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An Investigation of the Effect of Integrating the Foreign Language Culture on the Mother Cultural Identity of Learners of English as a Foreign Language. Case Study: Third Year LMD Students ,University of Guelma

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A Dissertation Submitted to the Department of Letters and English Language in Partial Fulfillment of the Requirements for the Degree of Master in Language and Culture

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DEDICATION

To my parents for their endless love, support and patience since my first step in life and along my whole educational journey.

To my wonderful brothers.

To my beautiful sister.

To my fiance for his unlimited support and guidance since the first word I wrote in my thesis.

To my lovely aunts for their maternal love.

To my best friend for her encouragements and true friendship.

To my wonderful grandparents for their sincere love and pride.

To all my friends and relatives.

ABSTRACT

The present study aims to investigate the effect of integrating the foreign language culture on the mother cultural identity of the learners of English as a foreign language at the department of English at Guelma University. It was conducted with the attempt to highlight the relationship between integrating cultural insights of the English language and the EFL learners' home cultural identity reconstruction along a descriptive study. Questionnaire's use on the sample of third year LMD students enrolled for the academic year 2017-2018 revealed not only a strong interrelationship between the study's variables, but furthermore, evoked the positive impact of the foreign language culture on the students' already constructed original identity. On the basis of the literature reading and the field work results, some pedagogical implications have been drawn in order to help teachers, learners, and curriculum makers recognize the importance of introducing the mother culture elements through the English language in the English language teaching context in Algeria, in order to face any negative effect of the foreign language culture on learners' mother cultural identity.

LIST OF ABBREVIATIONS

EFL: English as a Foreign Language

FL: Foreign Language

FLL: Foreign Language Learning

LL: Language Learning

FLT: Foreign Language Teaching

ELT: English Language Teaching

L1: First language

LIST OF TABLES

Page

Table

CONTENTS

Chapter One: The Notion of Culture and the Importance of its Integration in EFL Classes

Chapter Two: The Relationship between the Learners' Mother Tongue Cultural Identity and Foreign Language Learning in EFL Classes

Chapter Three: The Field Work of the Study

1. Statement of the Problem

Language represents the human beings means of communication and the basis of their interaction. Language meaning and interpretation depends on each speech community culture and shared societal experiences. Learning a new language is not only learning its linguistic items; yet being exposed to its cultural aspects, as language cannot be separated from its speakers' culture. English as a foreign language (EFL) learners already have a different cultural identity from what the foreign language (FL) would bring. They generally face problems with how to maintain the originality of their mother tongue culture and how to use the appropriate linguistic items in the appropriate cultural context. Therefore teaching the mother language culture is as important as teaching and integrating the foreign language culture in EFL classes. EFL teachers and learners should be aware when dealing with the English language cultural values and norms to avoid the loss of what, who and to where learners already belong.

This study highlights the extent to which the Foreign Language culture can affect the learners' home cultural identities. EFL learners and teachers in Algeria should be aware of the importance of protecting the mother language culture. They should question imposing the cultural values and norms of the foreign language on the learners already constructed identities; to keep appreciating their mother tongue cultural identity on one hand, and how to deal with the English language in a careful way on the other hand.

2. Aims of the study

This study aims to draw teachers' attention to the issue of EFL learners' identities in the Algerian context. The researcher has realized that it is beneficial to orient teachers interest towards the abstract dynamic process of cultural identity

reconstruction not only the linguistic skills of learners while being exposed to this foreign language.

Since learners are a major part of the teaching and learning process in the EFL classes, the Researcher's second aim is also to increase their awareness toward the non-linguistic items of the English language (culture). Learners have to take into consideration the change that the English language would bring to their own cultural identities.

Curriculum makers are also dominant agents in the EFL learning and teaching area. The Researcher's third aim is to increase their responsibility toward the role they play in the learners' identity reconstruction. The study would offer some effective recommendations of what they should count when selecting the courses' orientations and the materials integrated.

3. Research Questions

Does foreign language learning affect EFL learners' home cultural identity?

IF YES

In what way does the foreign language learning affect foreign language learners mother cultural identity (negative, positive, or both)?

4. The Significance of the Study

The present research is significant as it helps to:

1- to increase teachers' awareness toward the change that their learners may experience when they face the English language as a foreign language.

2- to raise learners' consciousness about what is appropriate to adopt in the foreign language, i.e. aspects of the English language context which do not oppose the aspects of the home Language and culture.

3- to help the curriculum makers to develop new visions toward the materials they introduce.

4- to turn teachers, learners, and curriculum makers visions to the importance of introducing the mother culture elements through the English language in the EFL context, in order to diminish the foreign language negative effect on the learners' identity.

5. Hypothesis

We hypothesize that EFL learners' identity will be impacted both positively and negatively when they are exposed to the foreign language.

6. Methodology

In order to answer the research questions, a quantitative descriptive method was followed to provide the answers. A questionnaire was utilized to gather data for the study. The sample consisted of eighty (80) participants. The study was conducted in an EFL setting at the University of 08 Mai 1945. The questionnaire was administered to third year LMD students.

7. Structure of the Dissertation

The dissertation is divided into three chapters in addition to a general introduction and a general conclusion. A general introduction contains the statement of the problem, the aims of the study, the research questions, the methodology, and the significance of

the study, the structure of the dissertation. Chapter one discusses the term culture and the importance of integrating it as a part of the foreign language teaching in EFL classes. Chapter two discusses the relationship between the learners' mother tongue cultural identity and foreign language learning in EFL classes. Chapter three forms the fieldwork of the study. It represents description and analysis of the Students' questionnaire to know about their degree of awareness about the issue of the study. In addition to pedagogical implications to teachers, learners, and all responsible gents in the EFL learning context in Algeria to raise their awareness of how to control any negative effect on the learners' identities, and how to maintain the originality of the home identity, in order to develop the atmosphere for studies and enhance the learners' linguistic skills.

Chapter One: The Notion of Culture and the Importance of its Integration in EFL Classes

Introduction

The notion of culture and its integration to Foreign Language (FL) teaching and learning have been and still is a central issue in developing the scope of language teaching and learning. Major approaches and views were constructed to generate an effective process of FL context. This chapter gives an overview on the notion of culture, its history, and its relationship with language. It also provides the different views, principles, and techniques to integrate culture to FL teaching. Besides, it sheds light on the importance of integrating culture to foreign language context.

1.1 Definition of Culture

The concept of culture has been the core subject of the study of linguistics, anthropology, cultural studies, and intercultural communication studies. Definitions of culture vary according to the focus of interest. Culture may include language as the means of sharing knowledge and understanding culture in general, religion as a strong belief, and the shared values, attitudes, customs, and norms of a group or society. Cultures also vary at many levels and these variations imply significant and real differences in the ways that distinguish cultural groups practise and represent their common cultural behaviours.

Summers (2005) argued that culture is a human creation of mind as the beliefs and customs, which belongs to a certain community in a certain period of time. According to kramcsh (1993) culture is highly related to language, in the sense that it is expressed and passed through, and transmitted by. He added that "Culture is often seen as mere information conveyed by the language "(8). He also asserted that culture is a social property by which relations are built, and through which it can be inferred how people pereceive themselves as a part of a society ,and how they perceive others.

Clifford (1993) has seen culture as the product of a society and its shared concepts, denotations, and significations which are encoded symbolically, and transmitted from one generation to another. In addition he argued that culture is "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms" (89). Clifford showed that the cultural patterns of meanings are the means by which the individual connect and make contact with his environment, and his way to create his own vision toward the world.

Goodenough (1957) views culture as the guide for an individual to how to behave appropriately as a member of a society. In this context, he stressed that the culture of a society represents the way people perceive and deal with emotions, and how they interpret social behaviours. He argued that culture cannot be seen as a materialistic object; rather as a mind product shared by the people of the same society, in other words it is the means by which people build they views to the outside world.

Kroeber and Klucichohn (1952) claimed that culture of a certain social group unifies its members' way of speaking, behaviors, and their visible way of life. In addition they declared that culture is the product of mind, which is represented in the sense collectivity of the appropriate acts and means of communication of such social group. They showed that culture is conceived innately since it is related to a unified social group, the individuals of such group acquired its culture consciously Through expressions and behaviors they learn how to behave in accordance to their specific culture.

Zipf (1949) suggested   Culture is a social product there is no world culture; there are distinguished unique cultures, which differ from one social group to another, related to a special period of time. He hypothesized that even though each social group has its

unique culture, yet the culture of the same group may witnesses some changes from one period of time to another. He stressed that culture "consists of different social signals that are correlated with different social responses". Zipf believed that the social behaviors, attitudes, actions of the social group individuals come in parallel with same social norms of their culture.

White (1949) claimed that culture is a property of human beings, animals do not have culture. He demonstrated that what makes a man differs from an animal is what we call it a cultural behavior; a man without a culture can be considered as an animal species. White asserted that the role of culture is to adjust the man's behaviors. He believed that culture consists of "objects (tools, and things made with tools), ideas (knowledge, lore, belief), sentiments (attitude toward milk, homicide, mothers-in-law, etc.)". (cited in Kroeber and Klucichohn, 1952:92-96)

Culture is inclusive to all aspects of the humans' lives. It includes the manifestation of the surface life of a society as the lifestyles, architecture...etc, as well the manifestations of the inner lives of people as personality, emotions…etc. Hall (1977) explained that culture is strongly related to people's lives, and expressed through the different internal and external aspects of them. He added that culture is found and expressed internally in one side, through the way people build their characters, how they react emotionally, and the way their mind's process works. In the other side, culture is touched in the external surface lives of people through the organization and function of their architecture, economy and politics.

1.2 Characteristics of Culture

The nature of culture has been analyzed by many scholars. Kroeber and Klucichohn (1952) summarized the characteristics of culture in seven main points:

1.2.1 Culture is Learned

Murdock (1940) argued that culture is not inherited biologically by genes. However, it is socially learned through the habits and experiences of an individual from birth to his whole life line. (cited in Kroeber and Klucichohn, 1952: 101)

1.2.2 Culture is Inculcated

Kroeber and Klucichohn (1952) argued that culture is human beings' distinctive feature that is different from animals. Though it is learned through the social habits not through the biological ones; parents transmit certain knowledge and regularities to their children. It is unlike animals that transmit only the biological genes. These learned patterns tune the child behaviors in accordance to his home culture.

1.2.3 Culture is Social

Kroeber and Klucichohn (1952) stated that the common social habits of a certain social group determine the uniformity of its culture. The members of such group share in common certain assumptions, attitudes and lifestyles, which stress the view that culture is a social phenomenon.

1.2.4 Culture is Ideational

They also added that, though culture is learned through habits, yet it is a product of mind. Most people are conscious about the elements and traits of their own culture and where and when to behave accordingly to the cultural norms. They are able to distinguish the cultural behaviors from the individual ones. Thus, culture is a group of

ideas held by and shared between the members of a certain social group, and transmitted through time.

1.2.5 Culture is Gratifying

The view that culture brings satisfaction comes from the Modern Stimulus-Response Psychology view. The existence and disappearance of certain elements, norms, behaviors of a certain culture depends on the fact that they are gratifying or not. If yes, these cultural patterns would be reinforced and preserved. If no, they would be neglected   and   forgotten

1.2.6 Culture is Adaptive

Kroeber and Klucichohn (1952) "culture changes and the process of change appears to be an adaptive one" (p.88). They added that the change in culture may be the result of the geographical conditions, for example the change in the natural circumancetances of the area where a certain social group lives, involves the disappearance of certain traditions and practices. The change may be also the result of the influence of other culture, for example the borrowing from other cultures. Finally, the change may be due to the biological and psychological requirements of the humans, i.e. the humans' needs change over time and space.

1.2.7 Culture is Integrative

Kroeber and Klucichohn (1952) added that culture is adaptive, yet the changes a certain culture witnesses do not threaten the fact that the cultural traits of such culture works as an integrative system and as a homogeneous whole.

1.3 The Interrelationship between Culture and Language Teaching and Learning

Brock-Utne (2005) addressed the interrelationship between culture and language. She stated that "some authors claim that language is culture. Though cultures partly exist through language, culture is more than language. Language is also more than culture" (01). On one hand, Culture cannot survive without language. However, it is more than language, it represents all the social properties of a group of people in addition to language, shared values and customs..etc. On the other hand, language carries culture. However, learning a language is not only exploring the cultural forms of its speaking community, but also mastering the grammatical, and the syntactic rules.

The primary means to preserve, maintain, and transmit a culture is language. The language you learn involves learning about its culture. In this regard, Brown (2000) claimed that "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture."(177). He also introduced the main components of a culture in any society which are its cultural productions as poems, stories, fictions, epics and myths expressed through oral or written language. Thus, Brown supposed that words are the most significant tools of cultural symbols and that the elements of culture are transmitted by means of power of the linguistic system in the society.

Byram and Grundy (2003) viewed the relationship between culture and foreign language teaching as "Culture in language teaching and learning is usually defined as the culture associated with a language being learnt" (01). They also considered that learning a new language as learning about a new culture and that Language cannot be taught in isolation as only a linguistic system. Furthermore, they added that the language meaning is related highly to the culture of that language; If a learner is not

aware of the cultural patterns of such language, there will not be an effective communication and thus meaning would be interpreted wrongly.

Kramsh (1993) declared that teachers of language foreground for their learners the appropriate linguistic forms which value the cultural context of a language. This indicates that teaching culture and conforming to the cultural norms of its speakers in FL classes can be done implicitly. He stressed that "In, fact language teachers are so much teachers of culture that culture has often become invisible to them"(48). He also mentioned that the awareness about the target language's culture is what makes any act of communication authentic in FL classes. By authenticity in such context of debate, he meant like-native speaker behaviors, giving meaning to aspects of experience from a particular perspective, and using the language to create reality. Learners who know much about the target country lifestyles and customs are much competent speakers who can adjust their behaviors in accordance to the native-speakers' community.

1.4 Integrating culture to Foreign Language Learning

1.4.1 The History of Integrating Culture to Foreign Language Learning

The integration of culture to foreign language learning has gained a considerable interest among many teachers and scholars recently, from the traditional view of culture, toward a shift from the linguistic competence to communicative competence, and then to the shift from communicative competence, to intercultural competence.

14.1.1 The 1960's Era

Lado (1957), Brooks (1964), Nostrand (1997) were the major scholars who introduced the culture pedagogy. Lado (1957) introduced the idea of the three levels' comparison of the cultural phenomenon and behaviors of two cultures. When the three levels of a phenomenon are the same, the two cultures are meant to share the same

phenomenon. The first level is the form of the two cultures; by the form he means the cultural phenomenon, the cultural behavior or the action expressed through. The second level is meaning; which suggest what does the cultural form imply or mean for the people of such culture. The third level is distribution which describes where and when the phenomenon occurs, i.e. the occasion.

Brooks (1964) introduced new concepts for the study of culture from an anthropologist point of view. The first concept is the formal culture, which was later known as the capital or the big C. The big C of culture refers to the literary, philosophical, technological, and other productions of a society. The second concept is the deep culture, which was later known as the little c or the small c. This concept studies the cultural behaviors and actions of the everyday life of a society.

Nostrand's model (1997) goes beyond the identification of the different elements of cultures to include a deep process of categorization and classification of the cultural patterns. This model facilitates the cultural understanding for students, and pushes towards a successful intercultural communication.

This period of time especially with the introduction of Hymes's (1972) communicative competence had paved the way for a new vision to the study of culture. The new orientation to language teaching and learning emphasized more on the context and the cultural knowledge of the target society. It aimed to make the language learners more aware about and less threatened by the foreign culture.

1.4.1.2 The 1970's and 1980's Era

The native and the target cultures were highly introduced to the new stream of FL teaching. The cultural patterns, elements, and content were visible by means of cultural topics in the class along with the communicative approach. The role of culture in

foreign language learning (FLL) and the significant relationship between linguistic system and the cultural background of a language were highly appreciated among the scholars of that period. Therefore, there was a focus of interest toward the situational context of language learning (LL).

1.4.1.3 The 1990's Era

Risager (2007) stated that the globalization was the new challenge for teaching culture during the nineties .The new changes in such period have culminated the English language as the langua Franca of the world. Moreover, the elimination of national boundaries of cultures was the new demand in foreign language teaching (FLT) and English language teaching (ELT) in specific. (cited in Golshan and Ranjbar, 2017:14)

He added that scholars introduced the intercultural approach to teaching culture to facilitate the understanding of the global cultures. The teaching of the English language especially in the non-western societies and contexts raised many questions among the English educators about what culture to teach, i.e. the foreign culture or the home culture, which goals of culture are to be addressed, and which materials to include in ELT curriculum, and many other questions to be solved.

Risager (2007) also stated that due to the world's globalization and the technological advancement, people from different cultural backgrounds and languages use the English language as the international language to communicate in various settings, for example when they travel or attend conferences. Also, the developments of video technology in the eighties, and computer and internet during the nineties made it easy to notice and analyze the visual elements of culture. Finally, there was a call for an

autonomous language learning and culture understanding by means of the new information technologies especially the internet.

1.5 Principles of Teaching Culture and Language

1.5.1 The Integrated Model of Teaching Culture and Language

Buttjes and Byram (1991) suggested a model of language and culture teaching. This model links the notion of culture and language together in a curriculum, with the integration of both the mother language and the foreign one. He added "They must understand and experience the culture from within, by acquiring new values and behaviors in a non-mediated form through direct experience" (19). In practice the model suggests the following:

1.5.1.1 Language Learning

Byram (1991) said that communicative language teaching approach was as the revolution in language teaching and language learning because of the direction from the emphasis on the language structure to engaging the social character of the language. Authenticity was the major feature of the new stream to language learning and language teaching. Even during early stages, it gave learners the chance to experience like- real context, through the language produced by its native speakers. Though the communicative approach provides different authentic activities and materials to introduce the foreign language as social phenomenon, yet the learning process is still a restricted experience of the real foreign cultural context. Moreover, accuracy of the language is still the major goal.

1.5.1.2 Language Awareness

Byram (1991) also claimed that there were huge efforts in Britain to develop the teaching of the language awareness. Language awareness helps learners to comprehend the phenomenon of language and its use in action, in regard to their ages and their mental abilities. Different topics as grammar, psychology, philosophy, language acquisition… were discussed to study the social and the structural aspects of a language in early years, to stimulate the learners' awareness about their linguistic context and linguistic skills. The main goal of teaching language awareness main goal was to mediate between the foreign language linguistic skills and the understanding of such foreign culture.

Byram (1991) also asserted that the language awareness draws attention to the differences and similarities between learners' mother tongue, and the foreign language, at the level of what is accepted as an appropriate linguistic behavior and what is not. Performing the appropriate behaviors requires a large awareness of the cultural aspects of any language. Thus, teachers use comparison between the first language (L1) and the FL to fulfill the task of raising the consciousness of their learners about the nature of the foreign language and culture.

1.5.1.3 Cultural Awareness:

As the language awareness, the cultural awareness in Byram model (1991) is also related to the non-linguistic knowledge of the foreign culture, in addition to the interrelationship between language and culture. It also stresses the role of comparison between the learners' mother culture and the foreign culture, to develop a conscious vision toward the cultural aspects of the foreign language. However, cultural awareness goes beyond the comparison of two cultures, toward the integration of different cultures. Teachers have a wide range of materials to choose from by comparing

different "complex and multi-layered cultures"(p.26). The purpose by here is to develop an intercultural competence among language learners.

1.5.1.4 Cultural Experience

The last component of Byram's model (1991) is the cultural experience. According to him it represents the direct implication of the previous components' goals. It mediates between the structural system of the foreign language and its cultural environment through a real experience. He saw that"Cultural experience is widely available already to pupils in secondary schools, through exchange holidays, educational visits, contact with native-speaker teachers and assistants, family holidays and so on" (26). By means of the cultural experience, learners would have the chance to understand the foreign language from the natives' vision. However, the cultural experience can take place without moving to the foreign country. For example using the foreign language to introduce elements of the normal curriculum is considered as a cultural experience.

1.6 The Five Views of Language and Culture Teaching

Holme (2003) introduced five principles to integrating culture in language teaching curriculum. These principles differ in the way they view the importance of culture to language teaching and learning. The first three views neglect to some extent the subject of culture as being important to language learning. In contrast the last two appreciate the role of the cultural aspects of language in achieving a full knowledge about language.

1.6.1 The Communicative View

This view emphasis is providing language learners with knowledge about the use of language in context. The most important goal is to develop the ability to interact using the foreign language, and to separate the cultural content from the interactional skill.

1.6.2 The Classical-Curriculum View

This view neglects the role of language which plays as mediator between communities. Furthermore, it considers the intellectual value of a language as related to the culture from where the language is originated. Classical language learning was based mostly on grammatical tradition.

1.6.3 The Instrumental or the Culture-Free-Language

The main issue of such view is the hidden cultural, political, and sociological threats of the foreign languages to be taught, such as English as the language of the BANA countries (British, Australasian, and North American). It aims to develop a culture-free language teaching and learning, and to use the local language for the modern scientific education.

1.6.4 Deconstructionist View

The fourth view considers language as a social constructed meaning. Learning a language entails the deconstruction of the hidden meaning to understand the embedded social messages of such language. It views language as a communicative event of a particular social context. Therefore, it makes sense of the target culture in order to deconstruct the social communicative meaning of the linguistic messages.

1.6.5 The Competence View

The last approach to language and culture views culture as an essential part of any language. Thus, to fully understand any language and to develop a language

competency, learners should be exposed to the cultural patterns of the language, side by side to the structural system.

1.7 Techniques of Teaching Cultural-Based Language in EFL Classroom

Culture is an essential part in learning a language and also to develop the learners' cultural awareness. Many researchers in the field attempted to develop some practical techniques of teaching culture. Therefore, teachers need to vary three different parameters, i.e. information sources, activity-types and positive interaction (Dai, 2011).

1.7.1 Various Information Sources

Dai (2011) believed that the role of teachers is to motivate an autonomous leaning among their students. Students are required to search and explore the different cultural topics by themselves instead of being dependent on the knowledge the teachers serve. Learners can use the multiple data collecting sources to complete the task such as the software system and the internet. Furthermore, teachers should use wide ranges of sources to create the course materials for their students. Teachers may use: extracts from literary, multimedia, software, internet, DVD and CDs, films and TV, illustrations, encyclopedias, video, literature, newspapers, magazines, background information, interviews, anecdotes, photographs, fieldwork, plays, and songs.

1.7.2 Various Activity Types:

Dai (2011) also emphasized that teachers and learners have to manage a successful classroom's activities to insure the understanding of the information being transmitted, i.e. the cultural-based linguistic input. He provided some effective classroom' activities:

1.7.2.1 Conducting Topic-Oriented Activity

In this type of activity, teachers address various issues where the target culture is triggered. They try to guide their students understanding without the interference of their own cultures, and through crossing the cultural borders of the target culture.

1.7.2.2 Taking Activity Logs

Activity Logs is when students write about their experiences with the target culture elements inside or outside the classroom in forms of notes. Usually students share these forms of responses and reactions with their teachers, so teachers can reflect on the students' understanding and check the progress of the learning. Activity logs create an interactional atmosphere in the classroom, and encourage students to practice their knowledge.

1.7.2.3 Selecting Authentic Materials

The use of authentic materials is a highly effective way to grasp the cultural behaviors of any language. The most used materials to motivate language learners interest is dialogues. These dialogues report the language used by its native speakers, and reflect largely information about the target culture elements. Dai (2011) defined dialogues as "Dialogue is a large proportion of authentic listening materials. It provides a wide range of western culture, such as customs, habits, social manners, life style" (1033). Moreover, the information technology of the modern world made the task easy; teachers can use videos, films and so on.

1.7.2.4 Employing Prediction

According to Dai (2011), prediction is an effective way to motivate learners to use their background knowledge and the information their have grasped in their minds. Teachers can provide some key words about what they are going to introduce, and give the learners the opportunity to construct reasonable predictions. He explained that "If

full background information concerning key contextual features is provided, students can build up their own set of working stereotypes relating to the foreign culture, increasing the efficiency of their predictive skill" (1033). Furthermore, there are many ways to stimulate the learners' prediction, for example to predict what would happen next during a dialogue when the teacher stops the videotape.

1.7.2.5 Doing Research Based Learning:

Dai (2011) stressed that conducting a research is a very helpful task to achieve a great awareness about the target language culture. Teachers may choose an area of research, and to ask their learners to gather data about it. Learners later can discuss their findings in the classrooms in front of their teachers and classmates. In addition, there are other activities which can help in involving the language' learners in the target culture context, such as "games, role play, field trips, reading activities, listening activities, writing activities, discussion activities, singing and so on" (Dai, 2001:1033).

1.7.3 Positive Classroom Interactions

Dai (2011) also argued that the interactional approach to foreign language learning can help in fulfilling the complex task of addressing all the cultural variables of the target language. Classroom interaction stimulates learners' motivation and contributes to a positive learning atmosphere of culture. When teachers engage a variety of classroom materials, they would create an attractive atmosphere for learning about culture through language.

1.8 The Importance of Integrating Culture to Language Teaching in EFL context

English as any other language cannot be fully understood or used without reference to its culture, because culture and language are inseparable. Learners in the EFL context aim to develop a like-native speaker language and communicative competence, yet this task involves a large knowledge about the structure of the English language, beside a large background about its cultural context, and the social behaviors of its native speakers.

Kramsh (2015) has seen that integrating culture to EFL classroom provides an authentic context to learn the English language, language in isolation is a dry task. Therefore, teachers have to introduce authentic materials from the English culture, to help their learners in developing the acceptable linguistic acts accordingly with the acceptable cultural act in the foreign culture.

According to Byram and Feng (2004), there is a tide relationship between the understanding of the target language culture, and the motivation to learn the language itself. The more the learners enlarge their background knowledge about the different elements of a culture the more they become eager to enrich their linguistic package. Moreover, for the English language as the international language, motivation is an easily achieved task. The prestigious status of this language in today's world contributed too much in the desire to learn about the language and its culture.

Conclusion

As a conclusion to this chapter, much interest has been put to the analysis of the interrelationship between the task of foreign language learning and teaching and foreign culture. This interrelationship is the result of the tide relationship between the society's language and its culture. The way people talk, behave communicate is determined by their cultural context. We conclude that integrating culture is an important and effective

way to facilitate the learning process and aimed to provide meanings and values to language.

Chapter Two: The Relationship between the Learners' Mother Tongue Cultural Identity and Foreign Language Learning in EFL Classes

Introduction

The relationship between the learners' original cultural identity and foreign language learning in the context of English as a foreign language has been a subject of investigation among many scholars from different interdisciplinary areas of study. This chapter gives a definition for the notion of identity and its conceptions. It also provides an analysis of the cultural identity, its types and its related basic themes, in addition to the relationship between identity and language. Finally, this chapter also discusses the interrelationship between foreign language learners' cultural identity and foreign language learning.

2.1 Definition of Identity

Khatib and Ghamari (2011) defined the term of "identity" as "Unquestionably, identity is not a static quality of an individual, but it is a flexible, fluid, and multi-aspected co-construction that is only partially representative of an individual's sense of self" (1701). Whereas Hortobagyi (2009) has reported that identity is about the way a person identifies himself, and the way people identify and interact with this person. He added that identity is manifested through symbols which represent the cultural beliefs that people hold about the world and the society they belongs to, also labels and names, and the norms which are the assembly of codes that these people generalize in accordance to the cultural beliefs they share.

Rovira (2008) Argued that our labels, where we live, and much more the origins we belong to are the basis of our identities. Moreover, she added that people through time constructed some stereotypes and classifications starting from these basics which determine whether the others can accept or reject us. Meanwhile, Fearon (1999) explained the notion of identity in relation to two factors. He believed that the first

factor in any human's identity is his social belonging, and that the second factor is the human's internal perception of himself. However, according to him these two factors are not always related to each other, because one can sometimes identify himself far from his social boundaries, and one can play different secondary identities.

Leary and Tangney (2014) considered the concept of identity as traits and characteristics of a person, his belonging to a particular social group and to the roles and the relations he performs as a member in that group. They also asserted that identity includes the three time dimensions of a person. The one he used to be in the past, the reality about him by now and the one he is expected or wished to be in the future. In the same context, Buckingham (2008) referred to identity as "On the one hand, identity is something unique to each of us that we assume is more or less consistent (and hence the same) over time" (01). He continued "Yet on the other hand, identity also implies a relationship with a broader collective or social group of some kind" (01).

2.2 The Three Concepts of Identity

Hall, Held, Hubert & Thompson (2006) provided three concepts which summarize the nature of identity. The concepts are entitled the enlightenment subject, the sociological subject and the post-modern subject. The last two concepts reject the view of the first concept.

2.2.1. The Enlightenment Subject

The enlightenment concept believes that a human being is "a fully centered", a reasonable and conscious oneself. When the human is born, an inner core is formed as his "center". Then this inner core exists, and remains "identical" for human's whole life. The central core of a person's self also represents his own identity.

2.2.2 The Sociological Subject

The sociological subject shows that one's identity as the connection between the human's inner self and the world outside. Unlike the enlightenment subject, the sociological subject believes that the inner core of the human is not a fully centered and "self-sufficient" entity. Rather, values, meanings, symbols and culture of the environment where the human is born, and inhabits are the major factors in the inner core formation. Accordingly, the human is not able to construct his own identity in isolation, but as a result to the interaction with "significant others".

2.2.3 The Post-Modern Subject

The post-modern subject draws its view in consideration to the sociological subject and in contrast with the enlightenment subject. Therefore, it considers the process of the inner core formation (the construction of the human identity) as a historical process rather than a biological one, where the humans' experiences in relation to his environment help in shaping his own identity. Moreover, the human identity is not a static whole, yet it changes, shifts, and is reconstructed from birth to death. The post-modern subject also suggests that the human being can perform multiple identities during his life time.

2.3 Definition of Cultural Identity

Kim (2007) Claimed that the concept of cultural identity represents a broad area of investigation. The term includes the national, the ethnic and the racial identity of people. Further, he related the study of the cultural identity to the individual's

sociological and psychological identifications toward his membership in a particular group. Whereas, the definition of Jameson (2007) went beyond the shared knowledge, beliefs, values, attitudes, traditions, and ways of life of ethnic and racial groups, to add vocation, class, geography, philosophy, language, and the social aspects of biology.

Huntington, (2004) reflected the notion of cultural identity as "clan, tribe, ethnicity (way of life), language, nationality, religion, civilization" (cited in Hortobagyi, 2009:260). However, Li (2015) has seen the concept of cultural identity from another different angle. He divided the cultural identity into two types. Firstly, the internal cultural identity which refers to the origins and the history we share as members of one nation. Secondary, the external cultural identity which represents how we seek to generate an understanding of other cultures, how we tolerate and accept them, and how we adopt from them some positive aspects in order to make our own culture better.

Hall (1994) introduced the concept of "one people" to the definition of cultural identity. This concept refers to group of people share the same historical events and cultural codes which work as frame and reference to meaning. This "oneness" as he referred to provides the common and the shared codes they use to communicate appropriately.

Furthermore, Chen (2014) assumed that cultural identity is a complex subject of investigation. She defined it as the person's membership to a particular nation, ethnic group, racial category, religion and gender. The societal shared experiences, language, traditions and customs contribute to the formation and development of the cultural identity. Through the communicative practices when the individuals can easily notice the similarities and differences from others, one's cultural identity is challenged. Therefore the cultural identity can change over time.

2.4 The Basic Themes in Academic Conceptions of Cultural Identity

Kim (2007) provided an analysis of the cross disciplines (social studies, intercultural studies, linguistic studies and psychological studies) to the study of the cultural identity. His study revealed a composition of five basic themes. Those themes entail a deep study to the nature of the cultural identity. **Introduction**

The relationship between the learners' original cultural identity and foreign language learning in the context of English as a foreign language has been a subject of investigation among many scholars from different interdisciplinary areas of study. This chapter gives a definition for the notion of identity and its conceptions. It also provides an analysis of the cultural identity, its types and its related basic themes, in addition to the relationship between identity and language. Finally, this chapter also discusses the interrelationship between foreign language learners' cultural identity and foreign language learning.

2.1 Definition of Identity

Khatib and Ghamari (2011) defined the term of "identity" as "Unquestionably, identity is not a static quality of an individual, but it is a flexible, fluid, and multi-aspected co-construction that is only partially representative of an individual's sense of self" (1701). Whereas Hortobagyi (2009) has reported that identity is about the way a person identifies himself, and the way people identify and interact with this person. He added that identity is manifested through symbols which represent the cultural beliefs that people hold about the world and the society they belongs to, also labels and names, and the norms which are the assembly of codes that these people generalize in accordance to the cultural beliefs they share.

Rovira (2008) Argued that our labels, where we live, and much more the origins we belong to are the basis of our identities. Moreover, she added that people through time constructed some stereotypes and classifications starting from these basics which determine whether the others can accept or reject us. Meanwhile, Fearon (1999) explained the notion of identity in relation to two factors. He believed that the first factor in any human's identity is his social belonging, and that the second factor is the human's internal perception of himself. However, according to him these two factors are not always related to each other, because one can sometimes identify himself far from his social boundaries, and one can play different secondary identities.

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Furthermore, Chen (2014) assumed that cultural identity is a complex subject of investigation. She defined it as the person's membership to a particular nation, ethnic group, racial category, religion and gender. The societal shared experiences, language, traditions and customs contribute to the formation and development of the cultural identity. Through the communicative practices when the individuals can easily notice the similarities and differences from others, one's cultural identity is challenged. Therefore the cultural identity can change over time.

2.4 The Basic Themes in Academic Conceptions of Cultural Identity

Kim (2007) provided an analysis of the cross disciplines (social studies, intercultural studies, linguistic studies and psychological studies) to the study of the cultural identity. His study revealed a composition of five basic themes. Those themes entail a deep study to the nature of the cultural identity.

He introduced the basics themes of the conception of the cultural identity under a systematic categorization.

2.4.1 Cultural Identity as an Adaptive and Evolving Entity of an Individual

Cultural identity represents a dynamic core that is challenged and negotiated over time. People tend to be adaptive in order to assimilate into their and other social environments. Through in communication with other cultures (intercultural communication) the individual's cultural identity gradually transforms and changes. Kim (2007) identified this process as the development of "intercultural identity", a more others-oriented identity rather than a self-oriented one.

However, He emphasized the need to preserve one's own cultural identity. He also showed that the process of identity transformation that is resulted from the adaptation of others' cultural aspects has some serious negative outcomes on the individual. The

individual would experience a state of ambivalence as a consequence of the conflict between the desire to protect his original cultural identity and the necessity to adapt a new one. Finally, Kim opposed the view that the individual's need to be accepted among a certain social group evolves giving up his original cultural identity.

2.4.2 Cultural Identity as a Flexible and Negotiable Entity of an Individual

Imahori and Cupach (2005) asserted in their theory "Identity Management Theory" that the cultural identity of an individual is the guidance toward an appropriate social behavior. Furthermore, they regarded that one performs multiple cultural identities in order to build interpersonal ties with others from the same cultural context or different ones. The two scholars stressed that idea behind "identity management" is the individual's need to be flexible when interacting with others who hold different cultural identities, so that he can save face. (cited in Kim, 2007:244)

Ting-Toomey(1993) stated that the flexibility of the human's cultural identity relies under the capacity to adjust his cognitive, affective and behavioral actions in accordance with any communicative event (cited in kim, 2007:245). Whereas, Helck et al (2005) conceptualized four levels of cultural identity which proved that cultural identity is flexible. They specified the personal level which represents the one's personal features and characteristics, the enacted level which created of the societal shared codes and actions, the relational level which develops from the relationship with others, and the communal level which represents the common knowledge shared by the whole social group(Cited in kim, 2007:245).

2.4.3 Cultural Identity as a Discrete Category and an Individual Choice

The already mentioned conceptions argued that cultural identity is necessarily changed or modified through time. Alternatively, in the theme of cultural identity as a

discrete category and an individual choice Kim (2007) discussed the nature of the cultural identity from another angle. He affirmed that it is a group of social categories and the individual is an independent agent when taking decision about which category he belongs to and identifies himself accordingly.

2.4.4 Cultural Identity as a Distinct System of Communal Practices

In contrast with the view that cultural identity is an individual choice, Kim (2007) introduced another conception that considers it as a distinct system of communal practices. From this perspective, the cultural identity is seen as the community's collective system of communicative practices that are shared and adopted by all the members of that community. These communal communicative practices have different distinguished features from one social group to another. In same context, he presented the concept of ''we-and-they'' to reflect on the differences of the different cultural identities of the distinct social communities.

2.4.5 Cultural Identity as a Discreet and Non-Negotiable Social Category and Group Right

Under the umbrella of this conception which views the cultural identity as discreet and non-negotiable social category and group right, Kim (2007) summarized some different thoughts. He argued that the individual's cultural identity is not adaptive, dynamic, transformed, flexible, negotiable or a human choice. Rather, it is a unified and enduring whole.

2.5 Types of Cultural Identity

Hortobaygi (2009) integrated six taxonomies to the analysis of cultural identity concept. He divided them as gender identity, age identity, spiritual identity, class identity, national identity and regional identity. These different classifications are

represented through the social behaviors, codes, norms and symbols used differently according to each society or sub-society. They show how different cultures treat their individuals.

2.5.1 Gender Identity

According to Hortobaygi (2009) the gender identity is the distinct norms and behaviors used in the communicative and interactive practices they determine whether it is a male or female communicative and interactive event. Each social community uses special codes to differentiate between the two genders' communication.

2.5.2 Age Identity

For the signification of age identity, Hortobaygi (2009) supposed that cultures differ in the way age categories are treated in different manners, mainly through the use of language. For example, some cultures mostly show huge respect to elder people; in contrast other cultures show the same amount of either respect or disrespect for people of different age categories.

2.5.3 Spiritual identity

According to Hortobaygi (2009) the spiritual identity is not always noticeable in all cultures. Some social groups show attention to the spiritual identity while others do not. It is about the appreciation of the life of the soul.

2.5.4 Class identity

Hortobaygi (2009) appointed that class identity stands for the modes of interaction that the individuals of each social class use to interact with each other. He added that this type of identity turns to be visible when a person communicates with another one from different social class.

2.5.5 National identity

Hortobaygi (2009) referred to individual's belonging to a particular nation as national identity. Sometimes the national identity is challenged with the racial or the ethnical belonging because one nation may include multiple races and ethnicities.

2.5.6 Regional identity:

Hortobaygi (2009) asserted that regional identity is more powerful than the national identity. He also added that stereotypes about the regional identity emerged through time. People tend to categorize others from different regions of a nation.

2.6 The Interrelationship between the Cultural Identity and Language

Interaction with others helps in shaping who we are and therefore our identities are constructed. Communication involves using a language, a linguistic system of utterances in a particular social context, where people work to develop their cultural understanding and awereness as a member of that group. Volosinov (1973) argued that the words that any person utters are the reflection of his relation with his community members. The use of a particular code and the choice of our words depend on the community to which the addresser and the addressee belong. He added that through the use of words in communication with others from the outside world, who share the same code, the addresser is able to construct his self-confidence and his social value.

McAdams (1995) described language as the means by which humans build, challenge and communicate their own identities both in direct and non-direct interactional practices (cited in Howard, 2000:372). However, Antaki, et al (1996) stressed the interrelationship between one's own identity and the language he uses. They claimed that the continuous act of communication leads to an identity change (cited in Howard, 2000:372). Moreover, the non-verbal aspects of a language are also

integral to the process of negotiating people's cultural identities, Howard (2000) also stated that "language works together with nonverbal expressions and interactional contexts as part of the interactive construction of identities" (373).

Peirce (1995) argued that language does not exist in isolation as independent human product (cited in Lin, 2009:42). However, it is interpreted socially; therefore it represents a part of the cultural identity of social groups. In the same context, Tsuda (1986) discussed the mutual relation between language and identity from another angle. He made credit to the power of language to destroy people own original cultural identities. Moreover, Tsuda illustrated his view by addressing the dominant role the English language perform as it is known to be the language of the world' dominant cultures, in restricting and affecting non-western people identities (cited in Kim,2007:247).

2.7 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 language's cultural identity and the foreign one. Their already constructed identities would be affected, as a result of adaptation of some aspects of the foreign language's 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 one's 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).

Conclusion

As a conclusion, much interest has been put to the study of cultural identity in relation to foreign language learning. This interest in identity as an important component in foreign language teaching and learning is derived from the close

relationship between language and learners identity reconstruction. Consequently, one can say that Foreign languages certainly affect directly or indirectly our mother cultural identity.

Chapter Three: The Field Work of the Study

Introduction

In order to identify the impact of integrating the culture of the foreign language on the home cultural identity of the EFL learners among the third year LMD students, and to check their awareness, attitudes and perceptions of the subject under study. The students' questionnaire is designed to provide us with the needed data. The chapter starts with defining the sample group. It discusses the administration of the questionnaire, in addition to the context of the study. Moreover, this chapter provides a detailed description to the students' questionnaire in regard to all the questions of the four sections. Then it contains an analysis of the results collected from the answers of the participants to the questionnaire. Finally, this chapter affords some pedagogical implications for further readings.

3.1 Defining the Sample Group

The study investigates the effect of integrating the foreign culture on EFL learners' mother identity at the University of 08 Mai 1945, Guelma, Algeria, over the period of 2017-2018. It involves English Language third year LMD students. Third year LMD students' total number was two hundred and thirty seven (237) divided over six (06) groups. Three groups have been chosen as a sample and given the questionnaire. So we had to work on a sample of eighty (80) students. Moreover, the questionnaire was handed out in Mai 2018.

The sample was chosen on the basis of two main reasons. The study investigates the effect of the foreign culture on the EFL learners, and their awareness about the integration of that culture. As third year students were exposed to the foreign culture of the foreign language for three years, they represent the best sample for the research. On the one hand, they were indirectly exposed to the foreign culture through different

modules. So, their awareness about the foreign culture and its effect on them is possibly can be tested. On the other hand, Three years for third level were an enough period of time to create an effect on their identities if there exists.

3.2 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. She was able to distribute it by herself for a large number of students at the same time. Finally, the sampling group spent almost twenty minutes to fulfill all the answers with the presence of the researcher.

3.3 The Context of the Study

The study was conducted with third year LMD students in the Department of English Language at Guelma university in the academic year 2017-2018. The study was carried out to investigate the effect of integrating the foreign culture on the EFL learners' mother cultural identity. Since learning a foreign language imposes learning about that language culture side by side to the linguistic system, teachers and learners in the Algerian context should be aware about the non-linguistic items brought by the English language that would affect the EFL learners' original cultural identity. In addition, they are all required to maintain the appreciation of the home culture and to stress its importance as a part of their mother identity.

3.4 Description of the Students' Questionnaire

Students' questionnaire contains four sections. Each one is aimed to provide us with a specific set of informations but with a relative aim. The following is a brief description of each section:

3.4.1. Section One: Personal Information (Q01-Q04)

Section one contains four items designed to obtain general information about the students' sex, age, their secondary school studying background, as well as their English learning background years.

3.4.2 Section Two: Foreign Language Learning and the Foreign Culture (Q05-Q16)

Section two is consisted of twelve questions which are designed to provide us with students' level of awareness about the direct and the indirect integration of the foreign culture in their classrooms in addition to their opinions about its importance in the context of foreign language learning. In Q05 participants are required to provide the definition of culture. They are given five options: the shared values, the shared traditions, the shared customs, the shared language or all the pre-mentioned options. For Q06, the informants are asked whether they are interested in the culture of the English language or not as foreign language students. In Q07 they have to justify their choices for Q06. About Q08 students are asked about the importance of integrating the culture of the English language in the process of teaching and learning this language. They are guided by four options: not important, important, very important or highly

important. In Q09 participants are required to evaluate their degree of awareness about the foreign culture as foreign language learners. They have to specify if they are: not aware, aware or highly aware. The next question (Q10) investigates the learners' ways of discovering the culture of the English language. Some options are given for this question: inside the classroom, films, books or documentaries. For Q11 the participants are free to add any other way or tool used by them as an answer to Q10. In Q12 students are provided with the following modules: civilization, literature, oral expression, linguistics and translation as options for which module they think it highly reflects the foreign culture. Q13 demands other suggestions by the informants. For Q14 the students are asked about which strategy is used by their teachers to integrate aspects of the foreign culture inside the classroom. They are guided by the following useful strategies: songs, poems, videos, and idiomatic expressions. In the following question (Q15) they are given the opportunity to add any other strategies which their teachers use. For the last question (Q16) in this section, the participants are asked to specify in what way integrating the foreign culture in the process of foreign language teaching and learning help them. Four options were introduced: communication skills, language fluency, enriching vocabulary and cultural awareness.

3.4.3 Section Three: The Home Cultural Identity (Q17-Q26)

This section gathers ten Questions. It is designed to provide us with some information about Students' home cultural identity and their attitudes toward the role of the Algerian culture in the EFL classrooms. This section also tries to investigate students' opinions about the importance of maintaining contact with their home cultural identity in the process of foreign language learning. In Q17 learners are asked whether they agree that teaching the foreign language requires ignoring the Algerian culture. Q18 requires justifications to Q17. For Q19 students have to choose whether they

believe that the Algerian culture is neglected in their current classroom context or not. About Q20 the informants are asked to specify the frequency of introducing aspects of the Algerian cultural identity by the teacher. They may choose one of the following options: never, sometimes, usually or always. In Q21 they have to specify in which modules the teacher integrates aspects of the Algerian culture. Students are provided with some modules to choose among: civilization, literature, oral expression, linguistics, and translation. Whereas in Q22 they may add other modules if there are. The following question (Q25) investigates whether it is important or not that foreign language learners should keep contact with their cultural identity in the foreign language classes. Q24 requires students to provide justifications to their answers of Q23. In Q25 students have to choose whether integrating aspects of the Arabian culture into the English language classrooms is important in identifying the similarities and differences between the two cultures, or is it important in the way it emphasizes the importance of the home culture. Finally, in Q26 students have to specify any other importance of the integration of aspects from the Arabic culture into the English language classrooms.

3.4.4 Section Four: the Effect of the Foreign Culture on EFL Learners' Home Cultural Identity (Q27-Q32)

This section comprises six questions. It investigates the effect of the foreign culture on EFL learners' home cultural identity. Q27 aims to specify whether integrating the foreign culture in the foreign language classroom affects the learners' home cultural identity or no. If yes, Q28 provides the six following optional ways: minimizing the gap between the English culture and the Arabic one, developing open-minded learners, increasing awareness and appreciating the home culture, raising the students' intercultural competence, neglecting the home culture or decreasing the appreciation of

the home cultural identity. In Q29 students have the possibility to write any additional way. Q30 is designed to question whether the students recognize some differences on the way they identify themselves before and after they became foreign language learners. If they answer yes for Q30, the following question (Q31) introduces some options for which level they consider themselves became different: mind-openness, the way of clothing or the appreciation of other cultures. The last question (Q32) asks the participant to offer some additional suggestions or comments in the context of the study.

3.5. Analysis of the Results

3.5.1 Section One: General Information

Q-1 Students' Gender

Table 01: Students Gender

Option	Number of students	Percentage
Female	65	81.25%
Male	15	18.75%
Total	80	100%

It is clear from the above table that the leading majority are females with 81.25%, which largely exceeds males' number representing 18.75% only. From the results, it can generalized that female students are the large majority in the department of English and that females prefer to study languages more than males.

Q-2 Students' Age

Table 02: Students' Age

Age	Number of Students	Percentage
20	29	36.25%
21	16	20%
22	13	16.25%
23	11	13.75%
24	09	11.25%
25	02	2.5%
Total	80	100%

According to table two, students' age varies between 20 to 25 years. This reflects a great variation of categories of people interested to study the English language in the department of English at Guelma University.

Q-3 The Secondary Stream:

Table 03: Students' Secondary Stream

Option	Number of students	Percentage
Literary	48	60%
Scientific	32	40%
Total	80	100%

From the obtained results, it is clear that the majority of students representing 60% came from a literary stream, whereas, 40% students studied in scientific streams. This fact considerably affects the students' linguistic proficiency positively, because English language time allocation in the literary streams is longer compared to the scientific one.

Q-4 How many years have you been studying the English language:

Table 04: Students' Number of Years Studying English

Years	Number of Students	Percentage
10	57	71.25%
11	13	16.25%
12	10	12.5%
Total	80	100%

From the data in table four the majority of the students 71.25% have been studying English for ten years. It reflects that students in the department of English have a good educational level because they had always an average that enables them to pass to the next year directly. For the rest of the students they have certainly repeated one year or more at a certain level.

3.5.2 Section Two: Foreign Language Learning and the Foreign Culture

Q-5 How could you define the notion of culture (you can choose more than one option):

a) The shared values
b) The shared traditions
c) The shared customs
d) The shared language

e) All the above mentioned aspects

Table 05: Students' Definition of Culture

Option	Number of students	Percentage
A	12	15%
B	08	10%
C	09	11.25%
D	09	11.25%
E	42	52.5%
Total	80	100%

According to the table, a few numbers of students defined the notion of culture only on the basis of one single aspect. In other words 15% of students defined culture only as the shared values, 10% of them saw culture as only the shared traditions, 11.25% of them said the shared customs, other 11.25% informants considered culture as just the shared language.

Finally, the majority of students of 52.5% defined culture as the composition of all of the different aspects mentioned in the options provided. This fact clarifies that students are aware of the meaning of culture that includes the shared values, the shared traditions, the shared customs, and the shared language.

Q-6 As a foreign language student, are you interested in the culture of the English language:

a)Yes

b) no

Table 06: Students' Interest in the English Language Culture

Option	Number of Students	Percentage
A	65	81.25%
B	15	18.75%
Total	80	100%

According to the results in table six, the vast majority of students 81.25% showed an interest toward the culture of the foreign language they study (the English language). This may represents their motivation toward learning the English language, their enthusiasm to fully master the language and their native-like speaking objective.

Only 18.75% of the students declared that they are not interested in the culture of the English language. This may reflect that category of students who ignore the cultural aspect of language and its importance and role in the process of learning any language. They only show an interest toward the linguistic system which is no more considered as enough to reach alike-native speakers competence.

Q-7 Would you justify your answer please:

a) Students who show an interest toward the culture of the English language justified their answers as the following:

1. Having a cultural background about the English language: they said that they should have a background about the English language culture, because they need to have knowledge about the culture of the language they are studying and its roots.

2. Knowing the culture helps in developing a large linguistic and communicative competence: they argued that being interested in the English language culture means they can enrich more their vocabulary and improve their communication abilities.

3. Culture and language are inseparable: they cannot separate their linguistic knowledge from their cultural knowledge; this is why it is important to know more about the culture of the English language.

4. Developing a cultural awareness: they stated that their cultural awareness would help them in the future as teachers or when they travel to an English speaking community

Table 07: Students' Justifications to their Interest in the Culture of the English Language

Justifications	Number of Students	Percentage
Having a cultural background about the English language	10	12.5%
Knowing the culture helps in Developing a large linguistic and communicative competence	23	28.75%
Culture and language are inseparable	17	21.25%
Developing a cultural awareness	15	18.75%
Total	65	81.25%

b) Students who do not have an interest toward the culture of the English language justified their answers as the following:

1. It is not necessary to know about the English culture: they justified their answers as they are here to study the language and how to produce accurate utterances of it, so they need to study its rules not its culture.

2. The western domination: they said that western people use the English language as a means to spread their ideologies and interest and to destroy their own cultures, and they are aware about that this is why they want just to learn the language.

3. It is not helpful: they just want to focus on the lessons of the modules in order to succeed; knowing about the English language would not help them in their grades.

Table 08: Students Justifications to their Lack of Interest for the Culture of the English Language.

Justifications	Number of students	Percentages
It is not necessary to know about the English culture	07	8.75%
The western domination	03	3.75%
It is not helpful	05	6.25%
Total	15	18.75%

Q-8 Do you consider integrating the cultural aspects of the foreign language in the process of teaching and learning the English language as:

a- Not important
b- Important
c- Very important
d- Highly important

Table 09: The Importance of Integrating the Foreign Culture to Foreign Language Teaching and Learning.

Options	Number of Students	Percentages

a	10	12.5%
b	44	55%
c	18	22.5%
d	08	10%
Total	80	100%

The table above shows that the majority of students 55% believe that integrating the foreign culture in the process of foreign language teaching and learning is important. They emphasize that teaching culture is inseparable from teaching any language.

22.5% of the students believe that the cultural aspects of the foreign language are very important. Whereas, 10% of the informants consider the integration of culture as a highly important element in the success of mastering the foreign language. However, a small percentage of the students 12.5% neglect the importance of the culture in the context of foreign language teaching and learning. They represent the category who are not interested in the English culture and who do consider having knowledge about the foreign culture as necessary.

Q-9 How do you evaluate your awareness about the foreign culture as a foreign language learner:

a- Not aware
b- Aware
c- Highly aware

Table 10: Students' Awareness about the Foreign Culture.

Options	Number of Students	Percentages

A	09	11.25%
b	53	66.25%
C	18	22.5%
Total	80	100%

The majority of the students (66.25%) considered themselves as being aware about the foreign culture as foreign language learners. It may be because they can easily differentiate between the values, the customs and the traditions of the English culture and the Algerian one they are exposed to inside the classroom.

22.5% of the students perceived themselves as highly aware agents about the culture brought by the English language. These students believed that they have a full cultural competence, maybe due to large experiences in dealing with different authentic situations where they developed an interesting cultural background.

For the students who said that they are totally not aware about the foreign culture are represented by small percentage of (11.25%). Their ignorance can be the result of their lack of the critical capacities. Since the English culture is embedded and taught indirectly through the different modules in the English department, they do not have the ability to analyze the different cultural aspects of the English language.

Q-10 How do you discover the foreign culture of the English language:

a- Inside the classroom

b- Films

c- Books

d- Documentaries

Table 11: The Ways Students Discover the Foreign Culture.

Options	Number of Students	Percentages
A	30	37.5%
B	22	27.5%
C	17	21.25%
D	11	13.75%
Total	80	100%

In relation to the results of the table above, 37.5% of the students depend on the classroom context to discover and gather information about the culture of the foreign language they study. They do not make efforts to know more about the target language outside this context. We may say that this result represents a large category of dependent and lazy learners in the English department, who only rely on what the teacher serve inside the classroom. This also may indicate those learners who do not show much interest toward the culture of the English language.

27.5% of the participants benefit from watching mainly American or British films in a way that they discover the target culture. This interesting percentage reflects the new digital generation who prefer the effortless and quick sources of information. Whereas, 21.25% of the learners enlarge their knowledge about the foreign culture through books reading books. They are divided into two categories: the learners who read as it is their preferable hobby in department of English, or because of seeking to the success is the reading tasks designed by teachers to enrich their learners' cultural knowledge.

Q-11 others please specify:

1. Chats: some of the students highlighted the fact that they use social media to chat with English native speakers like Facebook and Instagram. Through discussing different issues they have the opportunity to discover more about the culture of the English speaking community.

2. Travelling: some of the students had the chance to travel and meet English native speakers. They were able observe directly the different cultural practices and acts and then to build authentic images about the English culture.

3. Series: students also watch English series that are full of cultural facts about the English people; they provided the example of Games of Thrones.

4. Articles: Other students read online English articles which discuss the lifestyles of the English native speakers. They are grateful to their teachers who motivate them to discover new things about the foreign culture and to update their information about it through tasks and homework.

5. Classmates Discussions: outside the classroom learners sometimes open conversations with their peers about the foreign culture.

Table 12: Students' Additional Ways to Discover the Foreign Culture.

Other Ways	Number of Students	Percentages
Chats	17	21.25%
Travelling	03	3.75%
Series	22	27.5%
Articles	14	17.5%

Classmates Discussions	10	12.5%
Total	66	82.5%

Q-12 Which of the following modules do you think it highly reflects the foreign culture:

a- Civilization

b- Literature

c- Oral expression

d- Linguistics

e- Translation

Table 13: the Module which highly reflects the Foreign Culture.

Options	Numbers of Students	Percentages
a	22	27.5%
b	19	23.75%
c	21	26.25%
d	06	7.5%
e	12	15%
Total	80	100%

27.5% of students consider civilization as the module which highly reflects the foreign culture. They may relate the culture of the English language to the history of both Britain and America, their politics and social values and lifestyles which are transmitted through the civilization module course within the three years.

23.75% of the students opted for the module of literature. This can be due to the fact that this module use in general imagination and esthetic language to reflect on the reality of the English societies and therefore to discover their culture. Novels, poems, and short stories which the students are required to read were effective for them to build knowledge about the target culture.

Another category of students (26.25%) think that the module of oral expression is the one which highly reflects the foreign culture. The reason behind this choice may be the result of the effective tasks they are exposed to in this course. Oral expression teachers tend to use English proverbs, English songs, and videos and tapes of native speakers, which extremely provide an authentic context for the learners to the foreign culture.

Only 7.5% of learners opted for linguistics. Therefore, the role of this module of is almost neglected in reflecting the foreign culture. This may indicate that the majority of learners view this module as only the study of linguistic system and the origins of the language far from the culture from where the language is originated.

Finally, 15% of the participants recognize the module of translation as effective in reflecting the foreign culture. This percentage may demonstrate the fact that students are aware that the task of translation from or to the target language requires more than changing the linguistic system. Rather it requires a large cultural competence to convey the accurate meaning of any piece of writing, especially when the translator deals with proverbs, traditions, customs and norms that may not have equivalents in the target language.

Q-13 Others please specify

There are no additions.

Q-14 which of the following useful strategies does your teacher use to integrate some aspects of the foreign culture inside the classroom:

a- Songs
b- Poems
c- Videos
d- Idiomatic expressions

Option	Number of students	percentages
A	12	15%
B	13	16.25%
C	21	26.25%
D	34	42.5%
Total	80	100%

Table 14: Teachers' Classroom Strategies for Integrating the Foreign Cultural aspects.

The majority of the students (42.5%) declared that their teachers rely on using idiomatic expressions to integrate some aspects of the foreign culture inside the classroom. This result demonstrates the teachers' appreciation to the importance of using the idiomatic expressions to reflect on what is culturally accepted, shared and perceived in certain cultural group.

26.25% of the participant referred to the use of videos by their teachers as a useful strategy to integrate some cultural aspects in their classrooms. Teachers may use this strategy because of its authenticity to inform their learners about the target culture.

They may depend on this way because they can show them documentaries, films or native speakers' conversations.

It was approximately the same percentages for songs (15%) and Poems (16.25) as the used strategies by teachers. To some extent this result conveys that students are aware that songs and poems used specially in the modules of literature and oral expression are important element in the cultural heritage of any culture, and that they agree with their teachers about the effectiveness to using these strategies.

Q-15 Others please specify

1. Presentations: the students' oral expression teacher once asked them to prepare an oral presentation about the Halloween which is not a part of the foreign culture.

2. Writing home works: their teacher of oral expression sometimes asks them to develop Pieces of writing about a particular cultural aspect of the English speaking community. they said that once they wrote a whole essay about the Thanksgiving and how they celebrate it.

3. The teacher experience: their teacher always tell stories about their travelling experience to Britain to finish his PHD. He also told them about the different lifestyles of people there.

Table 15: Other Strategies Specified by Students

Other Strategies	Number of Students	Percentages
Presentations	07	8.75%
Writing home works	04	5%
The teacher experience	01	1.25%

Total	12	15%

Q-16 Integrating the foreign culture into the foreign language teaching and learning would help the learner to improve their:

a- Communication skills

b- Language fluency

c- Enriching vocabulary

d- Cultural awareness

Table 16: Students' Opinions about the way in which integrating the Foreign Culture helps to improve their levels.

Options	Number of Students	Percentages
A	21	26.25%
B	12	15%
C	13	16.25%
D	34	42.5%
Total	80	100%

42.5% of students appreciate the role of integrating the foreign culture in the process of foreign language teaching and learning in raising their cultural awareness. This high percentage indicates that third year LMD students in the English department developed an interesting

package about how to differentiate, notice, and respect the variations between their culture and the target language culture.

25% of the study' informants chose the improvement in their communication skills. This may be due to the effectiveness of teaching the students beyond the linguistic system of the English language, and the importance of the foreign language culture in developing communication competent and like-native-speakers' learners.

16.25% of the students stated that the integration of the foreign culture into the foreign language teaching and learning is useful in enriching their vocabulary. This view can be interpreted as whenever the teacher introduces new items from the foreign language culture through the use of special expressions and terms, the students add them to their vocabulary package.

Finally, 15% of students believe that integrating the foreign culture into the foreign language teaching and learning would help them to improve their language fluency. This may be due to the students' motivation to speak as fluent as native after they developed a large cultural knowledge about the target language.

3.5.3 Section Three: The Home Cultural Identity

Q-17 Do you think that teaching the foreign language requires ignoring the Algerian culture:

a- Yes

b- No

Table 17: Students' Opinions about Whether to ignore the Algerian Culture in Teaching the Foreign Language or not

Option	Number of Students	Percentages
A	21	26.25%

B	59	73.75%
Total	80	100%

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According to the results of the table above, a vast majority of the students (73.75) believe that teaching the foreign language does not require ignoring the Algerian culture. This may be due to the students' loyalty to their mother culture as a part of their selves-beings. In addition to their strong desire to protect their cultural identities, and their proud of whom they are and their origins. Moreover, this belief can be the result of highly aware students who are able to learn about a new language culture without losing their original owns.

26.25% of the informants argued that teaching the foreign language requires ignoring the Algerian culture. The belief here is possibly resulted from the students' disability to process two cultural systems at once i.e. as soon as they enter a foreign language class; they need to drop out their cultural background in order to adopt the new one.

Q-18 Would you justify your answer please:

a) Students who think that teaching the foreign language does not require ignoring the Algerian culture justified their answers as the following:

1. Comparison: Learning about the foreign language and culture can better take place through comparing it to our mother language and its culture. Similarities and differences are help me as a learner to easily process the foreign language and its culture, that's why I do not have to ignore my culture.

2. Preserving our origins, culture, language and identity: because the Algerian culture represents who I am, I cannot ignore it. We are studying the English language as an extra language in addition to our mother tongue, so we should not ignore our cultural identity.

Table 18: Students' Justifications for not Ignore the Algerian Culture in Foreign Language Classes.

Justifications	Number of Students	Percentages
Comparison	03	3.75%
Preserving our origins, culture, language and identity	47	58.75%
Total	50	62.5%

b) Students who think that teaching the foreign language requires ignoring the Algerian culture justified their answers as the following:

1. According to the students' abilities: in order to perceive a new knowledge, I need to replace the old knowledge.

Table 19: Students' Justifications for Ignoring the Algerian Culture in Foreign Language Classes.

Justifications	Number of Students	Percentages
According to the students' abilities	02	
Total	02	

Q-19 Do you believe that the Algerian culture is neglected in your current classroom context:

a- Yes

b- No

Table 20: Students' Opinions about the Ignorance of the Algerian Culture in their Current Classroom Context.

Options	Numbers of Students	Percentages
A	57	71.25%
B	23	28.75%
Total	80	100%

71.25% of the total percentage of the participants believe that the Algerian culture is neglected in their current classroom context. This may be the result of the total absence of modules or courses which discuss some aspects of the Algerian culture in their classrooms. Within the three years, they had never been taught a module called Algerian civilization or literature. Therefore they may interpret this fact as a total ignorance to their mother culture.

The table also shows that 28.75% of the students believe that the Algerian culture is not neglected inside their classroom. The analysis demonstrates that some students are aware of the indirect integration of the Algerian culture inside their classrooms through comparison for example. This category of students may consider the indirect reflection of the Algerian culture as enough, because normally the major interest in their context should be directed toward the foreign language and its culture.

Q-20 Does your teacher introduce aspects of the Algerian cultural identity:

a- Never

b- Sometimes

c- Usually

d- Always

Table 21: Teachers Frequency of Integrating Aspects of the Algerian Culture

Options	Number of Students	Percentages
a	13	16.25%
b	41	51.25%
c	17	21.25%
d	09	11.25%
Total	80	100%

The vast majority of the students (51.25%) confirmed that their teachers sometimes integrate parts of the Algerian culture, 21.25% opted for usually, 16.25% revealed that this never happens and 11.25% affirmed that their teachers always speak about their home culture. The reason behind the obtained results may refer to the fact that generally teachers in the English department from time to time make efforts to compensate the absence of courses which discuss some traditions , customs, values or norms from the Algerian culture. However, there are students who do not notice this fact.

Q- 21 In which module does your teacher integrate aspects of the Algerian culture:

a- Civilization

b- Literature

c- Oral expression

d- Linguistics

e- Translation

Table 22: The Modules where Teachers Integrate Aspects of the Algerian Culture

Options	Number of Students	Percentages

a	19	23.75%
b	16	20%
c	12	15%
d	00	00%
e	11	13.75%
No answer	22	27.5%
Total	80	100%

The table above aimed to provide data about the modules where teachers integrate aspects of the Algerian culture revealed by the students. 23.75% of the students chose the civilization module, 20% selected literature, 15% represented the module of oral expression, 00% to the module of linguistics and finally 13.75% were for the module of translation. The table may prove the fact that even though the modules of civilization, literature, and Oral expression seem that they only reflect the American or the British culture, they also offer the opportunity to teachers to speak about and analyze items from the Algerian culture from time to time, mainly through comparing and contrasting the foreign language and its culture and with home language its culture. However, not all of them answered the question (27.5%). Their neutralism is normal since some students do not believe that their teachers discuss aspects of the Algerian culture.

Q-22 If other please specify:

No additional information.

Q-23 is it important that the foreign language learners should keep contact with their cultural identity in the foreign language classes:

a- Yes

b- No

Table 23: the Importance of Keeping Contact with the Algerian Cultural Identity in Foreign Language Classes.

Options	Number of Students	Percentages
A	58	72.5%
B	22	27.5%
Total	80	100%

On the one hand, 72.5% of the students believe that it is important for the learners to always keep contact with their cultural identity in the foreign language classes. This may describe the students' constant need to feel related to their origins. Also it may be due the fear from losing their cultural identities as a result of learning the foreign language. On the other hand, 27.5% of the informants believe that keeping contact with their cultural identity in foreign language classes is not important. Their opinion may be resulted from the need to be empty boxes in their classrooms in order to master what they are taught. Or because of the necessity to forget about all what is Algerian since they do not recognize the foreign language classrooms as the appropriate context to discuss their home cultural identity.

Q-24 would you please justify your answers

a) Students who believe that it is important that the foreign language learners should keep contact with their cultural identity in the foreign language classes justified their answers as the following:

1. Appreciating the mother cultural identity: I want always to keep sure that I do not forget who I am i.e. my pride toward my Algerian culture.

2. Protecting the mother cultural identity: I have always to protect my cultural identity from any negative change or from any damage.

Table 24: Students' Justification to the Importance of Keeping Contact with their Cultural Identity in Foreign Language Classes.

Justifications	Number of Students	Percentages
Appreciating the mother cultural identity	16	20%
Protecting the mother cultural identity	23	28.75%
Total	39	48.75%

b) Students who do not believe that it is important that the foreign language learners should keep contact with their cultural identity in the foreign language classes justified their answers as the following:

1. No need: I am already sticking to my cultural identity; there is no need to include it inside the foreign language classroom. Learning the foreign language cannot affect my cultural identity.

2. The context: Foreign language classroom is only appropriate to teach the foreign language so why to keep contact with our cultural identity.

Table 25: Students' Justifications for not Keeping Contact with their Cultural Identity in Foreign Language Classes.

Justifications	Number of Students	Percentages
No need	04	5%
The context	01	1.25%
Total	05	6.25%

Q-25   Integrating aspects of the Algerian culture into the English language classrooms are important in:

a- Identifying the similarities and differences between the two cultures

b- Emphasizing the importance of the home culture

Table 26: the Importance of Integrating Aspects of the Arabic Culture into the English Language Classrooms.

Options	Number of Students	Percentages
A	38	47.5%
B	42	52.5%
Total	80	100%

47.5% of the students argued that integrating aspects of the Arabic culture into the English language classrooms is important in identifying the similarities and differences between the foreign culture and the mother culture. They may consider the integration of the home culture into the foreign language classes as a beneficial strategy to trigger learners' consciousness about what the two cultures have in common and at what level they differ.

52.5% of the students claimed that integrating aspects of the Algerian culture into the English language classrooms is important in emphasizing the importance of the

home culture. This result may explore the students' vision toward the importance of their cultural heritage in their academic life.

Q-26 others please specify:

No addition

3.5.4 Section Four: the Effect of the Foreign Culture on EFL Learners' Home Cultural Identity:

Q-27 Do you think that integrating the foreign culture in the foreign language classroom affects leaners' home cultural identity:

a- Yes
b- No

Table 27: the Effect of Integrating the Foreign Culture in the Foreign Language Classroom on Learners' Cultural Identity.

Options	Number of Students	Percentages
A	63	78.25%
B	17	21.25%
Total	80	100%

The table shows that the majority of the students (78.25%) assured that the integrating the foreign culture in the foreign language classroom affect the learners identities. However, only 21.25% of them rejected. The reached result answers the study's main question. Integrating the foreign culture in the process of foreign language teaching certainly affect the learners' mother cultural identity.

Q-28 If yes, in what way do you think that the foreign culture affects the learners' home cultural identity:

a- Minimizing the gap between the English culture and the Algerian one

b- Developing an open-minded learners

c- Increasing awareness and appreciating the home culture

d- Raising the students intercultural competence

e- Neglecting the home culture

f- Decreasing the appreciation of the home cultural identity

Table 28: The Way the Foreign Culture Affects the Learners' Home Cultural Identity

Options	Number of Students	Percentages
A	12	15%
B	13	16.25%
C	10	12.5%
D	14	17.5%
E	06	7.5%
F	08	10%
Total	63	78.75%

The table summarizes the students' opinions toward the effect of the foreign culture on the learners' home cultural identity as: 15% for minimizing the gap between the English culture and the Arabic one, 16.25% for developing an open-minded learners, 12.5% for increasing awareness and appreciating the home culture, 17.5% for raising the students intercultural competence, 7.5% for neglecting the home

culture and 10% for decreasing the appreciation of the home cultural identity. This result determines that the effect of the foreign culture on the EFL learners' mother cultural identity is highly positive.

Q- 29 other please specify

No addition

Q- 30 Do you recognize some differences on the way you identify you self before and after you became a foreign language learner:

a- Yes
b- No

Table 29: Students' Differences in the Way They Identify Themselves Before and After they Became Foreign Language Learners.

Options	Number of Students	Percentages
A	59	73.75%
B	21	26.25%
Total	80	100%

73.75% of the learners asserted that they identify themselves differently since they became English language learners. The result stresses the fact that the exposure to the foreign language and the foreign culture affected them in a way.

26.25% of the learners asserted that there is no difference in the way they identify themselves before and after they became English language learners. This category of students may reflect those who do not believe that foreign language and culture learning affect their original identity.

Q-31 If yes, at what level you became different as a foreign language learner:

a- Mind-openness

b- The way of clothing

c- The appreciation of other cultures

Table 30: the Way the Students Became Different.

Options	Number of students	Percentages
A	28	35%
B	00	00%
C	31	38.75%
Total	59	73.75%

35% of the students identify themselves differently after they became English language learners because they became more open-minded. Whereas, 38.75% because of their appreciation of other cultures. This may describe the positive side of teaching and learning the foreign language on the learners' identities. Also, it asserts that the English learners pass through a process of identity reconstruction after the three years of exposure to the English language. For the way of clothing it is clear that the students do not recognize any difference.

Q- 32 Would you please add any further suggestions or comments in the space below:

Students who expressed their views reported are summarized below. However, not all participants provided suggestions or comment:

32-1 It is a nice topic especially because it has to do with our own culture and identity, I hope your ideas in this questionnaire would be taken into consideration by the decision makers and good luck.

32-2 I would say that it would be good if our department teachs us Algerian culture instead of the American and the British one.

32-3 Any one has a culture he grows up in. It differs but in my opinion the culture never changes. We learn and develop our thinking but we still have principles.

32-4 It is really good and important to learn others' culture but you don't need to neglect yours.

32-5 I don't have any comment but I want to wish you a good luck

32-6 Learning any other culture does not affect my culture for me; also it is not necessary to learn about the foreign language culture.

32-7 There is a need to include modules which tackle our traditions, customs and norms using the English language.

Table 31: Students' Final Suggestions and Comments

Suggestions and comments	Number of Students	Percentage
32.1	03	3.75%
32.2	01	1.25%
32.3	02	2.5%
32.4	07	8.75%
32.5	14	17.5%

32.6	03	3.75%
32.7	17	21.25%
Total	47	58.75%

3.6 Pedagogical Implications

Although the study results show that integrating the foreign culture in foreign language teaching and learning affect positively more than negatively the EFL learners mother cultural identity; teachers, learners and all the responsible agents in the context of EFL in Algeria have to be aware about how to control any possible negative effect and to maintain the originality of the home cultural identity.

Teachers who play a main role in foreign language classrooms should keep stressing what are positive, useful and beneficial elements of the target language culture. They should reflect on the high values and the good images which are compatible with and do not contrast those of the students' mother culture, so that they insure a total positive effect. Moreover, their role is to integrate aspects of the home cultural identity of the learners directly for example through direct task and practices (writing development, presentations…) or indirectly by the use of different strategies and methods (the use of videos, songs..), in order to maintain its appreciation and value its importance.

EFL are required to be highly aware about any negative effect that this foreign language may bring. They should keep up their respect and loyalty toward their original culture. They should be autonomous and not dependent on the classroom context to be culturally competent, extroverted and tolerant with other cultures; instead they can read books and articles, watch documentaries or attend conferences and study days organized inside or outside the university.

Other agents as the curriculum makers are also responsible in the same issue of the study. They can develop new modules which highlight the importance of the Algerian home culture in early stage. For example master one students study a module called Algerian literature. Constantly, Master two students study a module called culture which discusses all the elements of culture from norms, values, and customs to traditions and they use examples from the reality of the English and the Algerian culture. Such modules can be better taught earlier because the majority of the students do not have the opportunity to pass to the master degree.

Conclusion

This chapter analyzed the field work of the study. It discussed the effect of integrating the foreign culture into foreign language teaching and learning on EFL learners mother cultural identity. The results of the investigation confirmed the hypothesis of the study and answered the two questions suggested. Students' responses showed that the integration of the foreign culture affects students' identity in a positive more than in a negative way. In addition, this chapter provided the students' suggestions toward the topic of the research. Furthermore, it offered some pedagogical implications for teachers, learners, and curriculum makers.

General Conclusion

The attempt along this research study was to identify the effect of integrating the FL culture as one of many factors influencing third year LMD learners' mother cultural identity at Guelma University. The aim was to analyse the nature of the effect brought by the English language culture. Through literature reading, it has long been stressed that there is a high connection between culture, language and learners' identity. What implies that cultural aspects and the social meanings of the foreign language, which should be known for the English language learners, necessary have to be taken into consideration and mainly controlled. However, the cultural insights of the home Algerian culture have to be reinforced.

It is clear that in general the sample chosen of third year EFL students' reflected that the foreign culture's effect is mostly positive. If this indicates something, then it is the effective teaching techniques used mainly in oral expression, literature, civilization and translation classes. These techniques contextualize the language learning and allow students to practice the target language in natural contexts and prevent any contradictory view to the students' culture. A fact widely confirmed thanks to the obtained results from students' questionnaire.

Furthermore, at the beginning of this research, we hypothesized that integrating aspects of the foreign culture affects students' mother cultural identity. Again thanks to the questionnaire results, it has been proved that most of the students are positively affected by the foreign culture. This research's study results cannot be generalised since some students showed that the foreign culture can decrease their awareness and appreciation of their cultural identity. Thus, the cultural elements of the foreign culture cannot be seen only as a useful factor of the many factors improving learners' linguistic

and communicative competence. Teaching and learning foreign language is not an easy task, teachers, learners and all the agents in the context of EFL in Algeria have to bear in mind that integrating the foreign culture is a two edged sword.

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Students 'Questionnaire

Dear students,

This questionnaire is designed to provide data for a research which aims to identify the

effect of integrating the foreign culture on the EFL learners' home cultural identity. I would

appreciate your collaboration if you could answer the following questions. Please, tick (X) the

appropriate answer or make a full statement when necessary.

Sarra Berahlia

Department of English

University of 08 Mai 1945,

Guelma.

Section One: General Information

1-Sex

a-male

b-female

2-Age:

…..years

3-The Secondary Stream :

a-Literary

b-Scientific

4- How may years have you been studying English Language:

…..years

Section Two: Foreign Language Learning and the Foreign Culture

5- How could you define the notion of culture (you can choose more than one option):

a-The shared values

2

b-The shared traditions

c-The shared customs

d-The shared language

e- All the above mentioned aspects

6- As a foreign language student, are you interested in the culture of the English language:

Yes

No

7- Would you justify your answer please:

…………………………………………………………………………………..

…………………………………………………………………………………..

8- Do you consider integrating the cultural aspects of the foreign language in the process

of teaching and learning the English language as:

a- Not important b- Important c- Very important d- Highly important

9-How do you evaluate your awareness about the foreign culture as a foreign language

learner:

a- Not aware b- Aware c- Highly aware

10- How do you discover the foreign culture of the English language (you can choose more than one option):

3

a- Inside the classroom b- Films c- Books d- Documentaries

11-   other   please specify……………………………………………………………………

……………………………………………………………………………………………

….

12- Which of the following modules do you think it highly reflects the foreign culture:

a- Civilization

b- Literature

c- Oral expression

d- Linguistics

e- Translation

13-Others please specify …………………………………………………………

……………………………………………………………………………………

14- Which of the following useful strategies does your teacher use to integrate some aspects

of the foreign culture inside the classroom:

a- Songs

b- Poems

c- Videos

d- Idiomatic expressions

 15- others please specify

………………………………………………………………………………………

…….

4

16- Integrating the foreign culture into the foreign language teaching and learning would help

the learner to improve their:

a- Communication skills

b- Language fluency

c- Enriching vocabulary

d- Cultural awareness

Section Three: The Home Cultural Identity

17- Do you think that teaching the foreign language requires ignoring the Algerian culture:

a- Yes

b- No

18-Would you justify your answer please:

……………………………………………………………………………………………
…

……………………………………………………………………………………………
…

……………………………………………………………………………………………
…

19- Do you believe that the Algerian culture is neglected in your current classroom context:

a- Yes

b- No

20- Does your teacher introduce aspects of the Algerian cultural identity:

a- Never

5

b- Sometime

c- Usually

d- Always

21- In which module does your teacher integrate aspects of the Algerian culture:

a- Civilization

b- Literature

c- Oral expression

d- Linguistics

e- Translation

22- If other please specify:

…………………………………………………………………………………………
……

…………………………………………………………………

23- Is it important that the foreign language learners should keep contact with their cultural

identity in the foreign language classes:

a- Yes

b- No

24-Would you please justify your answer:

………………………………………………………………………………………
……

………………………………………………………………………………………
……

25- Integrating aspects of the Arabic culture into the English language classrooms is

important in :

a- Identifying the similarities and differences between the two cultures

6

b- Emphasing the importance of the home culture

26-Other please specify:

…………………………………………………………………………………………
……

…………………………………………………………………………………………
…..

Section four: the Effect of the Foreign Culture on EFL Learners' Home Cultural

Identity :

27- Do you think that integrating the foreign culture in the foreign language classroom affects

leaners' home cultural identity:

a- Yes

b- No

28- If yes, In what way do you think that the foreign culture affects the learners' home

cultural identity:

a- Minimizing the gap between the English culture and the Arabic one

b- Developing an open-minded learners

c- Increasing awareness and appreciating the home culture

d- Raising the students intercultural competence

e- Neglecting the home culture

f- Decreasing the appreciation of the home cultural identity

29-Other please specify:

…………………………………………………………………………………………

……

…………………………………………………………………………………………

..

7

30- Do you recognize some differences on the way you identify you self before and

after you

became a foreign language learner:

a- Yes

b- No

31- If yes, at what level you became different as a foreign language learner:

a- Mind-openness

b- The way of clothing

c- The appreciation of other cultures

32- Would you please add any further suggestions or comments in the space below:

……………………………………………………………………………………………

……

……………………………………………………………………………………………

……

……………………………………………………………………………………………

…….

Thank you for your collaboration.

Résumé

 Cette étude vise à affirmer la nature de l'effet engendré par la fusion entre la culture assortie de la langue étrangère sur l'identité culturelle mère des étudiants du département de la langue anglaise de l'Université 08 mai 1945 Guelma. Cette étude a été initiée en vue de clarifier la nature de la relation existant entre la fusion des orientations culturelles de la langue étrangère et le processus de mutation et de reconstruction de l'identité mère des étudiants de la langue anglaise comme langue étrangère, selon un sondage avéré.

Les questionnaires distribués à un échantillon d'étudiants de troisième année inscrits au cours de l'année universitaire 2017-2018 ont démontré l'existence d'une profonde relation entre les éléments de l'étude. Ce sondage a également révélé l'effet positif engendré par la culture intégrée dans l'enseignement de la langue étrangère sur l'identité culturelle originelle des étudiants.

Des recommandations pédagogiques ont été relevées suite à la lecture approfondie des autres écrits concernant l'objet de l'étude et l'analyse des résultats du sondage. Ces orientations visent à aider les enseignants et les étudiants ainsi que tous les responsables chargés de l'élaboration des méthodes d'enseignement à assimiler l'importance de l'intégration des éléments de l'identité culturelle nationale à travers la langue anglaise au niveau des départements de cette langue en Algérie en vue d'affronter tout effet négatif accompagnant l'enseignement de la culture de la langue étrangère sur l'identité culturelle mère des étudiants.

تهدف هذه الدراسة للتحقق من طبيعة التأثير الذي يخلفه دمج الثقافة المصاحبة للغة الأجنبية على الهوية الثقافية الأم لطلبة قسم اللغة الإنجليزية بجامعة 08 ماي 1945 قالمة. تم إجراء هذه الدراسة لمحاولة تسليط الضوء على طبيعة العلاقة القائمة بين إدماج الوجهات الثقافية للغة الأجنبية و عملية تعديل و إعادة بناء الهوية الأم لطلبة اللغة الإنجليزية كلغة أجنبية، وفق دراسة استطلاعية دقيقة.

كشف الاستبيان الموزع على عينة من طلاب السنة الثالثة المسجلين في العام الدراسي 2017-2018 على وجود علاقة عميقة متداخلة بين عناصر الدراسة. كما كشف هذا الاستطلاع كذلك على التأثير الإيجابي الذي تخلفه ثقافة اللغة الأجنبية المدمجة من خلالها على الهوية الثقافية الأصلية للطلاب.

استخلصت بعض التوصيات البيداغوجية انطلاقا من القراءة العميقة لما كتب سابقا حول موضوع الدراسة، و بالإضافة لتحليل نتائج الاستبيان. و تهدف هذه التوجيهات لمساعدة المدرسين و الطلاب بالإضافة لكل المسؤولين عن تحرير المناهج الدراسية على إدراك أهمية دمج عناصر من الهوية الثقافية الوطنية عن طريق اللغة الإنجليزية داخل اقسام دراسة هذه اللغة في الجزائر، بهدف مواجهة اي تأثير سلبي مصحوب مع ثقافة اللغة الأجنبية على الهوية الثقافية الأم للطلبة