have in common with some people and what differentiates you from others".

To conclude, identity is used in different fields and it is considered as an important Element that helps in explaining different phenomena in modern social and human sciences. It Has no clear and unique definition because as Jenkins (2008) claimed everybody has Something to say about identity starting by anthropologists, sociologists, geographers, Historians, philosophers, political scientists to psychologist.



Figure 2: confusing behaviour with identity .wills of words of wisdom(jul.23.2017)

Types of Identity

1.7.1.1. Personal Identity

Personal identity or as some call it self-identity is the perception or recognition of what makes oneself a unique individual, from their beliefs to their experiences (Bennett,2003). This means that personal schemata formed along the course of the previously mentioned four levels of identity formation process are necessary for developing a personal Identity.

1.7.1.2. Linguistic Identity

Before going into what a linguistic identity is, one must give a brief definition of what language is. Choi (2003) defines language as "an indexical expression that refers to a system of symbols and rules for their use that is shared by some unique group" (p.118). According to Fasold (1984, as cited in Gardner, 1985), language and identity are inseparably intertwined. This means that one9s identity is to a degree dependent on the language or languages one speaks and vice versa.

From a relationship of interconnectedness between language and identity stemmed The concept 8linguistic identity9. According to Choi (2004), a linguistic identity can be defined in two ways. It can be subjectively defined as the feeling of belonging, unity, and affiliation of certain group members to a certain language or certain languages, for example, Kabylian linguistic identities are derived from the proud feeling of speaking one of the Berber languages. Linguistic identity can also be objectively defined as tangible features within a group member9s speech that create an inevitable link to a certain language. For example: Arabic linguistic identity among Muslim countries has a great deal to do with the fact that their speech contains a lot of varieties that originate from the Arabic language. In order to provide a more holistic definition of the concept of 'linguistic identity', it would be better to combine both objective and subjective approaches.

1.7.1.3. Social Identity

Social identity is arguably the most studied concept concerning the notion of identity. Tajfel (1974) asserts that being part of a specific social group of people is the key element in building one9s social identity. He defines social identity as a part of an individual9s self-concept which derives from his knowledge of membership in a social group (or groups) together with the emotional significance attached to that

membership(1974, p. 69). This indicates that social identity is about individuals9 self-perception and identification of who they are based on what is commonly shared with other members from the same society or group. These things that people share vary from language to values, beliefs, ideologies, customs, and food all the way to non-verbal communication cues like Eye contact.

The individual identifies best with groups whom s/he shares the most characteristics with. On the contrary, one distinguishes him/herself from those groups whom s/he has the least in common with, through a comparison and self-categorization (Bodenhausen et al, 2012). This entails that people should be aware of their existence within a larger society before they start looking for their place in it.

1.7.1.4. Collective Identity

In order to answer the question of 8who we9 are? One needs to look at scholars Perceptions of what collective identity is. According to Breckler and Greenwald (1986), it is an innate need for group members to make self- evaluations based on larger frames that belong to larger collectives than their families or small circles. To elaborate more on this idea, Triandis (1989) argues that the collective identity is but a reflection of important norms and values that a group of people collectively accepts to be true and that the individual internalizes. This means that collective identity is consisting of only cognitions and representations about the self that are homogeneous with the collective group

Identification. The key difference between the social identity and the collective one is that the latter focuses on the identity of the group as a whole, while the former focuses on the identity of an individual's association with a group.

1.7.1.5. Cultural Identity

Before going into defining cultural identity one needs to acknowledge a few key terms like Culture and Cultural Heritage. Firstly, and as it was mentioned, culture is regarded as the set of attitudes, values, beliefs, and behaviors shared and communicated from one generation to the next. Secondly, we can say that Cultural Heritage is the result of social and historical heritage that is constituted when people distinguish themselves as members of a particular group. Assmann and Czaplicka (2012) assert that through its Cultural heritage a society becomes visible to itself and to others. Which past becomes evident in that heritage and which values emerge in its identificatory appropriation tells us much about the constitution and tendencies of a society (p. 133). In light of this quote, we can understand that culture is the core key element to determine the past, present, and future of a groups identity. Hence, it is important to provide a clear definition of what Cultural identity really is. As Lustig (2013, p. 133) states: cultural identities are central, dynamic and Multifaceted components of one9s self-concept. This indicates that one cannot possibly have the entirety of him/herself while not forming a wholesome cultural identity. Cultural identity refers to the sense of affiliation to a category of society based on several aspects like: ethnicity, religion, race, age, and cultural heritage. It is built on the principle of sharing and exchanging these aspects in addition to language, history, and costums (Ibrahim, 2008). To elaborate on Ibrahim9s explanation, we can say that a person9s cultural identity can be defined in terms of ideal, ethical, religious, ethnic, racial aspects that change due to factors like language or time. Aspects of cultural identity can best be illustrated as follows:

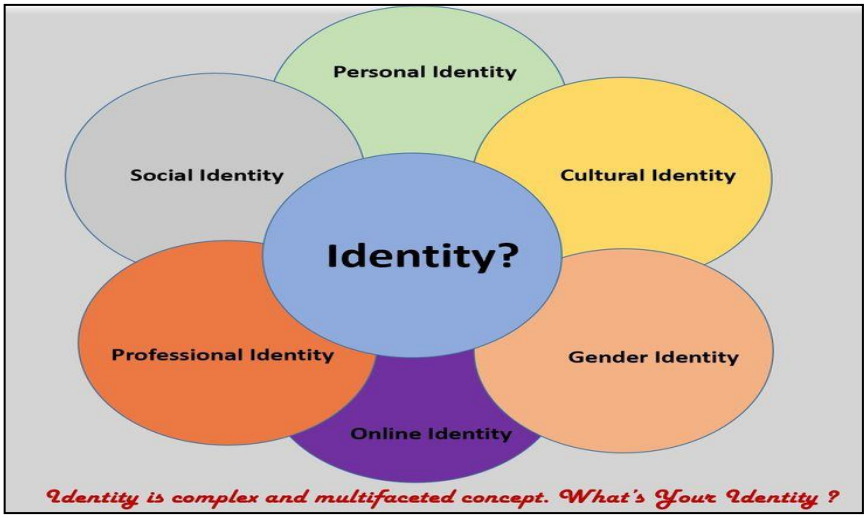


Figure 3: Narrative of wisdom

1.7.1.6. Identity changes

Identity is defined as being dynamic, complex, and a subject to change at all times (Lobaton, 2012) a natural result of living together with others (Wenger, 1998). People especially the young ones, do not live with fixed social borders and predefined categories, Instead, people change and also, change the ones around them. Change in this regard, is the essential force that pushes people to experience a journey of identity, for instance if it is a political change, people may change geographical boundaries, or if it is a financial change,People may change their professions. In the case of learning a new language, on the other hand , the change is usually social and it affects a change on peoples social identity.

Czech proverb says « Learn a new language and get a new soul ». Another Turkish proverb « if you speak one language you are one person, but if you speak two languages, you are two people ». This reflects the social change learners experience after learning a new language. This idea was also confirmed by scholars such as kettman (2003) Pavlenko and Lantoif (2000), and taylor (2010), who believe that learning a new language is equal to gaining a new identity. In Norton (2000) study of five immigrants women, most of the participants experienced a change in their identity since learning English in a country where English is the official languages.

1.8. Cultural Identity

Definition of Cultural Identity

Cultural identity is a concept that combines together the two previous terms, culture and identity. In recent decades, cultural identity has occupied an important place in social sciences and cultural studies. According to Fong and Chuang (2004, p.6), cultural identity is « a social construction ». It can be defined as a common system between groups of people who share a sense of belonging. Correspondingly, Chen (2014) explained cultural identity as a feeling of belonging to a specific group of people based on cultural factors such as nationality, ethnicity, race, gender and religion. In short, cultural identity refers to individual's sense of belonging to a particular society. Moreover, it includes a number of shared cultural elements like : ethnicity, religion, race, age, and cultural heritage that identify groups or individuals of a given community. As the concept of cultural identity is defined, the focus now is directed towards its key identifiers.

Cultural Identity and Foreign Language Learning

In the last two decades, the question of integrating culture while teaching English has gained the attention of most sociolinguistic and applied linguistics scholars. Moreover, in the present time, people seek to learn English for many reasons. Mahmoud (2015) suggested that English has become a language of a great deal of modern human sciences, production, and creativity. It is also the language of globalization and cultural expansion through fashion, movies, and Disney lands. More recently, it is the language of many people scattered around the world. Some people need English for career considerations, and those seeking employment look at English language (EL) as their only way to travel around the world and get involved in the Western societies so they can have better future lives. In a nutshell, English is the very language of our time, so learning it helps Arab countries keep a pace with their time. (p. 67).

As it was mentioned in pervious sections, many scholars agreed on the importance of integrating culture while leaning a new language. Other scholars claimed that the process of integrating the target culture while teaching a foreign language may affect learner's cultural identity in a way or another despite its importance in our life. Mahmoud (2015), for example, stated that in the process of learning a foreign language, if there is no reference to the original culture, surely there will be a loss of identity, especially when the cultural identity of the native student is different from the one they exposed to while learning a foreign language (p. 67). For that reasons, Post and Rathet (1996) asserted on the use of learner's native culture as a material in the EL classroom. Wei (2005) also claimed that in EFL classrooms, it is necessary to make students familiar with their own culture rather than teaching them only American or British culture. This is to protect learners from being highly affected by the target culture and to avoid the fear of losing their cultural identity. He added that it is better to give students the opportunity to deal with both cultures, native and target, to make things clear form them as well as to « appreciate both cultures » (Wei, 2005). In the same way. Mahmoud argued that « students should be encouraged to learn the similarities between their culture and the target culture to reach a common comprehension » (p. 333). That is, teachers should support their learners to discuss the commonalities between their native culture and the target culture because « comparing and contrasting will lead not only to engagement with The stimulus culture but also to a greater understanding of the learner's own culture ». All These studies were conducted by researchers from different countries especially Iran and Saudi Arabia. Concerning the current study, it aims to investigate a similar issue but in Different context. It examines the effect of EFL learning on Algerian learners' cultural Identity.

1.9. Relationship between Language, Identity and Cultural differences

Hall (1997) defines the important concepts of language, identity, and cultural differences and addresses the complicated interrelationship between them and thedifferences that may affect these three aspects interchangeably. Hall (1997) argues that language, identity, and cultural differences are strongly connected due to the strong relationship between representation and culture. He mentions that culture, as a group of shared meanings, is presented through language, which is a tool that works as a representational system. In this system, symbols and signs whether words, sounds, images, etc. can be used by people to stand and present concepts, feelings, and ideas to others. Hall (1997) considers language one of the 'media' that present thoughts, feelings, and ideas in a culture.

According to Hall (1997), there are many ways of defining the word "culture". Culture can be understood as embodying "the best that has been thought and said"in a society (Hall, 1997, p.2). It is a collection of the best ideas, as shown in different classic works of painting, literature, music, etc. He also defines culture through the context of "social science", where it refers to any thing that is distinctive about the way of life of a community, group of people, or nation. This definition can be known as "anthropological".

Moreover, culture is used to describe the values that are shared among people or groups in society. Hall (1997) then mentions the "Cultural Turn" and argues that culture is not a set of things but a set of practices. The culture here concerns the exchange and production of meanings between groups or societies that have similar interpretations of objects. For example, If two people belong to the same culture, then they interpret the world in (roughly) the same manner and present their thoughts, feelings, and themselves in ways that can be understood by each other. It can be said that this culture depends on the participants. However, some different interpretations can be formed that are based on social practices. It depends on the use and representations of participants that select the language

and the meaning to be conducted. As a result, belonging and identity are formed when they talk and communicate with others. Some identities are formed by

different means. For example, through the mass media, people's identities can be represented to others through producing meaning, incorporating and consuming different events, and then regulating them according to social context. On the other hand, identities such as cultural identity are not clearly represented because of the different positions of its participants (Hall, 1997).

Hall (1997) refers to the circuit of culture which consists of five moments production, consumption, representation, regulation, and identity, and they explain the steps and process of producing meaning In a culture. Production is the first step, wherein people create a special meaning of the object. Then they share and consume the meaning of that object among them and regulate the right uses of the meaning to its context. Later on, Participants introduce the meaning to others, and at the same time, they represent it as a special identity or mark. It can be said that there is no starting or finishing point in that circuit because meanings are produced synergistically.

Hall mentions that representation by language is central to the process of producing meaning, as languages construct the meanings of different objects. Due to their function as constructional components, words, sounds, colours, and physical gestures are essential. They have some ideas and concepts of objects and can dellver them To others, thus the cultural difference is introduced. As a consequence, special identity will be formed because identity is relational (Woodward, 1997). For example, when fans of one football team use a special slogan, they, in fact, introduce the language that presents their culture, and that indicates to whom they belong, and their Identity in the sense that they are different from the fans of other teams. Moreover, producing new meaning or historical truth can be reflected by the functions of visual language (Hall, 1997). For instance, when an exhibition shows the objects

of other cultures, it may introduce the history of these cultures or may create new meanings. It may also reflect the identity of people who attend the exhibit and those who are exhibited.

Hall (1997) states that meaning gives us a sense of our identity, including who we are and with whom we belong. Meaning is produced and exchanged in every social and personal interaction. Members of the same culture should have and share the same sets of concepts, ideas, and images that let them think and feel about the world and interpret the world in similar ways. They should share the same cultural codes. In other words, ideas and concepts must be shared by members while they speak or have great knowledge of a unified language.Therefore, a conventional view which describes things as they exist in the world according to their natural characteristics and materials in the first, then according to their representation, can be changed by the cultural turn, which means that meaning is created rather than existing. The role of representation appears in the social constructional approach because culture is considered one of the fundamental points in the process.

According to Hall (1997), language presents a general frame of how representation and culture work. He mentions two approaches: the semiotic approach deals with how representation works and with how language Produces meanings and the discursive approach is concerned with the effects and results of representations. He Adds that constructivism, which is a model of its approaches -semiotics and discourse- can display the effects of representation, knowledge, and relationships with power as well as a historical specificity. Furthermore, he believes that there are no wrong or right meanings because meanings change according to its usage, context, and historical events. They are governed by power, emotions, and feeling, so they play a big role in identifying others in terms of excluding or including them, especially once ‘identity is marked out by difference’(Woodward, 1997, p. 9).

1.10.The Interrelationship between Foreign Language Learners Mother Cultural Identity and Foreign Language Learning

Learning a new language goes beyond the ability to shift from one linguistic code to another new one. Mostly, the new language we attempt to learn refers to different cultural identity from the one of our mother tongue. Consequently, learning a new language has a noticeable cost on the originality of our identities. The new language we learn causes an internal conflict between the loyalty to our original identities, and the need to adopt new ones as a means to fully acquire and understand the new language.

Dumitraskovic (2014) asserted that in the context of foreign language learning, Learners identities undergo in a process of identity reconstruction. She added that the need to learn the target language imposes on the learners a full physical, cognitive and emotional engagement, and then they start to question the differences and similarities between their language9s cultural identity and the foreign one. Their already constructed identities would be affected, as a result of adaptation of some aspects of the foreign language9s cultural identity they need in order to properly use the new linguistic system.

Because learning a language goes further than learning the linguistic items to the cultural aspects of the language, learners can communicate effectively in different communicative events of the target language, and develop alike native linguistic skill. confirming this view, Al Farabi (2015) Declared that the learners of the English as foreign language systematically develop new habits and cultural tendencies not only a new tongue, on the basics of this view, he confirmed the reality that learners are personally involved in a process of a cultural identity reconstruction.

Pavlenko and Lantolf (2000) identified five stages of identity reconstruction among foreign language learners. The first stage is loss of one9s linguistic identity; the second stage

is the loss of all the subjectivities, the third stage is the loss of the frame reference and the link between the signifier and the signified; the fourth stage is the loss of the inner voice and the last stage in the process of foreign language learners identity reconstruction is first language attrition. They added that <it is ultimately through their own intentions and agency that people decide to undergo or not undergo the frequently agonizing process of linguistic, cultural and personal transformation" (904).

1.11.Social identity theory and Language learning

Broadly speaking, the social identity theory has been investigated from various perspectives including psychology, linguistics, sociolinguistics, and the field of SLA. A remarkable work about social identity has been, first, introduced by the social Psychologist Henri Tajfel in 1974. His central idea was the basis for what is known as The social identity theory. Tajfel (1974) defines the social identity as "that part of individual's self-concept which derives from his knowledge of his membership of Social group (or groups) together with emotional significance attached to that membership" (p. 69, as cited in Hansen & LIU, 1997, p. 568). Individuals' identity, essentially, is derived from their group membership. He also asserts that one can change group membership if the present one does not adequately satisfy those elements of the social identity that he/she view positively.

In other words, after forming a self-view that is mainly derived from the social group, individuals tends to either positively engage in self-confirmatory or after verifying they opt for the changes as the outcome of negative self-view.

Undoubtedly, Tadjfel's work was the basis for coming investigations concerning identity. For instance, Giles & Johnson (1981, 1987) developed their ethnoliguistic identity focusing on language as an emblem for identity and belonging to a specific group. Gumperz (1970, 1982) made language as the key element when investigating social identity; similarly, Gumperz & Cook (1980) believe that "social identity and ethnicity are in large part

established and maintained through language" (p. 07, as cited in ibid.). Their study focuses on specific speech events to examine the relationship between speaker's choices of linguistic categories; also, they looked for instances of CS either between languages or varieties of the same language. The major paradigm in this approach is known as 'they' code and 'we' code, CS may signal many group memberships and identities.

In recent times, social identity has also been the central point of research in the field of second language acquisition and foreign language learning (Pierce, 1998;Wenger, 1998; Lave & Wenger, 1991). For Pierce (1998), the construct of social identity heavily relies on the power relations that are included in social interaction between language learners and the native language speakers. Additionally, both language and interactions trigger identity negotiation among language learners (Heller, 1987). Another factor that links social identity and language learner is the relation to communities of practice in which learners engage in participation or non-participation and this, obviously, shapes their identities (Norton & Mckinny, 2010)

1.12.Cultural identity theory and Language learning

In order to understand the relationship between language And identity, postmodern and post-structural theorists emphasized the point that Identity is dynamic and studied it from a poststructuralist approach. It is assumed that Language and identity are interwoven because language is a central concept in culture;At the same time, language serves the larger cultural identity function (Ting-Toomey, 1999). Actually, cultural theorists have put their blue print, too, in studies concerning Identity issues and language learning. Hall (1990), for instance, perceives identity as a Process and highlighted the importance of tackling it from a discursive approach Norton & McKinney, 2010). This means that identity is not an established fact but rather a construct that is built during the interaction process. It is also worth noting that language learning incorporates learners' identities because language is a

complex element as it includes both linguistic and cultural sides. In fact, language is socially performed so it is definitely a means that assures definition and negotiation of identity (ibid.). Indeed, it is considered as a 'fundamental aspect of cultural identity' (Fishman, 1999), if language is related to a specific cultural identity, it can be a vehicle for another one. Considering that language learning goes beyond the linguistic patterns, learners obviously adopt the CI of the foreign language (Tong &Cheung, 2011). As a consequence, the adaptation of new cultural behaviours evidently reshapes the local cultural identity.

In consulting the literature concerning the link between language learning and cultural identity change, we found that the individual's identity is certainly constructed, developed, or modified as an outcome of the acquired knowledge and use of foreign language as well (Benson, 2011; Tang, 2019). Undoubtedly, language serves as a platform for constructing social, individual, linguistic, and cultural identities. This platform, as the learning process, includes students' efforts, their desires in learning the TL, and communities of practice. Certainly, all these factors contribute in reshaping cultural identities.

In addition to this, another important aspect that should be stressed is 'identity Negotiation'. It is assumed that identity does not exist all alone and we, as individuals, Cannot decide on it by ourselves only (Riley, 2007). A part of that construct issocially

Made and the foreign language learners tend to negotiate their identities just after Forming a self-conception, i.e., they will engage in self-confirmatory process (Swann,2005). They express their new self in many ways first, through the language and their Communicative behaviour, i.e., their language repertoire, choice, localization of the Foreign language, etc. Second, the identity cues that they would display such as Physical appearance, nonverbal behaviour, lifestyles, etc. These individuals would Receive positive feedback and attain the self-confirmatory (ibid.) or they receive Negative feedback and could be rejected

from their environment. This generally leads them to surround themselves with only people like them and completely opt for Identity change.

Ultimately, although the focus of the present study is on Cultural identity and How it is influenced by language learning, we made a brief overview about different Identity theories as related to language learning in order to grasp the previous Discussions and understand the relationship between these two elements, i.e., language And cultural identity.

Conclusion

While identity is widely acknowledged as a multifaceted concept, it fundamentally influences all our actions. Recent studies emphasize the significance of comprehending identity to address cultural, political, and social challenges. The extensive literature on identity encompasses various perspectives, encompassing terms such as “voice,” “social identity,” “cultural identity,” and “ethnicity.” Thus, incorporating identity into research endeavors entails a thorough understanding of the phenomenon under investigation.

In this chapter, we presented a theoretical basis for our investigation. It was divided into five sections (5). Section one tachled a clear overview of the Historical background of the linguistic situation in Algeria , Section two has discussed some literature about English language learning , the third one was about a conceptual base where we defined each single variable ,dealt with it’s complexity and linked it to our research .Furthermore, in the fourth section, the researchers tried to provide the relationship and differences between the important variables ,for the last section ,we have noted contributions made by sociologists and cultural theorists.The main objective of this chapter was providing the reader with the conceptual frameworks underpinning our research project and the focal point was on the reciprocal relationship between cultural identity and languageMeaning.

Chapter Two:

Methods and procedures

Introduction

As a general rule, research is considered as the systematic way for any researcher or investigator to gain more knowledge about the phenomena being investigated or studied. Moreover, research design is regarded as the key part because it contributes to achieving a significant degree of accuracy, reliability and validity. Respectively, the present chapter is dedicated to methods and procedure uses part , which has been conducted at the Department of English, University of Yahia Fares , Medea. In order to investigate the influence of EFL learning on Algerian students' cultural identity, the current study first introduces at the methodology and methods used, explains the participants of the study, and describes the tools used to gather data and the administration of these tools.

2.1. Method and Methodology

The present study employs a descriptive methodology because it sheds light on the situation collecting information that allows researchers to describe things as they are, without controlling or making changes to the variables. This method is chosen because it is the most appropriate for this research. The identification of our variables and its description could only be done through descriptive research methodologies because they describe what concepts like culture and identity are. According to an article (2019) by Shona McCombes, the descriptive method is the best one for this study, since the latter aims to identify characteristics, categories and frequencies of the variables. Observing the behaviors of the participants or directly asking questions and then descriptively analyzing the answers may easily lead to clear results and show the relationship between variables. So, it is suitable to use a descriptive research methodology in this case.

Regarding the method used in the research, the quantitative method was implemented as the suitable for the current research, it relies on exploring and understanding human or social problems related to individuals or a group. Furthermore, data are gathered in natural

settings (using direct conversation with people and noting their behaviour as it occurs) using instruments such as interviews and observations. These data are analyzed inductively and built from particular to general themes (Creswell & Creswell, 2018). Moreover, the researcher's interpretation is a key element here and the report of results has a quite flexible structure (ibid.). In other words, researchers in this type of investigation will opt for the inductive style as they focus more on bringing meaning and giving answers to the research questions they made during the research process (cf. Creswell, 2016; Hatch, 2002; Marshall& Rossman, 2016).

2.2. Context

It is believed that when learners learn a second/foreign language, they also learn That language's culture, which leads to the acquisition of an additional identity (Brown, 1986).

According to a study conducted in Albania about the effect of studying English on identity Construction, it was found out that identity is constructed by the interaction with other People from the same environment; it was confirmed that learning English has impacted Identity. Different participants had different viewpoints; most of them thought of it as a Positive impact while the others considered it negative (Sa?d, 2017).

This study was conducted with third year LMD student in the department of English language at Medea University in the academic year 2023_2024 .The study was carried out to examine to what extent the English language learning influences EFL learners cultural identity

2.3. Participants

IN order to carry out the current study,and gather the relevant data to the research problem we have taken EFL student at yahia Fares University as the main sources to collect data

The students

L3 EFL students are the whole population for the study under the investigation the total number of the students is ninty nine 99 students decided into Three (3)groups.

However ; (61%) of them represent 61 students were selected randomly as a sampling to carry out the present research they were ten (10) boys and Forty nine (49)girls .

The reason behind this huge difference in gender is that the number of girls is already larger than boys in the English department at yahia Fares University.

The reason why choosing third year Students is their most advanced level in English competence compared to any other Level in the license range. Another reason is the fact that they took modules like Algerian Literature, and Communication Practices, Ethics, Translation where Cultural aspects are a Prominent theme, so they are somehow familiar with the main components of the Researchs subject matter .

2.4. Data gathering tools

This research is based on both qualitative and quantitative criteria that are designed to analyze the data collection that was based on the student's questionnaire. This method is very crucial because it provides ways of analyzing comparing and contrasting the impact of English language on EFL learners This method has been useful because it Is a strategy that brings better results concerning quantity. The researcher uses a descriptive way in presenting the results.

Descriptive statistics is a good way to present quantitative description in manageable form and helps to simplify large amounts of data in a sensible way (Patton 2002) .this method is also helpful in presenting qualitative results (Ibid).

The questionnaire

The questionnaire used in the present study focused on the effect the English language on the EFL student in addition to whether the English language changes their life or not . The questionnaire is a Google form which consist of thirteen (13) questions. It contained qualitative questions .the questions were based on what literature review tackled . Some questions comprise a background of the student's such as gender , age and how many years they have studied the English language.

However, the other questions were designed to measure the impacts of English language on EFL student and the factors that motivate Algerian students to learn English , also to exhibit the existing evidence that shows that learning English affection our identity and sense of belonging.

2.5. The administration of the questionnaire

The questionnaire respected the ethical rights of the sample group through the protection of students' identities. The anonymity in questionnaire ensured a sort of freedom and a comfortable atmosphere to the informants to answer the various questions without any fear or shame. They were totally free to reveal their opinions and visions toward the subject matter of the study. The questionnaire was self-administered what helped the researcher to collect the data in an easy and flexible way. It took one week to collect the answers and this population from L3 student .

Conclusion

The present chapter outlined the methods and procedures adopted in this research study. It highlighted the descriptive methodology used to gather data and explained the context, participants, and tools used.

Chapter three:

Data analysis

Introduction

Unlike the previous chapter that provides methodological procedures of this Investigation, this chapter is intended to present the data analysis process of questionnaire. It aims to present the findings, which would help in answering the research questions and to reject or confirm the hypothesis of the current study. The quantitative results are illustrated in forms of tables and figures .It is also worth noting that the questionnaire was administered to L3 students of English at Medea university, it was distributed online. The results were recorded and analyzed manually but in some open ended questions, the researchers tried to select the most repeated answers and put them in tables and figures.

3.1. Analysis of Students' Questionnaire

↳ Q 01 : The students' gender

Table 3: Students' gender

Gender		Total
male	female	59
10	49	

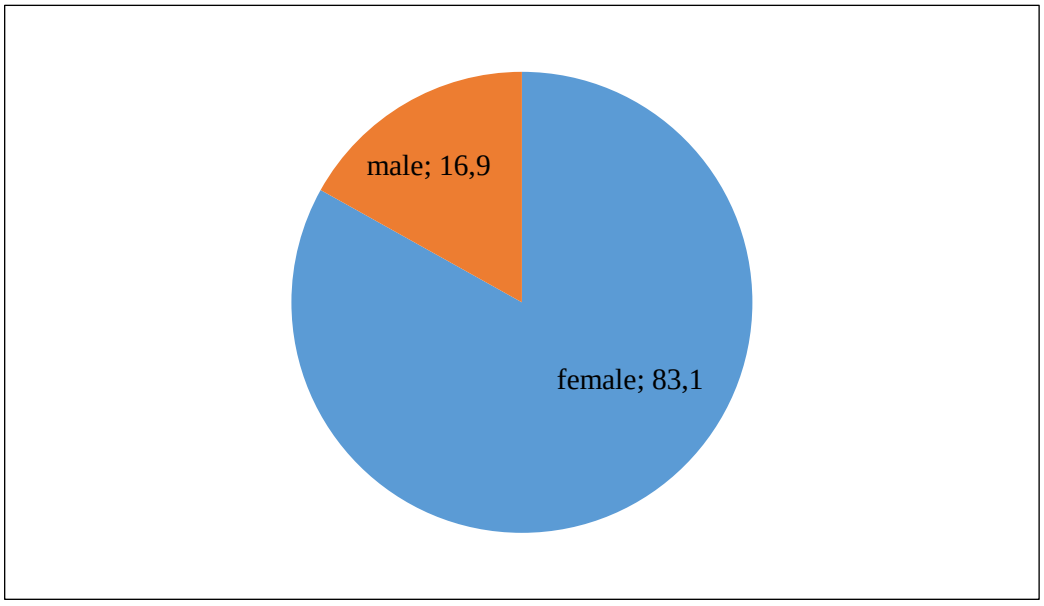


Figure 4: students' gender

Note : when asking students about their gender , (49)of them are females which constitudes 83.1% of our sample whereas only (10) are males that represents 16.9% of the whole sample .

Q 02: How many years have you been studying the English language?

Table 4: years of learning English

years			Total
8 years	9 years	10 years	58
20	04	34	

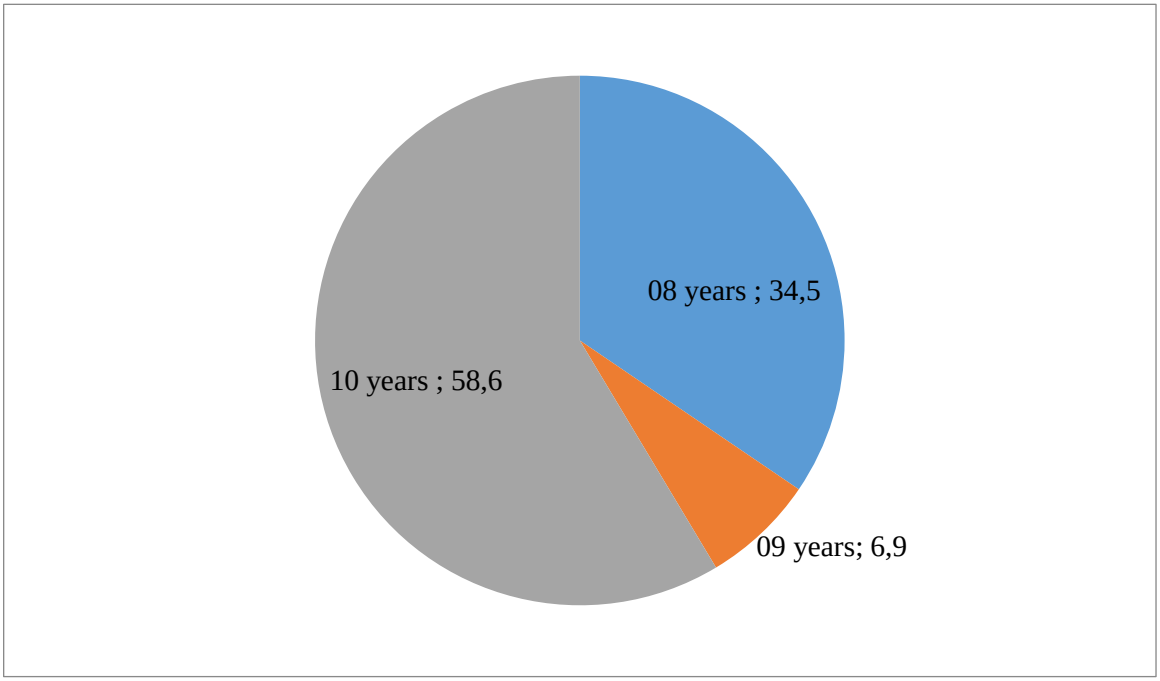


Figure 5: years of learning English .

Note : A quick look at table(02) above reveals that (20) participant have been studies English language since 08 years which represent (34.5%) of the totale sample . Which (04) students making up (6.1%)have been studied the English language since (09) years . As mentioned in the table (34) student have been studied English since 10 years making up (58.6%) .

Q 03 : was studying Enlish at university your personal choice ?

Table 5: Learners' choice to study English.

Answers		Total
yes	No	59
54	05	

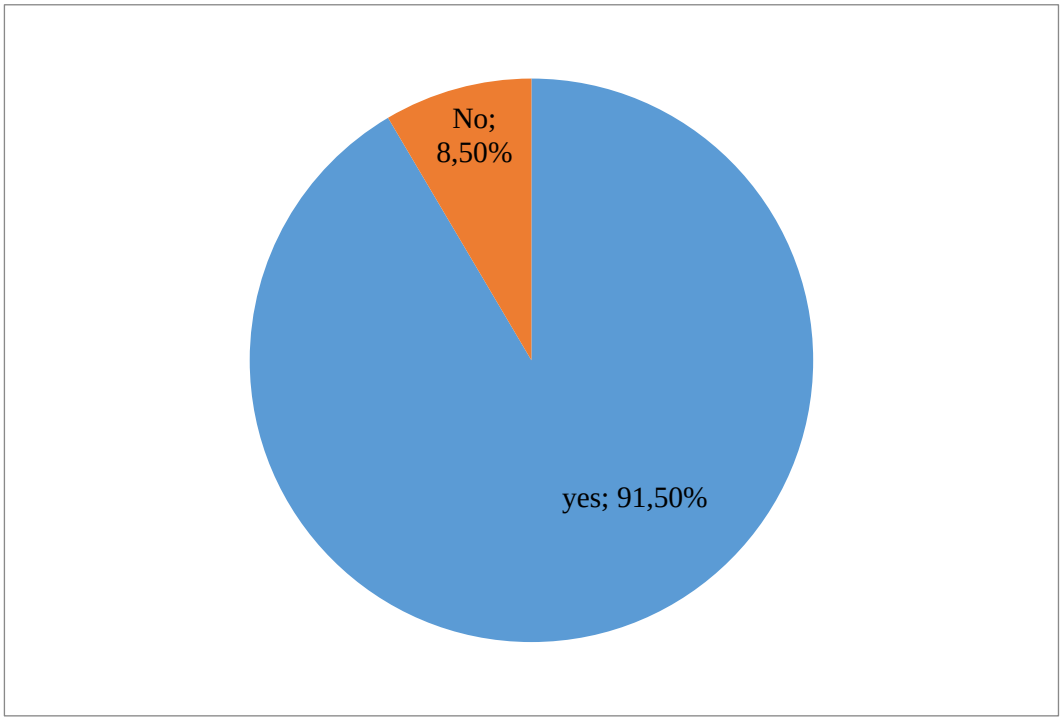


Figure 6: Learners' choice to study Englich.

Note: The aim of the question is to know whether choosing the English language was a personal choice or not. (54) Of them answer with « yes » making up (91.5%) of total sample. In the other hand, (05) student that represent (8.5%) say « No » for their personal reason.

Table 6: Learners'justification

Answer		Total
Parents' choice	Grade	05
03	02	

Note: According to table (04), (05) students their parents choose studying English language at university, while the other students their grade was the reason behind choosing the English language.

Q 04 : How could you describe you level in English ?

Table 7:Describing student's level in English.

Level				Total
Very good	Good	Average	Bad	59
08	39	12	/	

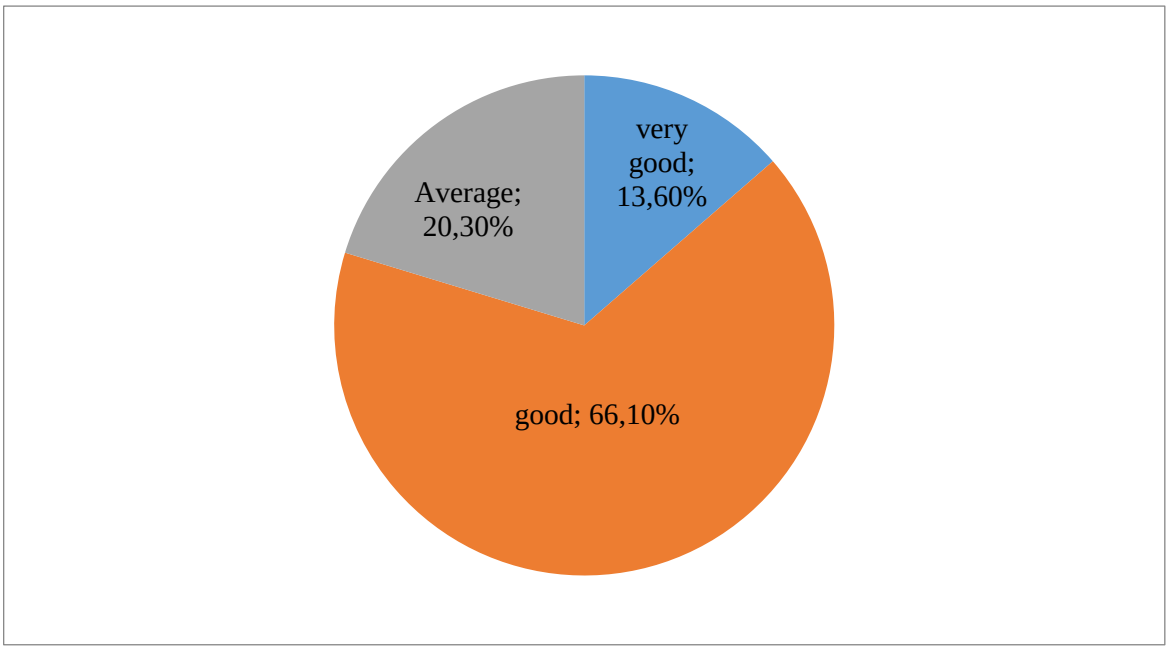


Figure 7: Describing students' level in English.

Note : The result in the table above shows that (08) students making up (13.6%) their level was very good . Whereas (39) student which represent (66.1%) were good . Student who were their level average are (12) making *up (20.3 %)* .

Q 05 : when learning a foreign language it's necessary to learn its culture?

Table 8: The necessity of learning a foreing language with its culture.

answers		total
agree	disagree	58
34	24	

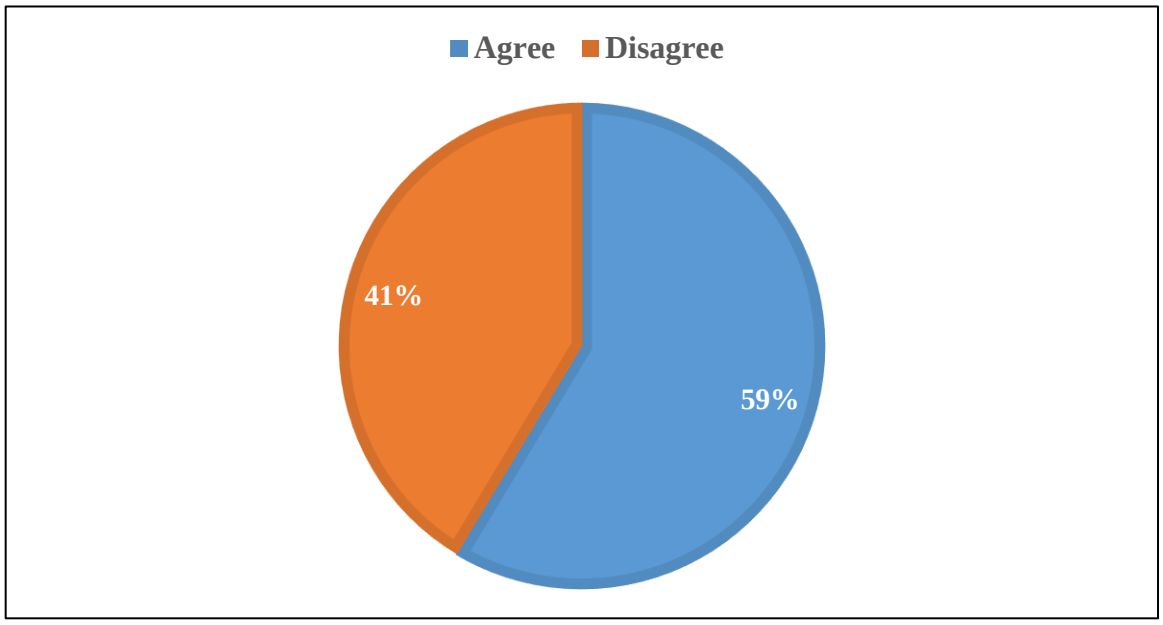


Figure 8: The necessity of learning a foreign language with its culture.

Note: In here, the majority (34) students whose making up (58%) agree on the necessity of learning a foreign language with its culture only 29 respondents who justified their answers the other (24) that making up (41.4%) disagree.

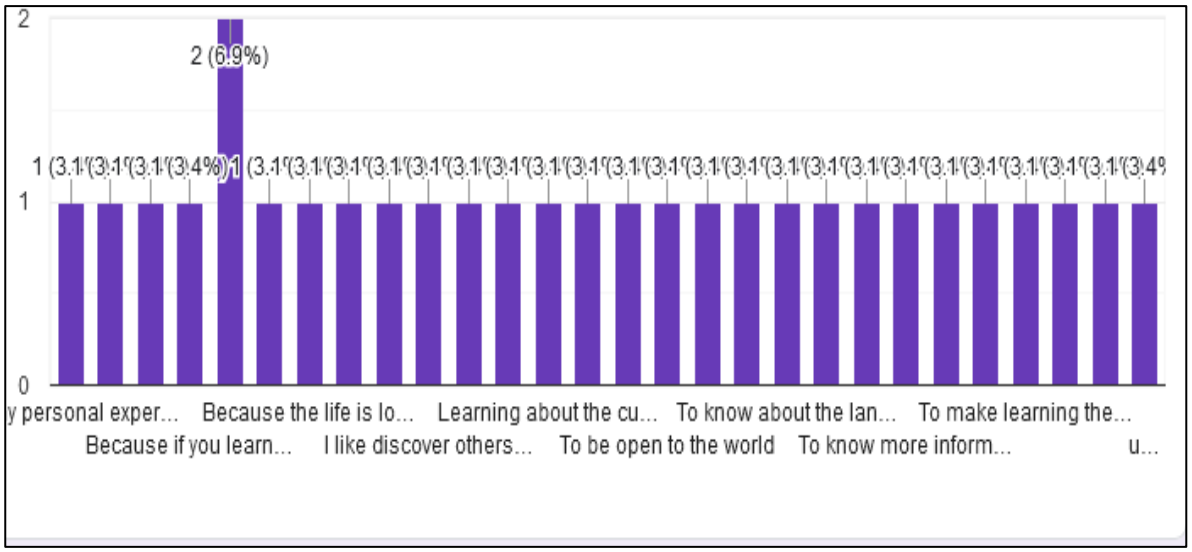


Figure 9: Students 'reasons.

Note: The graph above show the reasons why EFL learners agree with the necessity to study a foreign language with its culture.

Q06: Do you believe that language is an important marker of identity?

Table 9: Language as an important marker of identity

Answer		Total
Yes	No	59
51	08	

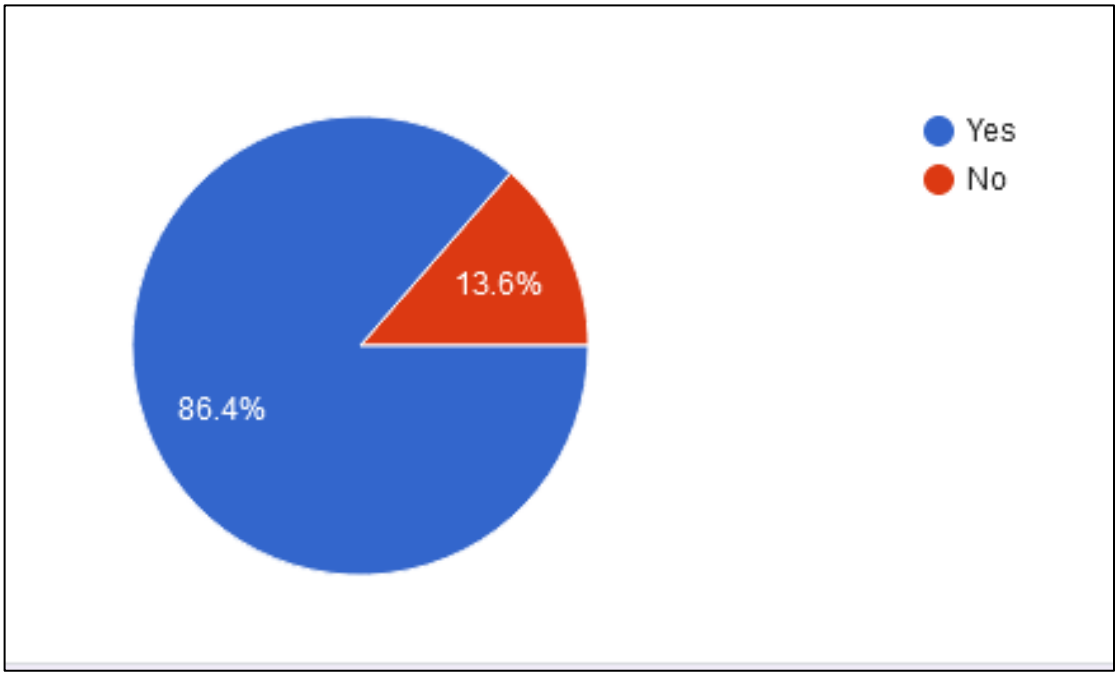


Figure 10: Language as an important marker of identity.

Note : the table above , the majority (51) that , making up (85.4%) of students were supporter for the From idea of language is an important marker of identity, (08) students making up (13.6%) stated that they do not believe that language is an important marker of identity .

Q07: Do you think learning a foreign language influences you?

Table 10: The influence of foreign language.

Answers		Total
yes	No	59
54	05	

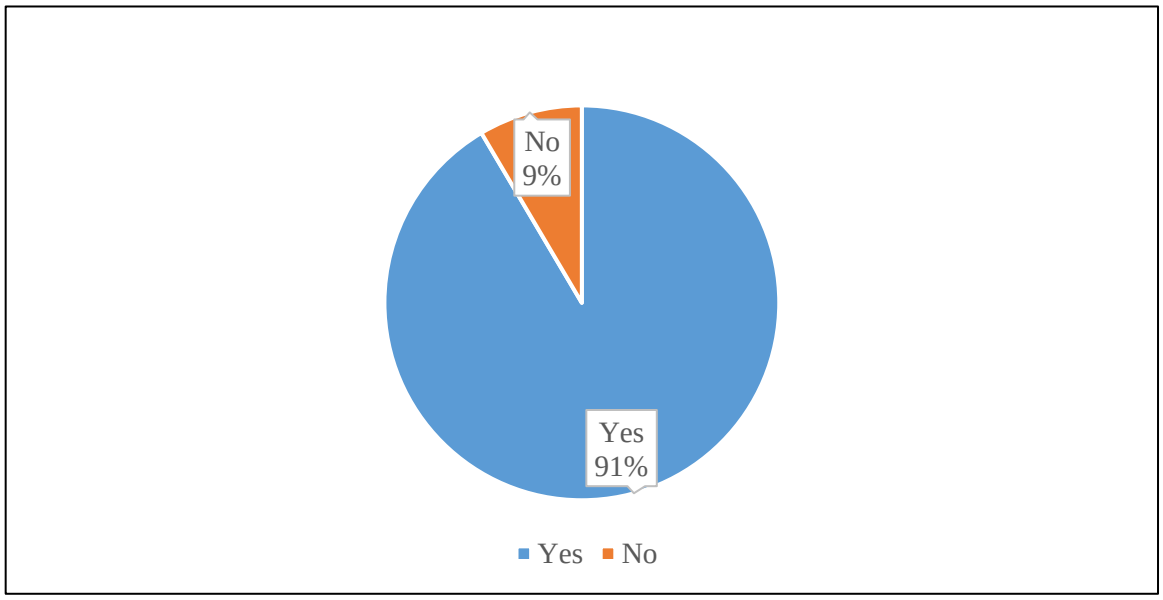


Figure 12: The influence of foreign language.

Note: the following table and graph investigate the opinion of the students whether the foreign language influence them. (54) participants that make up (91.5) state (yes) .unlike the rest (5) participants say that they are not effected by the language.

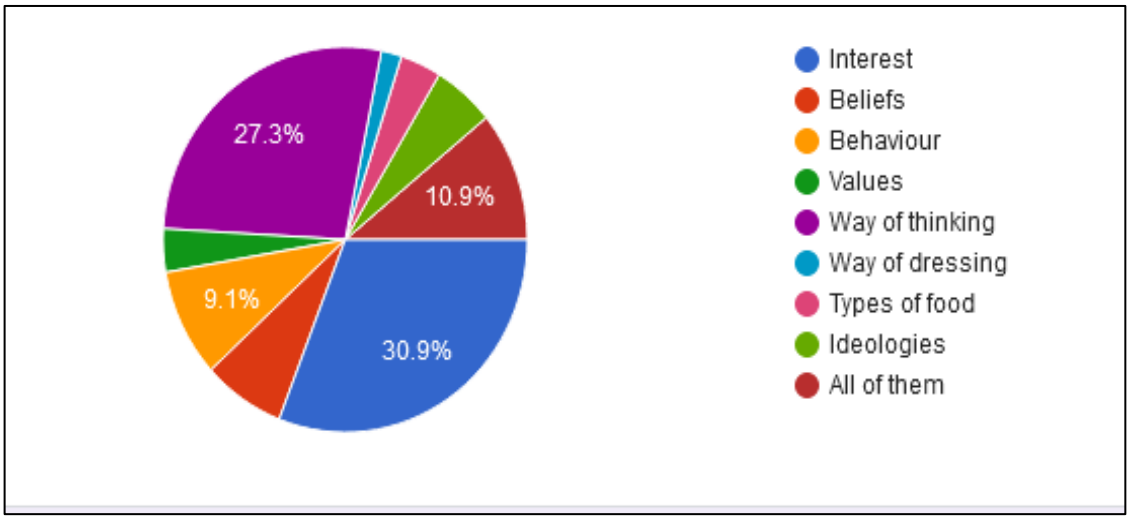


Figure 11:The aspects that students are affected most

Note: the majority of the students (30.9) state that learning FL influence them in their interest , the second group(27.3) choose the way of thinking ,the third group (10.9) choose all of the options ,the fourth one (9.1) say behaviour , the other groups are devided into way of dressing ,values ,types of food, and ideologies.

Q08:Do you think that acting like natives helps you better learning the language?

The following table and the graph indicate if acting like natives help EFL learners to learn better the language.

Table 11: Acting like natives help EFL learners to learn better the language

Answers		total
yes	No	59
46	13	

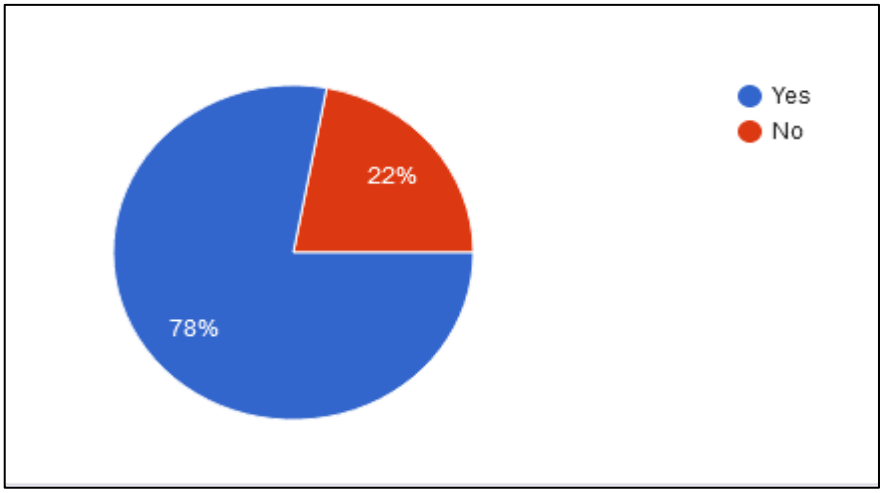


Figure 13: Acting like natives helps EFL learners to learn better the language.

Note: according to the percentage provided in the table and the graph believe that,acting like natives helps student better to learn the language because(46) students that make up (78%)say (yes) ,unlike the rest (13)students that make up (22%) who say (no).

Q09:when learning English to what extent do you feel yourself deviating from your home culture.

Table 12: Students 'opinions on the deviation from the home culture

The extent of deviation				Total
To great extent	To moderate extent	To small extent	Not at all	59
11	19	18	11	

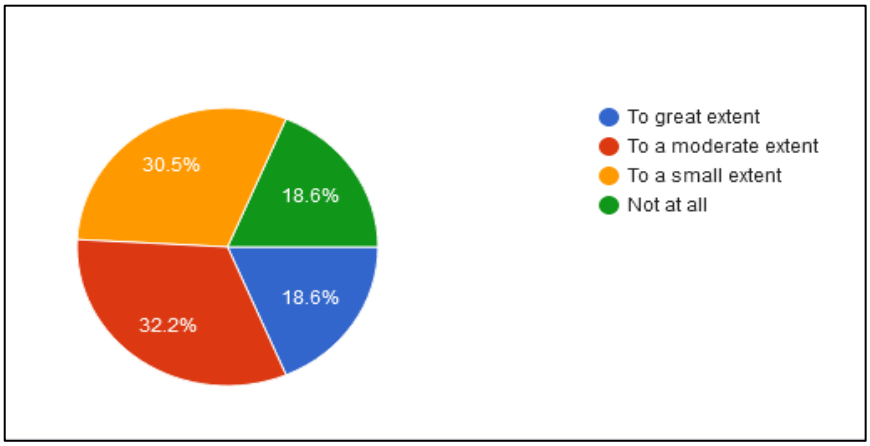


Figure 14: Students 'opinions on the deviation from the home culture

Note: the aim of this question is to know to what extent the students feel themselves deviating from their home culture (11) students which represent (18.6) they are effected to great extetal ,(19) student which represent (32.2) they are effected to moderate extent,(18)participant which represent (30.5) they are effected to a small extent while (18.6) they are not effected at all.

↳ Q10: Do you think English has change you to the better in term of personality?

Table 13:The better change that English language make

Changes		**Total**
Yes	No	59
46	13	

Note: according to the percentage provided in the table and the graph (46)student which making up (78) from the whole answers say (yes)English has change them for the better in term of personality , however (13) which making up (22) say no English has not change them . the majority feel more impacted by the English language so that it changes them for the better especially in terms of personality .

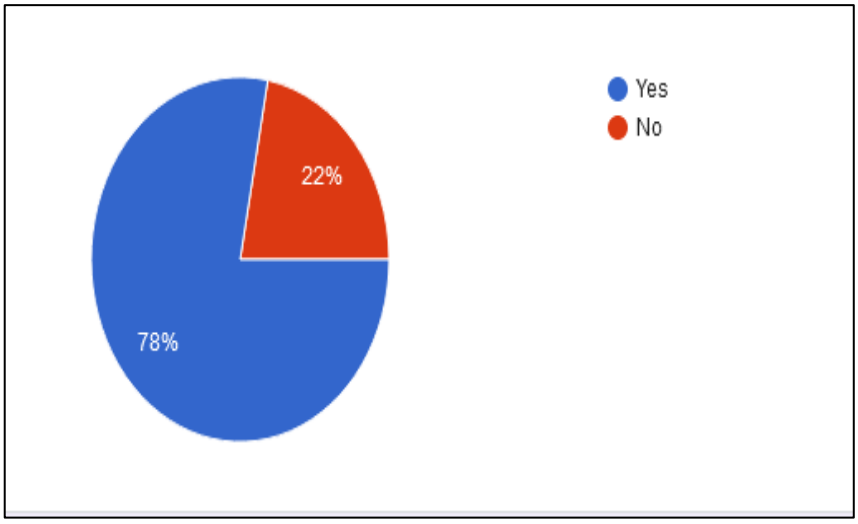


Figure 15: The better change that English language make

↳ Q11: Do you think that studying English language and western culture have change your view about the western world ?

Table 14:EFL learners' perspectives about studying EL and WC

Answer		Total
Yes	No	57
42	17	

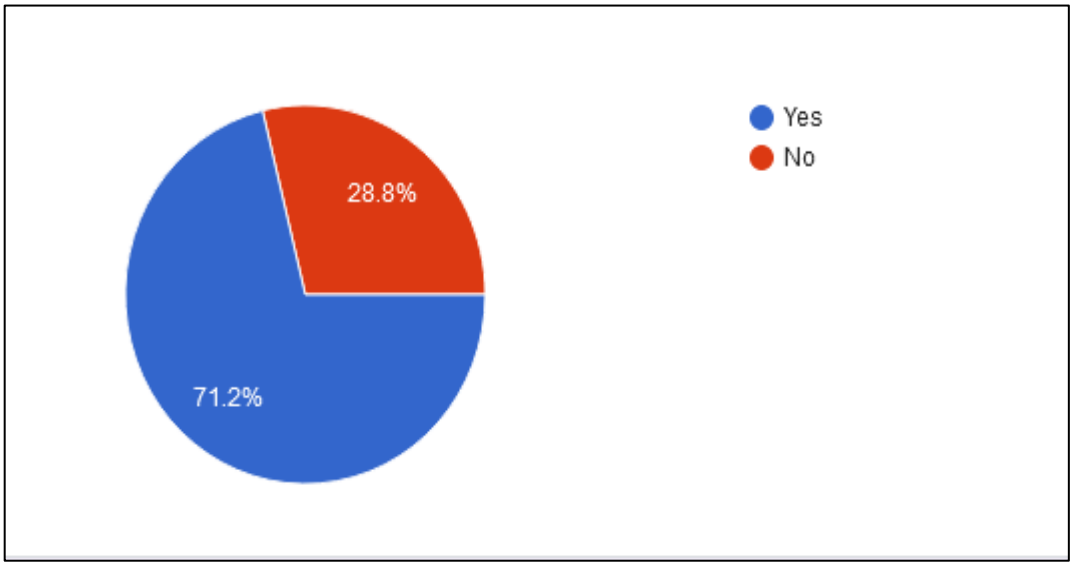


Figure 16: EFL learners 'perspectives about studying EL and WC

Note: based on the table and the graph (42)students which making up (71.2%) claime" yes "studying EL and WC their view about western world . while other group (17) which making up (28.8%) claim "No".

Q12: In wich way has learning English language negatively effected Islamic norms ?

Table 15: Learners 'opinions about negative effects of Ell on Islamic norms

Option	Adopting western beliefs	Celebrating other religious feast	Fashion imitation	Demand for gender quality	All of them	Total
Number	12	9	8	6	22	57

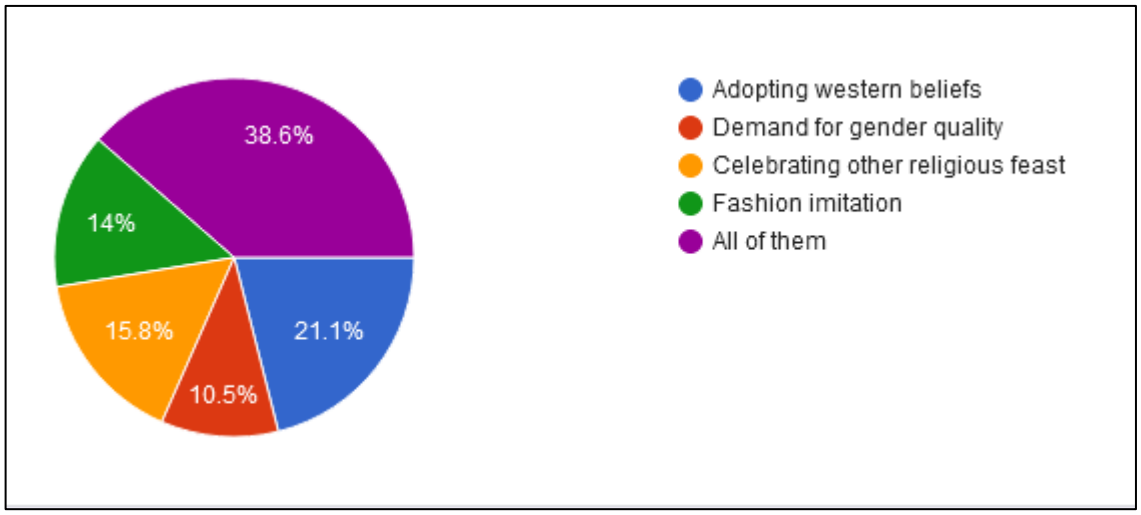


Figure 17: learners ' opinions about negative effects of Ell on Islamic norms

Note : The aim of this question is to know students perspectives about the negative effects that may happen when learning English language on Islamic norms.(06) Of them say the demand for gender quality (10,5%) .Also, (08) students state fashion imitation (14%). In addition,(09)of them choose celebrating other religious feest (15,8%). The other group,(12) say adopting Western beliefs (21,1%). The last group (22) which are the majority of the learners (38,6%) state that all the options can effect the Islamic norms

↳ Q 13: In your opinion how can we preserve our cultural identity?

Table 16: Students' opinions on preserving our cultural identity

opinion	Follow Islamic morals	Through education	Family control	Total
Number	43	13	3	59

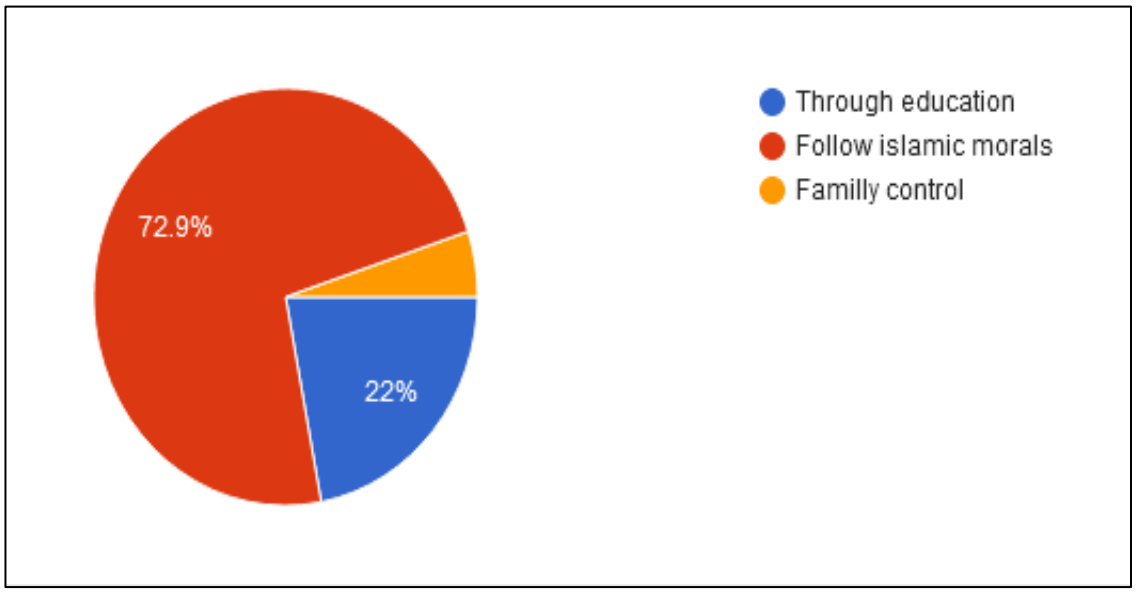


Figure 18: Students' opinions on preserving our cultural identity

Note : when asking students about their opinions to how can we preserve our cultural identity,(43) students say by following Islamic morals by representing the majority (72,9%) of the whole sample.(13) participants (22%) state through education.Only (03) students making up (5,1%) choose family control.

Conclusion

This chapter analyzed the field work of the study. It was concerned with the analysis of the data collected through a questionnaire administered to a sample of L3 students of English at the University of Medea in order to investigate the extent to which EFL learning affects their cultural identity. When EFL learners are exposed to a foreign language like English, they are inevitably exposed to its culture since language and culture are believed to be two sides of the same coin. Students' responses showed that the integration of the foreign culture affects students' identity in a positive more than in a negative way. In addition, the

majority of them stated that studying English as a foreign language does not affect their cultural identity except the change that may appear at the level of their personal beliefs and mindset.

Chapter four:

General discussion, Findings and Implications

Introduction

This chapter represent a general discussion of the result which is concern with a deeply discussion of the student questionnaire. On the other hand presenting its findings. In addition to the studying implication .

4.1.Students Questionnaire

Discussion

the questionnaire provides valuable data insights into various aspects related to the Impact of English Language on Algerian EFL learners .

Firstly it is evident that majority of the participants in the sample are female ,comprising (83%)of the respondents, while males account for the remaining (17%) this gender distribution should be taken into account when analysing the data and drawing conclusion.

The result shed light on the educational background of the participants as the largest group of students studies 10 years representing (57%)of the sample. This suggest that significant number of student may have previous exposure to ELL potentially influencing their CI. The data further reveals that the majority (91%) of the students studying English were their personal choice .this findings provide that the ELL has a great impact on the new generation and the appreciation of the specialty as well as the languag,only (9%) of the participants said that they not choose willingly to study English. This designated that its might be an administrative choice impose on them and the others due to the grade issues .

An encouraging findings is that a high percentage of students (66%)have a good level in English while, smaller percentage (20%)and (13%) between very good and average .this finding indicates that student have varying levels of exposure and experience with EL which may influence their CI .

When it comes to learn a foreign language with its culture the majority of the participants (59%)agree ,while smaller percentage disagree this indicates the interrelationship between language and culture .for instance (32) justify that by stating the following “because language has a strong relationship with culture”

Most of student (86%)believe that language is an important marker of identity this suggest that a significant number of students awarded that language serves as a key aspect of identity because it plays a crucial role in how individuals express themselves and relate to other , Ultimately shaping their identity.

Another note worthy finding is that the majority of student (91%) are influenced by a foreign language, while a small category (9%) are not.

According to the obtained findings foreign language impacts the most learners (30%) of their interest . However, the others are divide into different aspects: way of thinking, behavior , values, types of food, way of dressing and ideologies.

Students’ perspectives on the idea that acting like natives helps EFL learners to learn better to language reveal that(78%) confirm the previous statement, while few category (22%) do not agree. This highlights the significance of acting like natives in improving foreign language learners language skills and influence.

The questionnaire also reveals that (19%) of Algerian EFL learners deviate from their home culture when learning English ,however;the remaining part are decided into three groups (32%)of the student have a moderate extent of deviation ,(30%)have a small extent. While (16%)don’t feel themselves deviating from their their home culture this is probably due to the adherence of the Algerian cultur, however;its is fact that learning English involves engaging with different cultures but this does not mean that have completely deviate their

home culture .maintaining a balance and respect for both their home culture and culture associated with English can lead to a rich and a rewarding learning experience .

When asked if the learners think that English have changed them for the better in terms of personality, the majority of the student (78%)have been effected while, the remaining part (22%)do not .

This hilight English can indeed impact personality traits, influencing how individuals think ,feel,behave in various context.

Data further reveals that the larger number of students (71%) perspectives confirms that studying the English language and western culture have change the view about the western world. However;a small percentage (29%)do not .this hilight that learning English and engaging with western culture can lead to changes in cultural identity and social identities .

Most of the students in this question believe that adopting western believe is a key factor in influencing the Islamic religion, while the other part (16%)argue that celebrating other religious festivals,however;(14%)fashion imitation is another way to effect the Islamic norms .therfore (11%)find that demend for gender quality .the Impact of English Language learning on Islamic norms can be seen in the context of how it influences perception of Islam.

To preserve our cultural identity various strateies cqn be implemented bbased on the insights from the participants (73%)believe that we can preseve our CI by following Islam morals wich (22%)claim that through education and the remaining category (5%) believe that it can be preserved by family control.

This hilight the importance of Islam in preserving our cultural identity for maintaining sense of belonging, well being and self-esteem within the individuals and communities,

cultural preservation ensure that the continuity of civilization as cultural act as a repository of knowledge ,values and traditions that are passed down through generations

Findings

The study included a sample of participants where female were more then males by (83%) and (17%). And this deference is because the huge number of girls over boys in English department in Yahya fares university. Regarding the years that have been studied it shows the majority of them (57%) were studying the EL for 10 years, whereas(35%) of them have been studied EL for 8 years, however the remaining were studying the EL for 9 years.

Student reported varying reasons at which they choose the EL , the majority (92%) the EL were their personal choice , unlike the rest of students choosing the English language it was not their personal choice .

According to (66%) of the student their level in EL was good , (20%) of the participants had an average level ,whereas,(14%) they had very good level.

When asked about the necessity of learning a foreign language with its culture,(59%)were agree , while (41%) were disagree . For the proponent each one has his own reason for instance , because language is part from culture, to develop and understand their culture. The number of students (85%) argued that language is an important marker of identity and (13%) said no .

When asking the Algerian EFL learners bout the influence of a foreign language , the majority (92%) claimed that the foreign language influence them unlike (9%) of them they claimed that they were not effected by the foreign language.

According to (78%) acting like natives helps them to learn the language better, in contrast an other category find that acting like natives does not help the EFL to learn better the language.

Concerning the extent that EFL feels themselves deviating from their home culture , a larger category (32%) and (30) find that they deviate from a moderate extent whereas the other category were divided equally (18%) and (18%) between great extent and not all .

When asking students about the better changes that English language make in terms of personality. (78%) of them claimed that English has change them for the better in term of personality , while the other (22%)

Said that EL doesn't change them .

The majority of students (71%) argued that studying English language and western culture have change their view about the western world, whereas (29%) didn't support the idea .

Students have different prospective about the way has EL learning negatively effected Islamic norms , for instance, adopting western beliefs (21%) , celebrating other religious feast (15%), fashion imitation (14%). Demand for gender quality (10%).

Concerning the preservation of our cultural identity the participants of the questionnaire have various instructions the major category (73%) suggest that following Islamic morals is can be effective way to preserve our CA , others find that education is the best way and the minor (5%) category said that family control is a good way to preserve their CA .

This finding provides valuable insight into students impact ,However, they are unconsciously influenced by English language and western culture. Since language influences thoughts interest and way of thinking students get impacted by their thoughts' changes. Above all it's a fact that education , language learning and target culture enhance. Cultural Identity change.

4.2. Implication

1.According to the results derived from the students ,it can be understood that EFL learners are aware of their mother culture because learning EFL affect positively more than negatively.

2. EFL learners must be aware about any negative effect that may come from the FL. Moreover, they are required to respect their original culture and to be selective in choosing what to take from this foreign language and culture.

3. All of the participants showed an outstanding understanding that Algerian cultural identity remains a necessary and a valued element in EFL learners lives. Even though these learners are constantly exposed to the foreign language and culture.

4. Learning English as foreign language improve strong personality and increases their sense of self-worth .

4.3.Further suggestions

After analyzing the consequences of students "questionnaire we would suggest and supply students with some suggestions. Our suggestions are summarized as follow :

- learning English as a foreign language provides the learner the ability to step inside the mind and context of that other culture .
- A study on the effectiveness of English language influence on EFL learners and if effect better on them .
- Learning English as a foreign language helps students to learn a new culture and identity and changing the to the better.

Conclusion

This chapter shares the information gathered from studying the tools used in our research: the learner questionnaire. We analyzed the data using both numbers and

descriptions. Our study aimed to look into how learning English impacts students who are studying it as a foreign language, beyond just academic learning.

We discovered that most of these students are indeed influenced by English. It affects their thinking and how they use language, thus confirming our research hypotheses.

General Conclusion

The English language is considered as a worldwide language that is used in many fields of life as a major language. Learning English can be very beneficial to its users as it connects people together by sharing their thoughts using one language. Thus, EFL learners at the university of Medea find themselves exposed to the culture of the English language through the different modules taught to them at the university. For that, EFL learners find themselves in a confusing situation where the target culture has an impact on their cultural identity.

The present work investigates the extent to which EFL learning affects Algerian learners' cultural identity. In order to provide answers for the main research questions, this thesis is divided into four chapters.

Started by chapter one which consists of some concepts related to English Language Learning,culture, identity and cultural identity, followed by some previous studies concerning social and cultural identity theories .Subsequently. The second chapter is about the methodology that is conducted in the research. Quantitative approach has been selected. The used instrument is Questionnaire for L3 students of English at Yahia Fares university .

The analysis of the questionnaire was mentioned in the third chapter, this analysis contained the full description of it. By providing tabled and figures. This thesis was concluded by the fourth chapter which describes the findings and discussions of the data results, these findings provide evidence to support and validate our research hypotheses which are:

1- EFL learners tend to develop different skills and competencies including academic skills, cultural skills, cultural knowledge, communication competecies.

2- There are multiple factors that contribute in enhancing cultural identity change namely education, globalization, travelling, language learning and the target culture.

3- After forming a new self-view learners would negotiate it, besides the positive or negative feed back determines the changed aspects of their identity.

The results of the study show that the majority of students are aware of their cultural identity; therefore, studying English as a foreign language does not significantly affect their cultural identity, except for some changes in personal beliefs and mindsets. In other words, Therefore, it is crucial to raise awareness among learners and teachers about the potential impact of EFL learning on cultural identity and to adopt strategies to mitigate any negative effects.

Last but not least, our hypotheses are validated and it is proved that EFL learning has a positive impact on Algerian learners' cultural identity.

Finally, we hope that our study benefits other researchers and remains as a charitable deed on Us.

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Appendices

Appendix 01:

A questionnaire submitted to third year English students at Yahia Fares University (as a Google form):

1.Gender

- ○Male
- ○Female

2.How many years have you been studying the English language?

- ○8years
- ○9years
- ○10years

3.Was studying English at university your personal choice?

- ○yes
- ○No

4.If no, please specify

voter repones

5.How could you describe your level in English?

- ○Very good
- ○Good
- ○Average
- ○Bad

6.When learning a foreing language its necessary to learn its culture?

- ○Agree
- ○Disagree

7.If you agree, why?

voter repones

8.Do you believe that language is an important marker of identity?

- ○yes

9.Do you think learning a foreign language influences you?

- ○yes
- ○No

10.If yes, in which of the following does it effect you most

- ○Internet
- ○Beliefs
- ○Behavior
- ○Values
- ○Way of thinking
- ○Way of dressing
- ○Types of food
- ○Ideologies
- ○All of them

11.Do you think that acting like natives helps you better learn the language ?

- ○yes
- ○No

12.When learning English to what extent do you feel yourself deviating from home culture ?

- ○To great extent
- ○To a moderate extent
- ○To a small extent
- ○Not at all

13.Do you think English has change you for the better in terms of personality?

- ○yes
- ○No

14.Do you think that studying English language and western culture have change your view about the western world ?

- ○yes
- ○No

15.In which way has learning English language negatively effected the Islamic norms ?

- ○Adopting western beliefs
- ○Demand for gender quality
- ○Celebrating other religious feast
- ○Fashion imitation
- ○All of them

16.In you opinion how can We preserve our cultural identity?

- ○Though education
- ○Follow Islamic morals
- ○Family control