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The Impact of English as an Imperialist Language on EFL learners' Cultural Identity.

Case Study: First Year Master LMD Students of English at the University of 8 Mai 1945, Guelma.

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Submitted by:

Ms. BOULIFA Selma
Ms. DJENINA Meriam

Supervised by:

Mrs. HENAINIA Hosna

Board of Examiners

Chairwoman: Dr. HAMDY Houda (MC.A) 8 Mai 1945 University -Guelma

Supervisor: Mrs. HENAINIA Hosna (MA.A) 8 Mai 1945 University -Guelma

Examiner: Mrs. BOUDRAA Amina (MA.B) 8 Mai 1945 University –Guelma

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Dedication 1

In the name of God the most merciful and the most compassionate

I dedicate this work

To my mother

To my father

To myself

I dedicate it to my Amani Bouchareb and Sherine Mrad

To the most cherished memory of my grandmother

And to you reading this'7

To Mr. and Mrs. Zemmouri, Ms. Chiheb Amel, and all teachers who supported and believed in me throughout the course of the past five years, thank you.



Dedication 2

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

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To **Dadou** and her family, my second home, for all the kindness, help, support and care that you provided for me.

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To **Djamel** and **Amin**.

To **myself**.

Meriam.

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Abstract

Linguistic imperialism is concerned with transferring the dominant language to other people, the fact that cannot be realized without involving the transfer of its cultural aspects through the phenomenon of globalization. It is a demonstration of power which traditionally was a military but became, in the modern world, an economic one. The current research aims at exploring the role that English as an imperialist language has in the change of EFL learners' cultural identity. Thus, it is hypothesized that English as an imperialist language would affect EFL learners' cultural identity. The study adopts the descriptive approach through using students' questionnaire and teachers' interview so as to collect their views and perceptions regarding the topic in question. The sample of the present research encompasses eighty-five (85) first year Master students and six (6) teachers from the Department of English, 8 Mai 1945 University-Guelma. The results indicate that indeed learning English has an effect on EFL learners' cultural identity. That effect is positive for some of the learners since their world views have changed after learning the English language, as they felt the formation of a bicultural identity -Algerian and Foreign one-, and discovering of their uniqueness and willingness to accept current and future changes in their cultural identity. For others, the effect is negative considering that the learning of English caused them feelings of bias and confusion towards and about their cultural identity.

Keywords: English as an imperialist language, Algerian cultural identity, EFL learners

List of Acronyms and Abbreviations

CS: Code Switching

EFL: English as a foreign language

ESP: English for Specific Purposes

FLT: Foreign language teaching

L1: First Language

L2: Second Language

MA: Master

TEFL: Teaching English as a foreign language

TV: Television

UK: united Kingdom

USA: United States of America

WE: Word Englishes

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General Introduction

It is known in this day and age that English has become a global language with over 380 million people speaking it as their first language, and over 200 million people regarding it as their second language, and an addition of another one billion people in the process of learning it as a foreign language. And even though English is ubiquitously pervasive in every aspect of our daily life, from movies to clothing brands to music, etc.. It is even more undeniably and prominently present in the lives of those who choose it as a college major. In that respect, and with English being seen as a great tool for facilitating communication between people of different linguistic backgrounds thanks to world globalization, this domination of the language is now also regarded as linguistic imperialism. English as an imperialist language is a phenomenon that has influenced societies in various ways like science, technology, linguistic identities, and cultural identities, with the latter being the main focus of this research. This dissertation is going to examine English as an imperialist language and how it impacts the cultural identity of Algerian EFL learners.

1. Statement of the Problem

Evidently, there is a wide range of non-native English speakers across the world. This entails the existence also of a large number of ‘English as a Foreign Language’ (EFL) learners who are nonnative speakers learning English in a country where the language is not the primary one (NCTE, 2008). This situation applies perfectly to Algeria where English is taught as a foreign language starting from middle schools to college.

It is argued that the learning and use of English are crucial for a better competence in almost every field of study, however, such excessive use and exposure to the language

may have several effects on the EFL learners as well as the continuous formation of their identity.

Cultural identity change through language learning theory has been and always will be a subject of considerable debates, where language is regarded as a medium by which a learners' cultural identity is reformed and changed by adopting the target language's culture. In Guelma University, EFL learners in the English Department are studying English not only in terms of linguistic structures and vocabulary but also some of its different cultural aspects. That is seen in the modules of Literature, Civilization, linguistics Culture, Teaching Methods, and so on. Through the previously mentioned modules, learners are exposed to different works of arts and information about different cultures, mainly the English one. Such exposure to the English language and culture may have an influence on their cultural identity as Algerians. The researchers estimate that being aware of that influence and dealing with it as a learner or as a teacher would help in figuring out the connection between language, socio-cultural dimensions, and their role in creating new cultural identities promoted by the teaching of English. While any sort of lack of knowledge about this effect may lead to a kind of a conflicted identity or a negative foreign language learning process.

2. Research Questions

In the light of what has been mentioned, it is essential to tackle the following questions:

1. Does English as an imperialist language affect Algerian EFL learners' cultural identity?
2. How does English influence Algerian EFL learners' cultural identity?
3. Are Algerian EFL learners aware of their cultural identity?

4. Do Algerian EFL learners have an identity conflict?

3. Research Hypothesis

English language imperialism is a significant phenomenon witnessed during the last few decades in all domains and in particular in the EFL Classrooms. Such a phenomenon may help in shaping EFL learners' cultural identity. Neglecting such influence may hinder the learning and teaching processes. Teachers may not be aware of the changing linguistic and communicative needs of EFL learners as well as the cultural barriers that may result from adopting global English courses or programs. Therefore, the researchers hypothesize that:

H₁: English as an imperialist language would influence EFL learners' cultural identity.

The null hypothesis entails that no relation exists between English as an imperialist language and Algerian EFL learners' cultural identity. Hence, it is hypothesized that:

H₀: English as an imperialist language would not influence EFL learners' cultural identity.

4. Research Methodology and Design

4.1 Research Method

The present research is conducted through a descriptive method, both quantitative and qualitative. This method serves as the means through which a questionnaire is administered to learners and an interview is conducted with teachers. The choice of such method is not random but rather appropriate for eliciting learners' and teachers' opinions, views, and attitudes. The latter would allow for the confirmation or the rejection of the research hypothesis.

4.2 Population of the Study

The population of the present research consists of Master one students and teachers at the Department of English, 8 Mai 1945 University-Guelma. They were chosen through a probability sampling method by following the sampling table of Krejcie' and Morgan (1970), 85 first year Master students are chosen randomly as the sample of this research since the entire population consists of 121 students. As for the interview, six (06) teachers were chosen from the department of English in 8 Mai 1945 university of Guelma. The aim behind the choice of such a sample is to cover as much feedback from most specialties in the university of Guelma 8 Mai 1945. The purpose of the interview is to investigate teachers' opinions, views, and attitudes concerning the impact of studying English as an imperialist language on EFL learners' cultural identity change.

4.3 Data Gathering Tools

Data was collected using a questionnaire administered to first year Master students, in addition to an interview conducted with teachers at the English Department, University 8 Mai 1945 Guelma. These tools are best suited for the descriptive approach in order to elicit students' and teachers' opinions, perceptions, and attitudes towards the role of English as an Imperialist language in the change of EFL learners' cultural identity.

5.Aims of the Research

As English students, we are highly exposed to the foreign language which may shape and reshape some perspectives regarding our own identity and the way we perceive the world around us. Because it is known that the two aspects are intertwined. For that reason, the main aims of this study are:

- Pointing out the impact English domination has on learners' cultural identities.

- Raising awareness about the possible effect of being an EFL learner on one's cultural identity.
- Directing EFL teachers towards a better understanding of their students' cultural identity.
- Equipping teachers with practical classroom implementations to cope with cultural identity changes of the students, for a more successful learning process.

It is noteworthy to mention that in order for the researchers to display the impact of English as an imperialist language on students' identity, a mixed-method would be used. This inquiry aims at testing the hypothesis by conducting both students' questionnaires and teachers' interviews. These two tools would provide us with different views about the issue. Consequently, the intended goals of the research would be achieved through the collection and analysis of data from 85 students and 06 teachers in the English Department of Guelma University.

6. Significance of the Study

This research is significant for the fact that it adds insights and opens a conversation about the Algerian cultural identity because while many scholars have tackled the impact of English linguistic imperialism on cultural identities, not many of them tackled its effect in the Algerian context. It sheds light on the importance that learners have to consider regarding the change that the English language would bring to their own cultural identities. This research is also important because it serves as an invitation to realize, accept, and celebrate the richness and diversity of the Algerian culture through English learning.

7. Structure of the Research

The present study is divided into three main chapters. The first two chapters are a theoretical overview of the variables, i.e. cultural identity and English as an imperialist language, respectively; Chapter one will provide readers with a view about the concept of culture, its major aspects, characteristics, and models. It also tackles identity, its formation process, its different types (precisely cultural identity). The chapter focuses on cultural identity in society, its changes in relation to foreign language teaching while discussing different teaching tools that may affect the cultural identity of EFL learners. The second chapter serves as a brief exploration for notions like cultural and linguistic imperialism, globalization, World Englishes and the by-products of language contact. It also provides a description of the linguistic landscape of Algeria, this latter being an important country concerned with the spread of English. In addition, it includes an overview about teaching English as a foreign language and the new plans proposed for its status in Algeria. The third chapter is the practical part of the study that deals with the research design and methodology as well as the data analysis and interpretation from the students' questionnaire and teachers' interviews. This chapter will finally supply a summary of the main findings which would probably allow us to confirm or reject the main hypotheses along with answering the research questions.

Chapter One

Cultural Identity

Introduction

The current chapter sheds light on two major concepts: the first section deals with the concept of culture, by first: providing a historical background to the very notion of culture, and then going through its major aspects, characteristics and models. The section also provides a clearer vision of how language is related to culture in societies.

The second section deals with the notion of identity, starting from a general historical background of the word identity. Then moving from the concept of 'self' to the process by which identity is formed, all the way to its different types with special emphasis on cultural identity. It focuses on cultural identity in society, its changes in relation to foreign language teaching while discussing different teaching tools that may affect the cultural identity of EFL learners. Finally, a depiction of the cultural phenomena in Algeria will be provided in order to pave a better path towards the understanding of what makes An Algerian identity more or less conflicted.

1. Culture

1.1 Historical Evolution of the Term Culture

Culture according to the Oxford dictionary is derived from the Latin root 'colere', and the medieval Latin word 'culturare' which stands for the verbs to tend, or to cultivate. Culture was originally a noun of process attributed to the growth of something, especially plants or animals. During the 16th century in England, it was known that the same notion was applied but to human beings, especially their minds or intellectual capacity. By the 19th century, the concept of culture expanded to include entire societies, as well as individuals. There was a realization that culture does not belong to all people, for to become cultured, one needed to possess knowledge of the arts, letters, and sciences of the

“Western” world. For that reason, societies started to be ranked based on how cultivated they are. (Peter, 2000).

It was not till the dusk of the 20th century that people started to see culture as something that is not universal but something which individuals and groups possess in varying quantities. Nowadays most of us are aware of the fact that there is a multiplicity of cultures and there are subcultures within each culture (Peter, 2000). In that regard, one must acknowledge that culture has always been one of the most complicated words in the English language because it has constantly carried a variety of definitions and meanings throughout history. That is why, and despite the continuous effort of scholars in the field of history, sociology, and anthropology to pinpoint an exact definition to the word, there still is no consensus on what culture truly is.

1.1.2. Definition of Culture

Culture is one of the trickiest most slippery concepts to deal with, thus one cannot help but agree with Hinkel (1999, p.1) who asserts that “there are almost as many definitions of culture as there are disciplines that study human societies”. For that, Linton (1936) reminds us that the culture of any society is made up of the sum of ideas, emotional responses, and patterns of habitual behavior which the members of that society have acquired through instruction or imitation and which they share to a greater or lesser degree. Similarly, Christoph Brumann argues that culture and unlike traditional times, became this pervasive, complex whole of different conventional forms of behaviors in a certain social group that are constantly developed and passed on from one generation within particular social groups (1999). He then carries on explaining that these social groups can vary from racial groups to regional groups, to simply groups that are bound by the same timeframe.

That said, even if anthropology usually defines culture in terms of societies or ethnic groups, the concept of culture can still be used to refer to the knowledge and behavior of other smaller groups like corporations and organizations, and we call it corporate culture or organizational culture (Harrison and Carol, 2006). According to Hofstede, culture is seen as the common set of programs in the minds of all group members, which sets them apart from other group members (2001). For a more holistic definition of culture Seelye (1997) says:

Culture is the systemic, rather arbitrary, more or less coherent, group invented, and group shared creed from the past that defines the shape of 'reality'; and assigns the sense and worth of things; it is modified by each generation and in response to adaptive pressure; it provides the code that tells people how to behave predictably and acceptably, the cipher that allows them to derive meaning from language and other symbols, the map that supplies the behavioral options for satisfying human need (p.23).

This quote serves as a multi-folder definition. It asserts that culture is a shared system that is absolutely necessary to shape human needs, human behaviors, and meanings.

1.1.2.1. Major Aspects of Culture

In his book entitled "*Sociology: Brief Edition*", in a chapter entitled: "*The Elements of Culture*", Steven (2012) argues that within each cultural group, there are certain aspects to culture which are dynamic and not static. It means that they are up to change. It is the combination of these elements that creates the uniqueness of societies and cultures. Although numerous, only five major aspects were selected as follows:

Artifacts: visible, tangible things that constitute cultures' material side. They are easy to be seen by outsiders but not necessarily easy to understand. For instance, members

of tribal societies who had never seen a camera would certainly have no idea why this object is carried. On the other hand, if someone from an urban area in Tokyo was to visit an African tribe, s/he may not appreciate the importance of some of its artifacts.

Symbols: They are things that signify or stand for something else. They can be material objects like for instance the cross, which in Christianity symbolizes the three main strands of that religion, or they can be cues for a nonverbal communication that we call 'gestures'. For Example: In the United States, a gesture like nodding the head up and down, means yes, and shaking it back and forth, means no! Yet, In Bulgaria, nodding means no, while shaking the head back and forth means yes! Be them objects or cues, the most important thing about symbols is that they evoke a certain shared emotional response within the same social group. (ibid).

Language: It is only because of humans' capacity for language (be it written or spoken) that they are able to make complex cultures possible to comprehend. And vice versa, it is through culture that human beings learn the linguistic properties related to the specific cultural group in which they are born (ibid). For, and according to Vygotsky's theory (1987), the skills of language development that children are born with, are highly affected by cultural experiences. It is to say; the culture that a person is born into determines their beliefs and tools of adapting language.

Values: a system of values is the culturally determined criteria for deciding on what is bad vs. what is good, right vs. wrong, and desirable vs. undesirable. Values in a society's culture can be regarded as principles of behavior; through which one can make a clear judgment. (Steven, 2012). For example, a Japanese employee would consider it of high value to credit everyone in his office for an achievement because, in Japan, the culture is based on a collectivist society. On the other hand, the same action in the USA would be

considered as hypocrisy or lying because their culture is rather derived from a society that values individualism.

Norms: They are considered as the socio-culturally determined behavior that is expected to be met. Norms are the specific guidelines that we derive from society and by which we know how we should behave in certain situations. For example and according to Steven (2012) “how people behave when drunk stems from society’s expectations of how they should behave when drunk”. Norms whether formal or informal, written or unwritten, are given various degrees of importance that differ from one individual to another and from one society to another.

1.1.2.2. Major Characteristics of Culture

Even though it is previously mentioned and agreed upon that each culture is very specific and unique on its own, still, there are some characteristics that all cultures share to a higher or lesser degree. Though they are many, one can benefit from the notes of Peter (2000) to extract the most important characteristics of culture, which are:

- A. **Culture is a pattern of learned behavior:** Which means that it is neither innate nor biological. It is learned through instructions and/or imitation. For example, the action of people eating is innate and not culturally related, but the choice of how and what do those people eat is very much culture-bound. On that note, Benedict (1943) argues that culture is “ the sociological term for learned behavior, behavior which in man is not given at birth... but must be learned anew from grown people by each generation” (as cited in Shaules, 2007, p. 26).
- B. **Culture belongs exclusively to humans:** This entails that Culture is not a force, operating by itself and independent from the human actors. It is very much a human

product and a societal creation. In a strict sense, culture does not ‘do’ anything on its own, and where humans exist, exists culture.

- C. **Culture is shared:** In the sense that the behaviors, beliefs, and values of a single person in society do not form a unique culture. Instead, culture is a concept shared by multiple people, a social group, a community, or a nation. It is the shared cultural aspects such as attitudes, norms, and behavioral patterns that distinguish a certain group of people from another. With that said, we must bear in mind that individuals may belong to multiple cultures at the same time. For example, one may belong to both the “corporate culture” of his/her place of employment, as well as his/her national culture.
- D. **Culture is gratifying:** Which means that it is a way by which people satisfy their desires and needs. It is a gateway for group members of the same cultural group to express their emotions and to fulfill their wants, be them social or biological such as: food, clothes, jobs...etc.
- E. **Culture is integrated:** This means that all aspects of culture are interconnected and related to each other to a certain degree. This holistic relationship is necessary in order to reach a full, true, and global understanding of what the notion around culture really is. Simply put; culture possesses an order and a system of many elements, all of which are related, and none of which can stand alone. Example: one cannot understand the ‘heroes’ of a culture without having knowledge about its values.
- F. **Culture is continuously changing:** That is to say that all cultures are dynamic and not static. They change at different speeds, and in response to contact with different ideas, technologies, and practices of other cultures. This cultural evolution can be the result of addition, modification, or omission of knowledge in one or many of

the previously mentioned aspects of culture. In that light, Corbett asserts that: “cultural elements are not static but dynamic – a cultural group is constantly in a process of negotiation in terms of the norms and values that define it. Therefore, the core beliefs – and the language that carries them – will inevitably change throughout time” (2003, p. 20).

1.1.3. Models of Culture

Models of culture are considered to be very important organizations of knowledge; their internal structures are used as references for understanding individuals' behavior. Hecht et al (2006). They are simply a fertile ground for redeveloping patterns that help us comprehend human existence within cultural groups and societies. For example:

1.1.3.1. The Iceberg Model

In his work “*Beyond Culture*”, Edward T. Hall (1976) argues that culture can be metaphorically regarded as an iceberg. To that analogy he distinguishes between two levels of culture: the surface level, (taking only 10% of a culture) is also known as the external culture. It is about explicitly learned, conscious and visible aspects of culture like: artifacts, physical structures, rituals, ceremonies...etc. They are easy to be noticed and adopted by an outsider.

The other 90% of a culture is found on a deep level, also known as the internal culture. It is about implicitly learned, unconscious, and extremely difficult aspects of culture that are not easy to change. It is made up of two layers: the first is constituted out of beliefs and attitudes, which can take a form of shared symbols, norms, and values used by the group members to make judgments about what is right and wrong. The second layer is more focused on core assumptions, which are basic, axiomatic, and shared viewpoints about the world and how to behave in it. (Hall, 1976) (ibid). Taking the American culture

as an example, when projected on this model we can consider: the statue of liberty, Christmas, the American independence day, and the bald eagle...etc as components of the surface layer of the model. While concepts like individualism, liberalism, egalitarianism are considered to be in the deep level of culture. The model is best represented as follows:

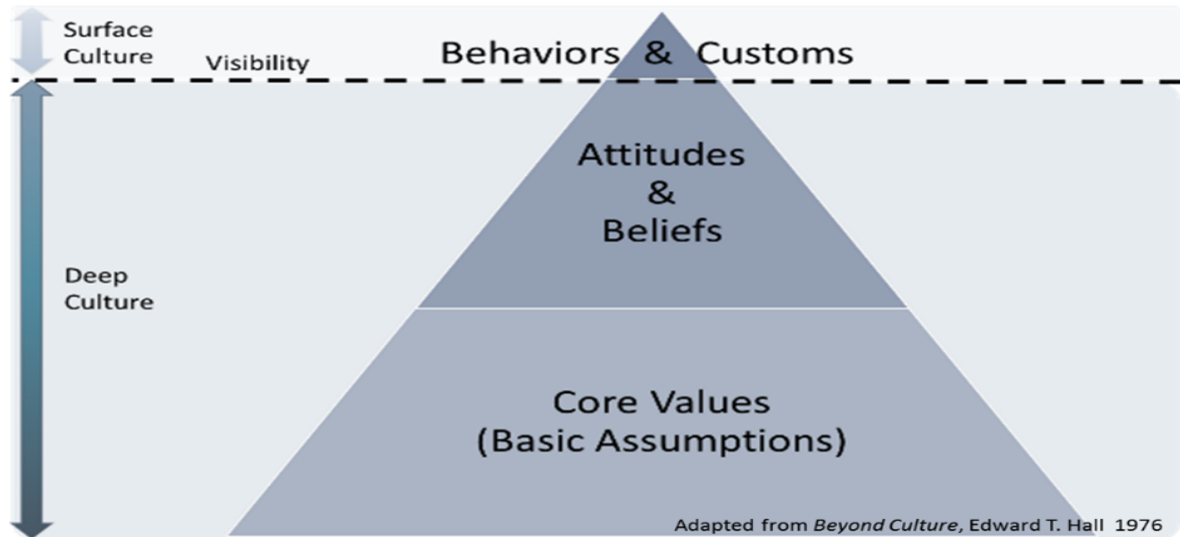


Figure 1.1. Iceberg Model of Culture. By Edward T. Hall. (Adapted from *Beyond Culture*, 1976)

This model provides insight on the idea that one cannot judge a culture based merely on what they see. On the contrary, one needs to take time while diving into the deep culture in order to uncover the values and assumptions that underlie its members' behavior.

1.1.3.2. Lewis Model

While the previous cultural model makes a distinction between major aspects of one culture, Lewis' model of culture focuses more on drawing the difference between multiple cultures at once. In his book entitled "*When Cultures Collide*" (1996), Richard Lewis argues that cultures can be fitted into a tripartite model which divides cultural groups into three main typologies: Linear-active, Multi-active and Reactive illustrated as follows:

Table 1. 1*Types of Cultural Groups.*

Multi-Active	People-oriented Confronting with emotion Making grand outline plans Talking most of the time Emotional Show feelings Seeking out key person
Linear-Active	Job oriented Confronting with logic Making step by step plants Talking half of the time Polite and direct Partly displaying feelings Respecting officialdom
Reactive	Highly people-oriented Rarely confronting Following already existing plans and principle Listening most the time Polite and indirect Concealing feelings Using connections

According to Lewis (1996), multi-active cultures are warm, emotional, and impulsive. They are mostly found in areas in the Middle East, Mediterranean countries, and South America. Linear- active cultures are cool, factual, decisive planners; they live around countries like the USA, UK, and Germanic countries. Whereas reactive cultures are more courteous, accommodating good listeners and they mostly live in countries like China, Korea, and Japan...etc. The model is best illustrated as follows:

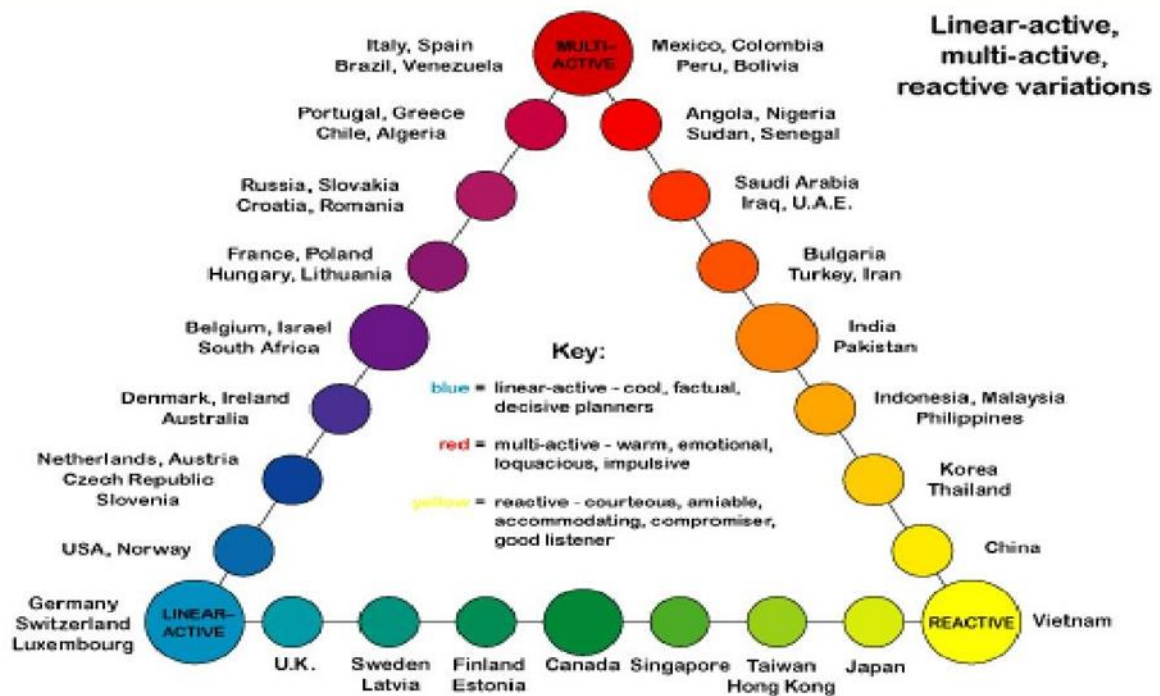


Figure 1.2. Richard Lewis's Model of Culture (1996)

This model gives the chance to realize that people from different cultures do indeed attribute different degrees of importance to different values and behaviors within societies.

1.1.3.3. The Atom Model

This model is used as an example to show that culture can indeed be viewed differently as a 'two-layered' concept but with a slightly different analogy that brings about even more details about cultures. The Atom Model was created by Hecht et al (2006), who viewed culture as a set of two themes in an atom: The first set is the nucleus, it is positioned in the middle of the model, and it contains variables of process, function, and structure of cultures. Process: Stands for the way by which culture is formed. That is through the combination of the previously mentioned aspects of culture. On the other hand, function; refers to what a culture does in terms of shaping views, beliefs, and behavior. Lastly, structure; represents what culture respects as an organization and a system.

The second set in the model turns around the first one. It consists out of the following variables: group, power, and products. ‘Group’ is about organizations be them family, an institution, a society...etc. ‘Power’ refers to the bodies that govern the previously mentioned organizations, while ‘Products’ are the sum of visible aspects of culture like: artifacts and ceremonies.

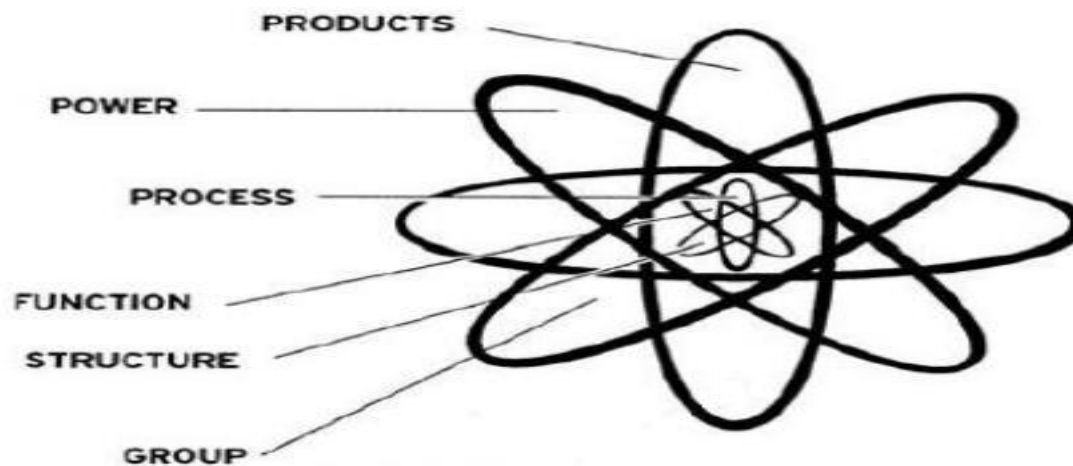


Figure: 1.3. Hecht', Baldwin', and Faulkner's Atom Model of Culture (2006, p. 69)

1.1.4. The Interrelationship between Language and Culture

Like it was previously mentioned, Sapir and Mandelbaum also confirm that culture has many aspects, one of which is language. They assert that “a language is a prerequisite to the development of culture as a whole” (1949, p. 7). Similarly, Brown (2001) argues that culture is of pivotal importance when learning a language, for language is part of a culture, and a culture is part of a language. This goes to say that the two concepts are intertwined in a way that is inseparable, by all means, if one tries to separate culture from language one risks of losing their significance both.

To support the same idea, Sapir (1970) states that “language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that

determines the texture of our lives.”(p. 207). This means that without language we cannot interact, and if a society is unable to interact then it is unable to share or build any culture.

Furthermore, Byram (1989) compares language to a bowl that carries the ingredients of culture which are meanings, beliefs, values, symbols...etc. This means that symbols, meanings, and utterances in a language can only be decoded through certain cultures to which they belong, and vice versa a language is the major tool for the expression of thoughts and perspectives of one's own culture, in addition to being the key for exploring and experiencing other cultures.

To elaborate even more on the relationship between language and culture Seelye (1993) mentions that it is apparent that in order to learn a particular language, one has to learn its culture as well, since the two (language and culture) are interwoven to a high degree. That is why culture and language are always mentioned together especially in the foreign language class. In that respect, Byram (1989) affirms “ language pre-eminently embodies the values of the meaning of a culture, refers to cultural artifacts, and signals people's cultural identity” (p. 41). From this quote, we can deduce that language not only affects culture but also affects cultural identity. But what is an identity from the first place? What is cultural identity for that matter? And how does the learning of languages affect the latter?

1.2. Identity

1.2.1. Historical Background of Identity

Like any other notion around us, identity of course has a history. According to the oxford dictionary; ‘Identity’ from the late Latin ‘ identitas’, and from Latin ‘idem’ which means ‘sameness, oneness, and a state of being the same’, is a word that emerged in the late 16th century to denotatively indicate the ‘quality of being identical’. Many years ago,

Philip Gleason made it clear that the modern concept of identity appeared in social scientific and psychological research in the 1940s and 1950s. Before the Second World War, there was little to no use of the word 'identity' as to define who one is. Instead, identity was rather a word used to label the uniformity and or similarity of two items (Löfström, 2013). However, ever since then, and with the evolution of technology, literature, media...etc, there has been a need to extend the knowledge around the word identity, which is too vague to be fitted in one particular definition.

1.2.2. Definition of Identity

Throughout history and especially in recent years, many scholars have been intensely captured by the word 'identity'. A large number of social scientists and linguists have given the concept of identity an immense centrality within a lot of debates. Despite the difficulty of fitting a concept as vague and as pervasive as identity into a clear definition, many scholars attempt to do so. According to Hogg and Abrams (1988), identity is the concept that people hold of who they are now, of what sort of people they were or want to be, and how they link that to exterior contexts. Furthermore, Deng (1995) argues that identity is a reference point used by individuals and groups to learn about themselves and others based on variables like race, ethnicity, religion, language, and culture. This indicates that the environment has a pivotal role in shaping identity as the fact of being who or what a person is.

To elaborate even more on the notion of identity, White (1992) mentions that "Identity is any source of action that is not supported or explained by any form of biophysical regularities, and to which observers can attribute different meanings" (p.6). This means that our identity can change since it has no ties to fixed biological features but instead is constantly reflective of changing meanings. Another definition provided by

Norton (1997, p. 410), is one that regards identity as the process by which time and space contribute in the construction of a relationship between a person and the world, and with what way this person views and understands that relationship, and how the person understands possibilities for the future.

Furthermore, it is seen by Oyserman (2009b) that identity is the sum of the traits, roles, and social group memberships that define who one is. He explains that identities are centered on the present and what is true of one now, around the past and what used to be true of one, and around the future and what one expects, wishes, or is afraid to become. From these definitions, we can deduce that the term identity refers to the mutually constructed and constantly evolving image of self and others. Time, space, and overall social environment are the key factors in creating and altering this self-image. But what exactly is a 'self'?

1.2.2.1. The Concept of 'Self'

In common discourse and everyday speech, the term self often refers to a warm inner sense or feeling that something is "about me", "about us", "mine" and "to me". According to Kihlstrom, Beer, and Klein (2003), reflecting on oneself is a mental process that starts with the existence of an "I" and ends with the consideration of ideas about the "me". In simpler terms, we can say that the term self is the initial duality of both the action 'I am thinking' and the object of that action 'about me'.

Self-concepts are cognitive structures within human beings' thought processes that can include content, attitudes, or evaluative judgments about one's basic self-worth, which are ultimately used to make sense of the world that one lives in. Thus, if the self is an "I" that thinks and a "me" that is the content of those thoughts, one important part of this "me" content involves mental concepts or ideas of who one is, was, and will become (Oyserman

& Markus, 1998). This means that in order for a person to form a concept of self they have to establish a sense of personhood first, then they can reflect on that sense by judging its worth and nature.

- **The Johari Window Model of ‘The Self’**

For the purpose of highlighting the idea that “the self” is not a mere one-dimensional concept but a multifaceted one, a model called “The Johari window’ is used as an example. Joseph Luft and Harrington Ingham called their Johari Window model 'Johari' after combining their first names, Joe and Harry.

The model is widely used for understanding and training self-awareness and personal development. It helps in drawing a distinction between four perspectives from which the self can be looked at and considered. The four Johari Window perspectives are called 'regions' or 'areas' or 'quadrants'. Each of these regions contains and represents information known or unknown by the person, and information known or unknown by group members to which this person belongs. (Luft, 1961 as cited in Oliver & Duncan, 2019).

The first quadrant is called: free self or open self or open arena and it usually represents what is known by the person about himself and what others know about that person. Things like physical appearance, prominent personality traits, and overall general information are to be found in the ‘free self’ arena. The second one is called: blind self, blind area, or blind spot. It represents what is unknown by the person about him/herself but which others know about that person. Generally, this arena contains information that the person is in denial or is unaware of. The third quadrant is called the avoided self or 'facade' or, hidden self. It represents what the person knows about him/herself that others do not know. Information that the person does not wish to disclose, like a secret habit, personal

information..etc. The fourth and last quadrant is called the unknown area or unknown self. It represents what is unknown by the person about him/herself and is also unknown by others. This unknown information takes a variety of forms: they can be feelings, behaviors, attitudes, capabilities, aptitudes. They can be superficial, positive, and useful, or they can be deeper aspects of a person's personality, such as fears, post-traumatic disorders..etc (ibid).

It must be noted that quadrants sizes differ from one person to the other. Hence, and when tackling the concept of self, it is necessary to take into consideration the 'I' that thinks and the 'me' that is thought about from all different four quadrants simultaneously.

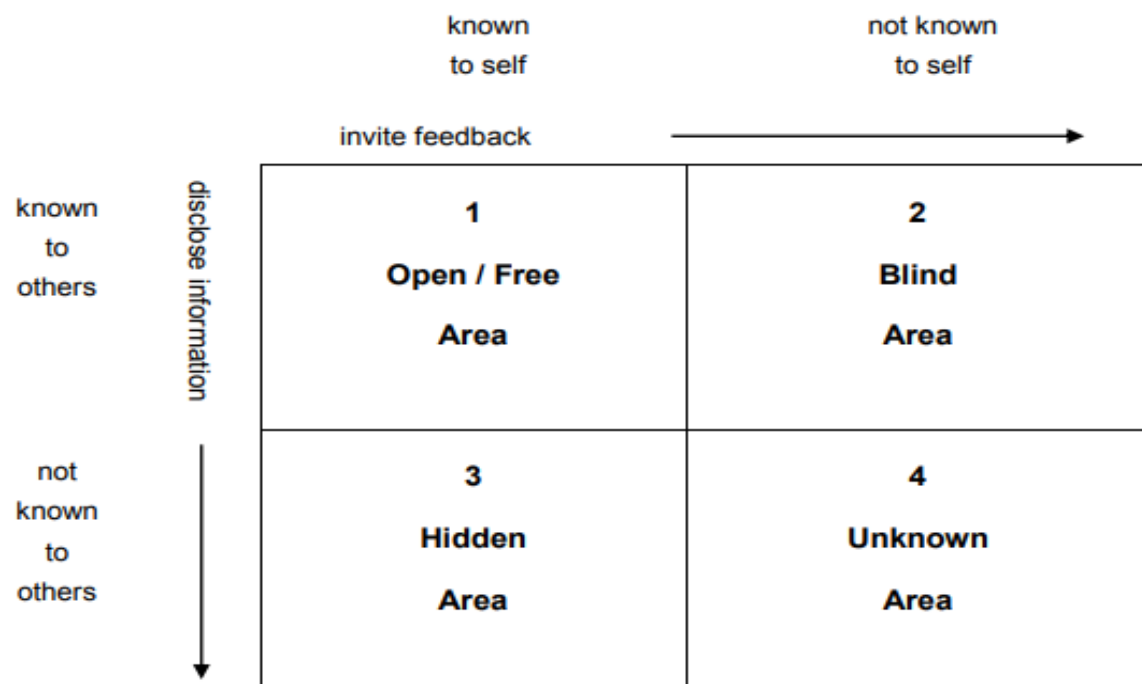


Figure 2.1. Jorahi Window: A Model by Joe Luft and Harry Ingham (1955)

1.2.3. Identity Formation Process

Ever since the beginning of the scientific study of human development that marked the late years of the 20th C, an interest in the process by which human identity is formed has been a focal point in the majority of researches related to social sciences.

Identity formation is a process that begins during ‘puberty’, some years before it or some years after it depending on individuals. It continues throughout life stages as a conscious progressive cycle of retrospection and verification (Eichas et al, 2015 as cited in Cote & Levine, 2016). This goes to show that each stage of a person’s life and identity is highly dependent on the one before it. According to Kirk et al (2010), identities are formed following various levels: the micro level which is based on self-definition, personal self-perception, and ideas held by a person about their existence in the world. The second level is the meso level, it is about how our identities are shaped, refused, or accepted by our immediate or small communities like family and friends. Thirdly, the macro level focuses on the formation of ties and connections between the personal micro viewpoint and the societal national one. Lastly, the global level is also focused on the previously mentioned elements but from a worldwide point of view. Meaning that identity formation is a progressive process throughout a lifetime that is influenced by many factors like: age, personal experiences, family, society...etc.

1.2.4. Types of Identity

1.2.4.1. Personal Identity

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

mentioned four levels of identity formation process are necessary for developing a personal identity.

1.2.4.2. Linguistic Identity

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

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

1.2.4.3. Social Identity

Social identity is arguably the most studied concept concerning the notion of identity. Tajfel (1974) asserts that being part of a specific social group of people is the key element in building one's social identity. He defines social identity as "a part of an

individual's self-concept which derives from his knowledge of membership in a social group (or groups) together with the emotional significance attached to that membership" (1974, p. 69). This indicates that social identity is about individuals' self-perception and identification of who they are based on what is commonly shared with other members from the same society or group. These things that people share vary from language to values, beliefs, ideologies, customs, and food all the way to non-verbal communication cues like eye contact.

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

1.2.4.4. Collective Identity

In order to answer the question of 'who we' are? One needs to look at scholars' perceptions of what collective identity is. According to Breckler and Greenwald (1986), it is an innate need for group members to make self- evaluations based on larger frames that belong to larger collectives than their families or small circles. To elaborate more on this idea, Triandis (1989) argues that the collective identity is but a reflection of important norms and values that a group of people collectively accepts to be true and that the individual internalizes. This means that collective identity is consisting of only cognitions and representations about the self that are homogeneous with the collective group identification. The key difference between the social identity and the collective one is that the latter focuses on the identity of the group as a whole, while the former focuses on the identity of an individual's association with a group.

1.2.4.5. Cultural Identity

Before going into defining cultural identity one needs to acknowledge a few key terms like Culture and Cultural Heritage. Firstly, and as it was mentioned, culture is regarded as the set of attitudes, values, beliefs, and behaviors shared and communicated from one generation to the next. Secondly, we can say that Cultural Heritage is the result of social and historical heritage that is constituted when people distinguish themselves as members of a particular group. Assmann and Czaplicka (2012) assert that “Through its cultural heritage a society becomes visible to itself and to others. Which past becomes evident in that heritage and which values emerge in its identificatory appropriation tells us much about the constitution and tendencies of a society” (p. 133). In light of this quote, we can understand that culture is the core key element to determine the past, present, and future of a group’s identity. Hence, it is important to provide a clear definition of what cultural identity really is.

As Lustig (2013, p. 133) states: “cultural identities are central, dynamic and multifaceted components of one’s self-concept”. This indicates that one cannot possibly have the entirety of him/herself while not forming a wholesome cultural identity. Cultural identity refers to the sense of affiliation to a category of society based on several aspects like: ethnicity, religion, race, age, and cultural heritage. It is built on the principle of sharing and exchanging these aspects in addition to language, history, and costumes (Ibrahim, 2008). To elaborate on Ibrahim’s explanation, we can say that a person’s cultural identity can be defined in terms of ideal, ethical, religious, ethnic, racial aspects that change due to factors like language or time. Aspects of cultural identity can best be illustrated as follows:



Figure 2.2. Aspects of Cultural Identity (Crawford, 2017).

1.2.5. Cultural Identities in Society: Features and Changes

Taking into consideration the previously mentioned characteristics of culture, it is made known that the culture is dynamic and constantly changing. With that said, scholars like Hall (1992) argued that identities attached to culture inevitably face the same endpoint which is change. He explains:

The old identities which stabilized the social world for so long are in decline, giving rise to new identities and fragmenting the modern individual as a unified subject. This so-called ‘crisis of identity’ is seen as part of a wider process of cultural change which is dislocating the central structures and processes of modern societies and undermining the frameworks which gave individuals stable anchorage in the social world (p. 274).

Another point that was previously mentioned is the fact that cultural identities are feelings of affiliation to groups based on variables like religion, race, and language. Seen that the latter is the most dynamic, linguists argued that any change in language will result in a change of cultural identities. For example, Haul (2002) reminds us that people who

speaking different languages can make a transition between a number of identities regarding the social context related to those languages. He says “individuals can use language to realize personal intentions that are not necessarily related to their cultural group, from this view, cultural identities are like cloaks that individuals can put on or take off” (p. 32).

Supporting the same idea and according to Lustig (2013), cultural identities exist within the changing sociolinguistic contexts resulting in a change of personalities. This means that each time one changes the language by which s/he addresses a group in his/her society, one is faced to alter some portion related to one’s own cultural identity at that moment. For example: while Muslim and speaking in English to English people one might use “Christmas” because it corresponds to the religious aspect related to the English cultural identity. With that example in mind, Lustig argues that some individuals and because of constant exposure to some language, may adopt the new cultural aspects into their existing cultural identity. He then continues to explain that while developing one’s cultural identity a support for social transformation, tolerance and change is expected in order for societies to evolve.

1.2.6. Cultural Identity and Foreign Language Learning

As it was explained early on in the chapter, language and culture are strictly bound to each other, so much that the possibility of one not influencing the other is a distant one. Kramsch (1998) confirms that by saying: “When [language] is used in contexts of communication, it is bound up with culture ... [and] Speakers identify themselves and others through their use of language; they view their language as a symbol of their cultural identity” (p.3). To elaborate on this quote, we can deduce that language not only influences one’s identity in general but also affects one’s cultural identity that is constantly expressed through the use of that language.

Many other scholars also agree that language has a significant role in determining one's cultural identity. Inevitably one of the ways by which this could happen is through the process of education. According to Hatoss (2003), while learning a foreign language people can incorporate new cultural aspects into their cultural identity without necessarily losing their old ones. However, and as Lobaton (2012) argues, the confusion that emerges as a result of learning the culture that a foreign language carries may lead to a loss of some pre-existing cultural aspects of the previous language or languages. In other words, it is fair to say that FL learners can become different during the process of learning a new and foreign language.

1.2.6.1. The Relationship between EFL Learners' Cultural Identity and Teaching Strategies

Recent research on FLT (foreign language teaching) and cultural identity support positive relationships between the two in an attempt to draw on some strategies that designate learner's ability for learning a foreign language. According to Spackman (2009) "a student enters the classroom with his own identity and culture. When learning a foreign language, it is necessary for the student to learn the culture of the foreign language, too" (p. 2). This means that for foreign language learners to feel comfortable inside the classroom and alleviate their performance they have to be at most ease with the culture of the foreign language, which entails that EFL classroom environments can play a crucial part in the development of a learner's cultural identity.

In her article entitled "Cultural Identity of Students: What Teachers Should Know" Lisa (2005), argues that it is crucial for teachers to realize the positive impact of appropriate teaching on students' cultural identity. Thus, and for that purpose, they should apply a number of strategies:

1. Be it known that multilingualism is defined by McArthur (1992) as having the ability to use three or more languages, either separately or in various degrees of code-mixing. Teachers should accept that EFL learners' multilingual backgrounds must be taken into consideration while drafting a curriculum. This means that TEFL teachers must be aware of the languages that their learners already speak, for language is a pivotal aspect in determining one's cultural identity.
2. Teachers should keep in mind that any insensitive comments that do not regard the aspects of learners' cultural identity, be them ethnic, racial, linguistic, or religious are unacceptable. Such comments may cause an unwillingness to learn a foreign language. Lisa (2005) (ibid). For example: A teacher of English literature must not praise a notion like of the "Death of God" by Nietzsche to EFL learners that are prominently Muslims. Teachers can achieve this by making a needs' analysis profile for their students at the beginning of the academic year.
3. According to Campbell (2004), EFL teachers can make exercises in the form of writing projects that contain prompts about the English language's cultural forms and that simultaneously focus on student's cultural experiences and identities. This way, students will be helped to reflect on differences between their own cultural identities and those of the English language. The results of the writing assignments can also trigger other lessons that incorporate somewhat of an appreciation for the cultural aspects of EFL.
4. Teachers must be aware that their teaching practices, choices, and their own ideas about identity and culture influence the academic success and social development of their EFL students.
5. The teacher can meet EFL students' needs by modeling a caring classroom environment that includes students' viewpoints about culture. Teachers can also

show concern for students by expressing an interest in their daily or extracurricular activities to have an overall idea about the aspects of their everyday cultural life.

6. Culturally relevant teaching, according to Bennett (2003) (ibid) is a foreign language teaching method that “has three underlying principles: "students must experience academic success," students must develop and/or maintain cultural competence," and "students must develop a 'critical consciousness' through which they may challenge social injustice" (p. 257) That is, teachers must treat their students as cultural beings without neglecting students’ cultural identity.

1.2.6.2. Cultural Identity and English Language Learning in Algeria

1.2.6.2.1. Biculturalism in Algeria

In order to be able to talk about cultural identity in EFL Algerian classrooms, one must first clarify some concepts that play a vital role in influencing that identity. One major concept is namely ‘Biculturalism’. It is a term that was first used in an article entitled “The stranger” by Schuetz (1944). It means being under the condition in which you are exposed to two different languages and simultaneously having the ability to combine, shift and switch between the two cultural systems related to those languages. According to Feliciano (2001), this ability is at most related to changing behaviors in response to cultural stimulus. This means that if one is daily exposed to two languages, one will adopt both cultural patterns related to those languages and will act accordingly.

This is highly applicable to students of English in a non-English speaking society like the Algerian one. According to Mahdad Kaid Slimane (2014), almost all Algerian students of English are in daily contact with at least two languages and consequently two cultures: the Arabo-Islamic culture and Western culture that comes with learning English as a foreign language. This means that EFL learners in Algeria are not only bilingual but

are also bicultural. Alptekin confirms that by saying (2010, p. 106) “bilinguals are both bilingual and bicultural, with varying levels of communicative competence and cultural knowledge of the two languages and cultures merged in their system”. In that respect Feliciano (2001) explains that biculturalism pushes individuals to belong to one culture more than the other, which may cause a state of confusion or conflict within Algerian EFL learners’ cultural identity.

1.2.6.2.2. Confused Identities in Algeria

According to Svalberg (2012), learners become confused when they are faced with a new culture of the foreign language. What they often try to do is to adapt to that new culture, in their sense of self and their culture and this often leads to uncertainty. He then explains that FL learners may often feel unsure as to where they belong in the community.

With that said, and in the words of Tahar Djaout, (as cited in Benrabeh, 2013) who says that “It’s a tough job being Algerian” (p. 14), an issue at stake is discussed as one of the main points in the entire research. The issue is about Algerian learners’ ability for expressing their identity and belonging through linguistic choices. Which is not always easily done, seen the complexity of the Algerian linguistic context. In his article entitled “The Competition between four “world” languages in Algeria”, Mohamed Benrabeh (2014) notes that there are three main linguistic groups in Algeria who to a certain degree are in conflict. Benrabeh explains that in 1969 a policy named “the Arabization policy caused a swelling in the already existing wounds left by France on the linguistic situation in Algeria. He then adds that Arabophones, Berberophones, and Francophones dwelled in confusion about who they are ever since. For there was not only a conflict between those who spoke French and those who wanted Arabic to be the native tongue, but there was also a rivalry with those who wanted the ‘Tamazight’ language to be acknowledged alongside the country’s official languages. This greatly affected learners and their sense of affiliation

to what language, thus causing their identities to be conflicted and confused (ibid). It means that Algerian EFL learners can be loyal to more than three languages at once, and that is highly confusing especially that the cultural aspects attached to each language differs majorly from the other language.

1.2.6.2.3 Being an EFL Learner in Algeria

Research on the Algerian linguistic situation is often centered on questions like: what is authentically Algerian. According to Benrabah (2013), each language in the Algerian linguistic context is considered as a separate entity that has its own cultural symbols. He then explains that English is “an external and “neutral” language without connotations of domination, without a political past and ‘a convenient way of getting the job done’ (p. 87). From this quote, we can understand that, according to some, studying English is viewed as a safe, neutral, de-localized, playground that is free from any previous link to tragic periods like the colonization or the black decade. Others view the learning of English as an added endangerment on the Algerian student’s cultural identity. This means that for some, studying English could lead one to be falsely integrating English into their already not so stable cultural identity, and cause them to lose their cultural identity.

Furthermore, Gunderson (2000) argues that in teaching languages, the target language is not merely a new system of symbols; rather, it is a gateway for learning new perspectives by which we can see the world and ourselves. He then continues to say that a successful EFL learner has to surrender some parts of their language and culture" and that "culture is part of identity, and identity relates to how well a student does in a classroom" (p. 693). By projecting Gunderson’s view on the Algerian context, we find that Jacob (2018) mentions that beyond the common access to English music, series, and films, Algerian students of EFL also have access to events like TEDx and WikiStage,

SheBlogs..etc. These events use English as a medium of expression for Algerian issues. This possibly means that Algerian students of English are dealing with the language as a new mode of performing their Algerianness. They use it in classrooms to express their needs and opinions be them academic, social, or cultural.

Taking into consideration the statement of the Algerian High Education Minister Tayeb Bouzid, who said “the French language does not get us anywhere.” One cannot help but reflect on Algerian students majoring in English for purposes other than just language. According to Ghanmi (2019) who writes for the ‘Arab weekly’ that the linguistic war that started after the announcement that English will be replacing French in more than 77 universities in the country is an unavoidable effect of globalization and English being an international language. Thus it is important to consider English not only as a foreign language but as an imperialist one as well.

Conclusion:

In the light of what has been discussed in this chapter, one can deduce that culture with all its characteristics and aspects is one of the most pervasive notions in our lives. Anywhere one goes, culture is there be it in one’s language or in one’s identity. That is why both learners and teachers should be hyper-aware of how the previously mentioned three notions are related to each other. Put in a nutshell the chapter is but a reflection on the relationship between language, culture, and cultural identity especially in the Algerian linguistic context. The next chapter will be devoted to the study of English as an imperialist language in the world generally, and in Algeria specifically.

Chapter 2

English as an Imperialist Language

Introduction

This chapter endeavors to give a description of the status of English in the world and as an imperialist language of dominant cultures in the world. That status is the result of different phenomena that changed the world and are still influencing its different aspects. For that sake, a brief exploration of those phenomena was made, including cultural and linguistic imperialism, globalization, world Englishes and the by-products of language contact.

Furthermore, one can notice that English is nowadays present everywhere, and to be more specific, it heads towards gaining an important position in countries where other languages dominate like North African countries. In this regard, a description of the linguistic landscape of Algeria, this latter being an important country concerned with the spread of English, was discussed as well as an overview of teaching English as a foreign language (TEFL) and the new plans proposed for its status in Algeria.

2.1. Cultural Imperialism

To understand this phenomenon, one should know first that imperialism is established when a society or a group dominates another society or collectivity. Such dominance can be achieved through different forms: economically, politically, militarily, culturally, or socially. The original understanding of imperialism was a belief in the principle of empire, and in the right of a nation to expand its empire. In its more modern sense, this notion has extended to involve the gaining of more political and commercial advantages from poorer countries by richer countries, in addition to the establishment of various policies to maintain such inequality (Boyle, 1997, p. 170).

As its name denotes, cultural imperialism is a phenomenon that takes place when a particular country seeks to impose its culture on other countries or cultures, generally, those countries are poorer than the dominant one. According to Garcia and Birkinbine (2018), the theory of Cultural Imperialism has its origins in critical communication scholarship and denoted the growing influence of the United States and its commercial media system around the world, specifically in the context of the Cold War, after the Second World War, when the United States and the Soviet Union were attempting to compel and persuade other countries to adopt their respective socioeconomic systems. The theory focused on how the US culture was being spread to and sometimes imposed upon developing countries by US communications and media corporations, by specific media products and their imagery and messages, and by the expansion of the private model of the media system.

According to Phillipson (1992), media, scientific, educational, and Linguistic Imperialism are the constituents of cultural imperialism. This entails linguistic and cultural discriminations between English and other languages. Khodadady and Shayesteh (2016, p.606) argued that language exports have made huge efforts in learning the English culture along with the language. They support Shin et al (2011)'s idea that inner circle cultures are given much more value and importance in comparison to other cultures from outer or expanding circles, using Kachru's terms, even though the number of non-native speakers of that culture's language, namely English, has surpassed the native ones (ibid.).

This phenomenon leads us to reconsider the status of English as an international and global language as well as the effects of globalization on the world's languages and cultures in order to preserve their identities.

2.2. Linguistic Imperialism

The influence that a culture has on another one is manifested and made obvious in the product consumed and the language spoken. Galtung (as cited in Phillipson 1992, p.52) divided the world into two domains: the Center (the powerful Western countries) and the Periphery (the developing ones). He figured that the elite of the Center use the language as a medium to manage the Periphery. A medium that represents the basis upon which the notion of linguistic imperialism is built.

In consideration of defining Linguistic Imperialism, one should first focus on Phillipson's as a pioneer in this field. In his definition, Phillipson believes that theoretically speaking, Linguistic Imperialism refers to languages as being hierarchized. That is to say, some languages are widely used than others. In this regard, he said:

In my usage, linguistic imperialism is a theoretical construct, devised to account for linguistic hierarchization, to address issues of why some languages come to be used more and others less, what structures and ideologies come to be used more and others less, what structures and ideologies facilitate such processes, and the role of language professionals (1997, pp.238-239).

According to him, there are some structures and ideologies which better serve what he terms as 'linguicism'; the language being an instrument for promoting global inequalities and structures of dependency. He describes linguistic imperialism as a fit context for such linguicism and sees it as "an essential constituent of imperialism as a global phenomenon involving structural relations between rich and poor countries in a world characterized by inequality and injustice" Phillipson (1988, p. 339).

2.2.1. English Linguistic Imperialism

The spread of English dates back to the beginning of the British Empire's expansion. According to Kahan and Kahan (1979), the British Empire went through three main periods with multiple results; firstly, the Middle Ages period when English spread over the British Isles and started to become the language of the British Empire -the language of one of the most powerful European Empires; secondly, British settlement in North America in late 16th century and later on Australia and New Zealand- beginning of English world rule through conquests and settlements; Thirdly, the building of the vast British Colonial Empire in mainly Africa and Asia by the 18th century- resulting in the British colonial administration's indirect rule (free individual governance as long as it is not challenging the British exploitation and supremacy).

Philipson (1992) explains that though the colonial period is over a long time ago, still some countries are indirectly controlled by some other countries. The difference is the tool of domination. The dominant countries change their tool of domination from "the sticks of colonial times and neo-colonialist asymmetrical bargaining to neo-neo-colonialist control means of ideas" (p.53). As the only way to transfer ideas is language, then the modern tool to dominate these countries is English. Bisong (1995) confirms that "the linguistic relation between the center and periphery has been and continues to be one of the dominant and dominated languages" (p.123). Holborow (1992) believes the same, "the spread of English remains inextricably interwoven with its economic and social origins" (p.358). On the contrary, Crystal (1997) says that English was spread on purpose at the beginning of colonialism, but now the scenario is different. People are learning English for their own good.

Essentially, Philipson (1992) further defines English Linguistic Imperialism as "... the dominance of English ... asserted and maintained by the establishment and continuous reconstitution of structural [material properties like institutions] and cultural [immaterial or ideological properties like attitudes] inequalities between English and other languages". This confirms his belief that English is used to maintain socio-economic inequality between center and periphery countries.

Some scholars like Auerbach (1995), Pennycook (1995), and Tollefson (1995) believe the promotion of English has resulted in economic inequality because the motives behind promoting English are political, social, and economic. Their belief matches with Philipson's (1992), that those who are proficient in English have access to more benefits and because of this other languages are always lagging behind English.

The main aim of Imperialism, and eventually, linguistic imperialism is to form a world web that allows the world powers to influence as many other countries as possible. The victory of the liberation movements, that just after the Second World War won the political independence of the Asian and African nations, not only put an end to the system of colonialism but also, in a way, brought to a close the era of European expansion that had opened in 1492. The ruling classes of the colonialist countries of Europe did not fail to understand that a new page of history had been turned. They realized that they had to give up the traditional view that the growth of their domestic capitalist economy was tied to the success of their imperial expansion.

2.3. Globalization

Another form of imperialism that carries much influence and power on less rich countries and one that is not based on colonies has emerged. That is the phenomenon of Globalization under the new World System adopted after the two world wars.

Various scholars provided different definitions of this phenomenon that has a complicated nature as an era, something which makes it hard to attribute an agreed-upon definition. However, such scholars gave definitions to globalization depending on their field of interest and the angle from which they look at it. Those definitions have in common the idea of interconnectedness and interdependency between the human spheres, like social, economic, political ...and so on, that underlies globalization. Among the definitions is Popkewitz & Rizvi's (2009) seeing globalization as "new patterns of worldwide interconnectedness- the stretching of social relations and economic activities across national spaces and regions in various complex networks of interaction." Also, Tobin (1998) defined globalization as "a fashionable word to describe trends perceived to be dramatically and relentlessly increasing connections and communications among people regardless of nationality and geography".

As globalization is becoming a world trend, Multinational Corporations produce goods and sell them to consumers around the world. This allows the ideas and cultures to cross the national borders and circulate freely in the world. According to the Globalization Policy (2009), technology paves the way for a possible global culture. The internet, satellites, and cable TV are erasing the cultural boundaries. Mainly, the entertainment companies who are promoting western ideals of capitalism, their norms and values, and even shaping the perception of consumers living in any geographical area.

After the collapse of the different empires, mainly after the two world wars, one of the main problems that faced the recently independent countries is the choice of the official language. They have to choose between their original language and the language of the ex-colonizer. Most of them end up choosing English, or some other former colonial language, since it does not favor any indigenous group and does introduce them to educational and economic national development. Chew (1999) believes that retaining the ex-colonizer's

language is another form of this latter's economic, cultural, and political dominance beyond independence. This created what she described as the Cultural Other, referring to all those who are not originally related to the western culture, that is marginalized and silenced by western and powerful countries and cultures' dominance.

As mentioned by Chew (1999), Phillipson in *Linguistic Imperialism* (1992) believes that « the spread of English is a post-colonial plot on the part of the core English-speaking countries, which hoped to maintain their dominance over 'periphery' (mostly developing) countries » (p.39). That shows how the relationship between the North and South is characterized by inequalities and exploitation achieved in a way via the development and spread of the English language. Moreover, Phillipson introduced the term *Linguicism*, which signals that the imposition of one language of the dominant society entails the dominance of its cultural, social, emotional, and linguistic norms. In this regard, Shannon (1995) and Sonntag (1995) expect that the continuous spread of English will not only minimize the use of minority languages but also totally replace them (ibid.)

2.3.1. Globalization and Cultural Identity

In the new global era, indigenous cultures are influenced by dominant ones. First, one should know that culture is a way of how people live their life. It is concerned with the way they view the world and deal with it, they form social relationships, and the way they believe in a value system ((Featherstone, 1996 as cited in Wang, 2007). Moreover, researchers have another position towards Globalization and its influence on the cultural identity of people or societies. Labes Sepastian (2008, p.94), for instance, in his article *Globalization and Cultural Identity Dilemmas* came to a conclusion that we cannot deny the fact that globalization is trying to erase major differences and boundaries between countries at different aspects of life in order to reach similar patterns of life. Gil (2009)

supports this idea believing that some might fear that Globalization is working on homogenizing different cultural realities through wiping out marks of singularity (ibid).

2.3.2. Globalization's Influence on Algeria's Society

Among the dimensions of Globalization that is apparent in the Algerian society and the one having a powerful influence on it is the Cultural Globalization. The latter is defined as “[how] contact between people and their cultures — their ideas, their values, their ways of life — have been growing and deepening in unprecedented ways” (Kumaravadivelu, 2008, p. 33). Such influence can be reflected in the following characteristics:

2.3.2.1 Linguistic Imperialism of English in Algeria

Language is the memory store of any culture and one of its most influential elements and Algeria being a complex multilingual speech community where basically three languages are present in its linguistic repertoire (Arabic is an official language of the country, Berber, a national language, and French is practically a second language). Beyond the political consideration of French, there is a growing awareness about the importance of English. Nachef (2011, as cited in Maameri and Ghenam 2016) stated that:

Like the rest of the Arab states, Algeria was impacted by the wave of globalization that it was imposed by the gradual entry into the new system of the global economy, in which Algeria was obliged to reconsider the linguistic employment within the educational system, especially since all indicators confirm the dominance of linguistic, technological and English model. Algeria found itself compelled to adapt to the new world, the world of knowledge which is dominated by the English language (p. 138).

2.3.2.2. Information Technology Revolution

The access to information from any geographical area is getting easier and easier because of the continuous changes and improvements in information technology means and programs. The development of internet social websites and their availability helped in the sharing and carrying of information that is the most efficient way to promote ideas and cultures from one nation to another. Najdi (2012, as cited in Maameri & Ghenam, 2016) believes that information technology is the best tool to achieve the control and domination of western identity. He adds that the way of using such technologies, like the media and advertising market, is the source of damage and western domination.

The influence of western culture on Algerian society can be noticed in their imitation in the styles of clothing, eating the same types of food (for instance, McDonalds are spread everywhere now in or outside Algeria; Coca Cola is the majority's favorite drink). Also, some may even share the same ideas and preferences in the types of movies. Now we can notice that there are many series and movies which are seen worldwide. Blum (2007) explains this acceptability of imitating the western culture's lifestyle by considering that Algerians do it for the sake of taking pride in doing something western.

Because of the phenomenon of globalization and the spread of western cultures, English is also spreading as means of communication and mainly the lingua franca between people communicating from different parts of the world with different native languages. The fact that has led to the emergence of various ways of using the English language or what is called World Englishes.

2.4. World Englishes

The spread of English around the world has been and continues to be both rapid and unpredictable. According to the 21st edition of Ethnologue.com, currently there are around

1.121 million speakers of the English language around the globe, which makes English the most widely-spoken language in the world. More precisely, there are 378 million native speakers (i.e., they speak English as their first language) and 743 million non-native speakers (i.e., they speak English as a second or foreign language) (ibid.). This clearly shows that there are more non-native speakers of English than native speakers. Initially, such spread of the English language is due to colonialism and postcolonial policies, which lead to the creation of many varieties of English, what is called World Englishes (hereafter WE). McArthur stated that a great number of scholars believe that there is no more one English language but rather many of it (1998, as cited in Bhatt, 2001). Those Englishes represent different cultural, ideological, and linguistic voices.

Kachru (1985) stratified WE into three concentric circles: the Inner Circle, which represents the English language as a mother tongue. i.e. the English as it originally was and the one carried by speakers from England to Australia, New Zealand, North America, and Canada. The Outer Circle, which refers to English as an additional institutionalized language spoken by the second diaspora of English who spread it through imperial expansion like Great Britain in Asia and Africa. In this regard, English is no longer the mother language but rather used as a lingua franca between ethnic and language groups. They use English-based creoles and leave Standard English to be used for official purposes, as Jamaica and Papua New Guinea do. The third one is the Expanding Circle, which refers to English as a foreign language widely used as a medium of international communication and may be employed for specific, limited purposes, usually in a business or educational context.

Many terms emerged to demonstrate the international position of English, they can take the singular or plural form to do so, including English as an international (auxiliary) language, global English(es), international English(es), localized varieties of English, new

varieties of English, non-native varieties of English, second language varieties of English, World English(es) (WE[s]), new Englishes, alongside more traditional terms such as ESL(English as a second language) and EFL (English as a foreign language) (Bolton, 2004).

Foley (2007) explains that non-native speakers of English do not separate their cultures from the language but rather they modify the English accordingly. In other words, they 'localize' English to suit their own cultures and communities. He adds that the English which they received did not remain the same and was changed according to the context and its usage. For that, new varieties of English have emerged. Bhatt (2005) asserts that each of these varieties of English is connected to a specific culture. He also insisted on the idea that those varieties should be seen as legitimate as any English located in the inner circle, like the British or the American. This approach to English is called the World Englishes Approach which is characterized by promoting equality among English and its varieties since it considers speakers of English and speakers of any of its varieties, used as a mother tongue, as native speakers of English (as cited in Alasmari, 2018).

There are many issues linked to the concept of World Englishes. Kachru and Nelson (1996) believe that referring to someone speaking English as a second language makes the second less worthy or valuable. Such a view towards English varieties results in people adopting either the British or the American version of English without taking into consideration whether it goes with their cultural context or not (as cited in Alasmari, 2018).

As for Algeria, many use the British or American English with the linguistic characteristics of the local Algerian language or dialect, like Derja and Berber. Belmihou (2018) referred to such Algerian use of English as Derjish and Berglish (p.6).

The adoption of one variety of English and before that the learning of English, either for specific academic or vocational purposes, makes the individual a bilingual person since s/he can converse in his mother tongue language as well as another language, in this case, the English language.

2.5. Bilingualism

Many researchers studied the issue of bilingualism and provided different definitions to this concept. Bloomfield (1933, p.56) has referred to it as ‘native-like control of two languages’ (as cited in Butler, 2012). This definition excludes all people who speak more than one language and do not have a Native-like proficiency in those languages. In this respect Grosjean (2008, pp.10-11) states:

The “real” bilingual has long been seen as the one who is equally and fully fluent in two languages. He or she is the “ideal”, the “true”, the “balanced”, the “perfect” bilingual. All the other (in fact, the vast majority of people who use two languages in their everyday life) are “not really” bilingual or are “special types” of bilinguals; hence the numerous qualifiers found in the literature: “dominant”, “unbalanced”, “semilingual”, “alingual”, etc.

Haugen defined bilinguals as individuals who are fluent in one language but who ‘can produce complete meaningful utterances in the other language’ (1953, p.7 as cited in Butler; 2012). This entails that some bilinguals are highly proficient in both languages they speak, while other bilinguals clearly have a dominant or a preferred language. Therefore, when classifying bilinguals it is important to consider varying degrees of bilingualism.

True bilingualism is a rare phenomenon, where there is high proficiency in both languages (Cutler, Mehler, Norris, & Segui, 1992; Grosjean, 1982 as cited in Grant & Gottardo, 2008). What one can consider when speaking about the types of bilingualism is

the acquisition of two languages in relation to each other. De Houwer (2005) sees that simultaneous bilingualism occurs when a person acquires two languages at the same time from birth or prior to one year old.

Flege (1992) from his view considers sequential bilingualism the acquisition of one language after the other where the age of second language (hereafter L2) acquisition is of high importance; more precisely, native-like L2 acquisition occurs at younger ages (DeHouwer, 2005; Weber-Fox & Neville, 1996, as cited in Grant & Gottardo, 2008). Moreover, to categorize bilinguals, one can also use the reasons behind acquiring the L2 (Valdez & Figueora, 1994). According to them, learning another language in a formal setting makes learners “elective bilinguals”, typically as an additional course credit at school, while continuing to use their L1 most of the time. They are also classified as “additive bilinguals” since they learn L2 in addition to L1 which they keep using all the time. Circumstantial bilinguals, however, learn their L2 for specific purposes like to attend school or to find work. Those are mainly immigrants who try to adapt to the host society’s linguistic system. These are also referred to as “subtractive bilinguals” because their L1 is either less used or lost because of using the majority language, the L2. This type of bilingualism is particularly common in children of immigrants born and living in the host societies.

2.5.1. Outcomes of Bilingualism

Because of language contact, the phenomenon of bilingualism emerged in different societies where people speak more than one language. Eventually, a range of linguistic phenomena came consequently to bilingualism; namely code-switching, code-mixing, and borrowing.

2.5.1.1 Code-switching

Coming as a result of bilingualism, code-switching (CS) occurs when a bilingual person switches between two languages or language varieties. CS is a sociolinguistic phenomenon that has been subject to research by many scholars, each presenting a definition for it from a different perspective.

Poplack (1980, p.224), defines CS as “The alternation of two languages within a single discourse, sentence or constituent, which in balanced bilinguals is governed by both extralinguistic and linguistic factors”. Gumperz (1982, p.59) another prominent sociolinguist refers to the term as «the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems”. In this definition, Gumperz insists on the fact that CS occurs, not only between languages, but also between dialects of the same language.

Hoffmann (1991, pp.112-3) shows that there are many types of Code-Switching (according to her examples):

1-Switches within the same sentence, i.e. intra-sentential switches: using different languages within the same sentence.

2-Switches between sentences, i.e. inter-sentences: varying from one language to another, from one sentence to another within the same conversation.

3-What Poplack (1980) calls “Emblematic switching” which involves an exclamation, a tag, or a parenthetical remark in a language different from the rest of the sentence.

4-In addition to the switches that involve a change of pronunciation features (as cited in Dehimi, 2010).

2.5.1.2 Code-mixing

Being bilingual, some speakers produce mixed sentences in ordinary conversations. By mixed here we mean they use different languages in the same sentence they utter. What is more interesting is that they do so with great ease and complete fluidity. Muysken (2000, p.1) uses the term code-mixing to refer to “all cases where lexical items and grammatical features from two languages appear in one sentence”. Poplack (1980) and Nortier (1990) believe that this phenomenon does not entail the unproficiency in either languages involved but rather bilinguals who practice it fluently are quite proficient ones. Moreover, Hudson (1999, p.53) defines code-mixing as “a kind of linguistic cocktail- a few words of one language, then a few words of the other, then back to the first for a few more words and so on” (as cited in Kesraoui, 2017).

2.5.1.3 Borrowing

Another phenomenon that results from being bilingual is Borrowing. It is usually debated that borrowing and CS have similarities. However, still distinguishing between them is an obstacle in any research. For that, various researchers provided different definitions for borrowing. Poplack & Meechan (1995: 2000), for instance, suggest that if a lexical item is morpho-syntactically integrated into the recipient language, it is a case of lexical borrowing. If not, it is a case of CS (as cited in Kesraoui, 2017).

Gumperz (1982, p.66) emphasizes that borrowing involves satisfying the morphological and syntactic rules of another language. He states:

Borrowing can be defined as the introduction of a single word or short, frozen, idiomatic phrases from one variety (i.e. language), into the grammatical system of the borrowing language and they are treated as if they are part of the lexicon of that language and share the morphological and phonological system of the language.

2.6. Multilingualism

Multilingualism, also referred to as linguistic diversity, is derived from Latin words: “multi” which means many and “lingua” which refers to language (Okal, 2014). Multilingualism was given different definitions by many scholars. Yet, Hoffman (1991) defined multilingualism as a multitude of situations where two or more languages are in contact with each other rather individually, socially, or across nations. Additionally, multilingualism can be regarded as the co-existence of several languages within a society or an individual (Lyon, 1981).

Other researchers believe in using multilingualism and bilingualism interchangeably. Okal (2014) for instance supports this idea regarding that the prefix ‘multi’ denotes more than one. Li (2008, as cited in Cenoz, 2013) sees that a multilingual person is described, as anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading) (p.5). Moreover, s/he must have what is known as multilingual competence, which is defined by Kang (2013) as variations in the use of language in different contexts in order to fulfill different goals, and the degree of each language proficiency is not necessarily equal (p.56). Therefore, multilingualism is the ability to interact using one or more languages in everyday communication.

Many factors have contributed to the spread of multilingualism, among which are globalization, different waves of immigration in the world, and the spread of new

technologies (Cenoz, 2013, pp. 4-5). The thing that increased the need to learn more than one language in order to better communicate with people around the world.

2.7. Bilingualism and Multilingualism in Algeria

Due to its complex history, Algeria is a multilingual country. From antiquity to the end of French colonial rule in 1962, several invaders majorly shaped the sociocultural history of Algeria, as well as its sociolinguistic profile. The phenomenon of Bilingualism and Multilingualism was prevailing along the cities located along the coast (Djité 1992, 16; Elimam 2004, 300–301; Morsly 1996, 77, as cited in Belmihoub, 2014).

Berbers, who were the original inhabitants of North Africa including Algeria, were under the control of the Phoenicians who imposed their Carthaginian rule for about seven centuries, subsequently Romans for about six centuries, the Vandals and the Romanized Byzantines for about a century each. The Islamo-Arabo Berbers dominated the region for about four centuries, the Spaniards from 1510 to 1529, the Turks for about three centuries, and the French, who brought Turkish domination to an end, for more than a century and a quarter. Among the results of such contact between civilizations is language contact and its by-product, multilingualism – Berber–Punic, Berber–Punic–Latin, Berber–Arabic, Berber–Arabic–Spanish–Turkish, Berber–Arabic–French, and so on (ibid.).

The Arabs and the French are the two groups that most impacted the linguistic profile of Algeria. Belmihoub (2014) explained that the Arabic language at the beginning of the Arab invasion was strongly linked to Islam and spread as people started converting to the Islamic religion so some Berbers started to abandon their mother tongue to become Arabophones.

On the eve of French occupation in 1830, about 50% of Algerians were still monolingual in Berber. Colonial France brought the European and the indigenous Arabo-

Berber worlds into violent contact. Between 1830 and 1962, the French policy was about deracination and deculturation. To realize their “civilizing mission”, they imposed an assimilationist policy of total Frenchification on millions of recalcitrant Algerians. (Benrabeh, 2014)

Today and after independence, geographical distribution of languages was more or less the same as it was back in 1962, even though the population was less than a third of what it is today, and the status of the indigenous languages was different because of their precarious position. There are three main language groups in present-day Algeria: Arabophones, Berberophones, and Francophones who are still in conflict. For the simple reason of the ‘confusion’ that Algeria dwelled in after independence. In 1969 a policy named “the Arabization policy” helped in swelling the already wounded scars left by France. For it not only created conflict between those who spoke French and those who wanted Arabic to be the native tongue, but it also created a rivalry with those who wanted the ‘Tamazight’ language to be acknowledged alongside the country’s official languages. (Benrabeh, 2014. p.33).

2.8. Teaching English as a Foreign Language in Algeria

As an attempt to decrease the status and value of the French language in Algeria, language policymakers started introducing the English language in the educational system. As was cited in Belmihoub (2017, p.3), Hayane’s (1989) analysis of English textbooks is the best method to understand the status of English in Algeria after independence in 1962. He compared the first English textbook that appeared in Algeria between 1962 and 1975 along with the ones published in France during the same period. He concluded that Algerian writers of the English textbook were traumatized by the experience of French colonization and the spread of the French language. As a result, they viewed English with

fear of neocolonialism so they used the English language without a British cultural content but instead inserted an Algerian one.

During the 1980s, a report from the British Council (1984) declared English as a third language in Algeria. English was needed for overseas trainings, technology transfer, and to a less degree primary and secondary education. In addition, some fields in higher education required some proficiency in English. In addition to education, some organizations taught its employees the English language in order to communicate better with their colleagues overseas like RadioTelevision Algérienne, Ministry of Defense, and Institute of Petroleum Studies. English in Algeria enjoyed British and American support in the 1980s. The former ran a Direct Teaching of English Operation in Algiers through the British Council, which also helped with teacher-training and provided scholarships for study in Britain (Belmihoub, 2017, p.4).

During the 1990s, it was the time of Black Decade in Algeria where future was uncertain and British support started to vanish mainly because of the lack of safety for its personnel. However, as Benrabe (1999) mentioned, the government offered English as an option alongside French in public schools, mainly in fourth grade, in an attempt to replace the French language. This move failed because parents chose French for their children under the pretext that it is easier to be acquired in the Algerian context.

During the 2000s, the Algerian, British, and American Embassies offered many programs that helped in reviving the status of English in Algeria. For instance, there was an academic and cultural exchange between Britain and Algeria, where the former, according to the HuffPost Algérie (2014), offered eight of Chevening Scholarships to excellent Algerian professionals for MA degree in British universities. Its aim is to develop professionally and academically, network extensively, experience UK culture, and build

lasting positive relationships with the UK. Economics, politics, and various engineering programs were the specializations required (Belmihoub, 2017. p. 05).

The US Embassy also offered many programs to enrich the US-Algerian relations academically speaking. That is through offering academic, cultural, and professional opportunities for Algerian citizens to discover the US culture and language. In this regard, the US Embassy and its department of cultural and academic affairs set their goal as to: empower the next generation and establish long-lasting ties between the United States and other countries. Exchange programs focus primarily on secondary schools and colleges to promote mutual understanding, leadership development, educational transformation, and democratic ideals. (Exchange Programs, 2013)

The table below shows as an example two of the programs offered by the US Embassy to Algerian students.

Table 1.2

Exchange Programs Offered by the US Embassy to Algerian Citizens.

Program name	Description
1. Study of the United States Institutes- Global Student Leaders Program (SUSI)	The SUSI program is a fully-funded five-week intensive academic program in the US for undergraduate student leaders, Participants develop leadership and collective problem-solving skills while exploring and gaining a deeper understanding of US history and culture. The Institute consists of hands-on leadership training workshops, group discussions, team building, effective communication, and management skills. Community service projects, optional homestays and other

	<p>opportunities for interaction with American peers, and other cultural activities are also included</p>
<p>2. The Near East and South Asia Undergraduate Exchange Program (NESA UGRAD)</p>	<p>The Near East and South Asia Undergraduate Exchange Program (NESA UGRAD) is a part of the Global Undergraduate Exchange Program (Global UGRAD Program), a scholarship program managed by the Bureau of Educational and Cultural Affairs, US Department of State for emerging student leaders from underrepresented sectors around the world. Launched in 2007, NESA UGRAD provides a substantive exchange experience at a US college or university for students from the Middle East, North Africa, and South Asia. Participants engage in one year of undergraduate, non-degree studies at a diverse network of accredited two- and four-year institutions. Participants engage in local community service projects and take part in cultural enrichment activities. Host institutions provide participants with academic skill development classes. NESAUGRAD is administered by American Councils for International Education on behalf of the US Department of State</p>

Such programs have as a goal the building of the international perspectives of the home nation's population, promote knowledge transfer, and develop skills required by employers later on (ibid.).

From the year 2000 and on, the government applied an essential reform in the educational system supported by the US, which consists of the teaching of English in the first grade in the middle school. Among the reasons behind such reform is overcoming the result of the Arabization Policy, which created teachers who are not cultivated about foreign languages Benrabah (1999, as cited in Rezig,2011, p.1328) stated that:

The early 2000 were characterized by the transition to globalized pedagogy or the free market economy. It is also related to the high cooperation with the United States of America and Canada who are committed to freely support this educational reform policy in Algeria.

On a different level, at universities, English is introduced in different curriculum at different departments, either as a main subject like in the English department and by which students are required to attend modules like Literature, Civilization, Linguistics, phonetics, Oral Expression, Written Expression, ESP. Moreover, as an additional but 'compulsory' module at all other departments, and their students are required to follow ESP courses depending on their area of research and their needs as well.

Furthermore, at the conclusion of a national conference of Algerian universities Tayeb Bouzid, who was appointed minister of Algerian higher education in April 2019, published his proposal, of promoting English instead of French as an official language of teaching and administration at the country's universities, on his Facebook page on August 20. He wrote that " in order to increase the visibility of research in higher education institutions to open up to the international environment ... it has been decided to set up a

think-tank of specialists and administration officials to present proposals for promoting the use of English in teaching and research” (Fox and Mazzouzi, 2019).

Many specialists opposed this idea even though it got a popular approval through the higher education ministry Google poll conducted on its online website. For instance, Azzedine Layachi, a specialist in the politics and economics of North Africa, and a professor of political science at St John’s University, in New York believes that the problem with this proposal is that it came at the wrong time since Algerian people, more specifically university students, are taking part in popular movements to change the country’s government in weekly demonstrations. They believe that the Algerian government of 2019 is not legitimate and should not make any policy for the moment (ibid.).

2.9. The Global Status of English

In his book *English As a Global Language*, Crystal (2003, p.3) argued that “a language achieves a genuinely global status when it develops a special role that is recognized in every country”. He further explains that the ‘special role’ can be achieved when the language is spoken by a large number of people as a mother tongue, being spoken in other countries around the world even not as a mother tongue, having a link with economic, technological, and cultural power (p.4)

Additionally, this researcher specified that more than a billion people worldwide speak, learn, study, and use English as a first, second, foreign, and international language in more than a hundred countries such as Russia, Germany, China, Indonesia, Thailand, and other countries. He also strongly believed that English turns and makes the big world into a small village (p.5). That is mainly because English as a global language

has united and connected all the people worldwide in term of communication and helps in minimizing the cultural misunderstandings around the world.

2.9.1 English as the International Language of Communication

We cannot deny that the English language brings us closer to distant communities, and opens doors to education, work, and life opportunities that we would not be able to reach otherwise. What is important about English is that it is a pluricentric and multicultural language rather than a uni-centric and mono-cultural one. Graddol (2006, p. 66 as mentioned in Clyne & Sharifian, 2008, p.28.2) sees that:

The English language finds itself at the center of the paradoxes which arise from globalization. It provides the lingua franca essential to the deepening integration of global service-based economies. It facilitates transnational encounters and allows nations, institutions, and individuals in any part of the world, to communicate their worldview and identities. Yet it is also the national language of some of the most free-market economies driving economic globalization, and is often seen as representing particular cultural, economic, and even religious values.

However, English is becoming a; diverse language as Honna (2012, p.248) argues. He insists that when English is spoken by non-native English speakers, it is indeed spoken with their own accent and cultural influences. He further illustrates that the internationalization of English caused its diversification since a conversation between Japanese and a Korean person, for example, in English would be in an English of their own characteristics. Therefore, there will not be any room for American or British cultures or accents. Thus, a lot of allowances and differences should be made and accepted because of the American and British standards of pronunciation, grammar, vocabulary, pragmatics,

and sociolinguistics were maintained and imposed on any speaker of English, the English language would never have become the international language of communication that we know today (ibid.).

2.9.2 English as the Language of Science and Technology

It is no secret that today's science is published mostly in English. As proof of that, the most prestigious journals like *Nature*, *Science*, *New England Journal of Medicine*, *Cell*, and *Chemical Reviews* are all written in English. However, as mentioned in Englander (2014, pp. 2-3), English was not always the language of science.

The scientific revolution that lasted from the 16th to 18th centuries is marked by Nicolaus Copernicus's *On the Revolutions of the Heavenly Spheres* 1543 written in Latin where he wrote about how the universe does not circulate around the earth. Later on, many discoveries and developments in fields like Mathematics, human psychology, and physics needed to be communicated to the world. Kaplan (2001, p. 7) argues that it was first through the *Philosophical Transactions of the Royal Society of London*, established in 1660, which was published largely but not exclusively in English than with the beginning of the 20th century, multilingual science conferences were the norm (ibid). German was the language of science before the First World War then it was banned at international conferences. It is then that English started to replace the position that German had. Additionally, many European scientists immigrated to the US after the world wars, and many invested in scientific explorations during the Cold War, as Ferguson (2007) stated (ibid). Also, Englander (2014, pp. 2-3) points that "English is not better suited to science because of innate qualities of the language but the confluence of socio-historic and economic factors gives English its contemporary dominance".

2.9.3 The Role of Media in Spreading English

English is the most spoken language all over the globe. It is known internationally as the language of advancement, which has spread due to globalization. Shah and Lohar (2016, p.134) argued that English is assimilated in many fields such as politics, economy, technology, and education. And certainly, Media has a big role in making all that happen. As is the fourth pillar in every country, media has always been the open book for the society to read and a mirror for them to see through. Therefore, the spread of English through it is unquestionable.

They also believe that in the 21st century social media is the most important modern via which people can communicate, express ideas, share their knowledge, and ponder over any issue, show unity or concern for the welfare of society (ibid.). Twitter for instance, and other social media platforms, has made the use of English in everyday communication easy and practical. For example, the use of abbreviations and hashtags or reducing the word length as in “see you” becomes “cu” (Shah & Lohar, 2016, pp. 133-134). This is the case in every country.

Conclusion

The status and power that the English language has achieved cannot be denied. Whether Imperialism, globalization, media, or any other means of control that the powerful nations or cultures are using to strengthen their position in the world, the English language is now spoken by millions of non-natives and it is no longer exclusively the ownership of English nations. It is being altered, localized, and adapted to each culture and language in the world in order to compete with the global world with its realities and needs. It is positive that being a competent communicator in the English language does no longer require being a native speaker of it. Being aware of that certainly will help in promoting intercultural awareness and minimizing the obstacles among and between people.

Chapter Three

Field Work

Introduction

This chapter is dedicated to the fieldwork of the research in question. It aims at describing and analyzing the data collected through the two instruments - students' questionnaire and teachers' interviews which provide insights on the views of EFL learners and teachers regarding the role that English as an imperialist language plays in the changing of EFL learners' cultural identity. It also contains information on the methodology used in the research. This chapter will finally supply a summary of the main findings which would probably allow us to confirm or reject the main hypotheses along with answering the research questions.

3.1. Research Methodology and Design

3.1.1. The Setting

The present research took place at 8 Mai 1945 Guelma University, exactly in the faculty of letters and foreign languages. This latter was established in 2010 while the university was restructured into 7 faculties. It includes 3 departments; Language and Arabic Letter, Letters and English Language, and Letters and French Language. It also includes 4 branches with 4 specialties in License degree and 5 ones in Master degree. More precisely, the department of English has adopted the LMD system since its opening. As for the English learners, there is a total of 910 students distributed over five levels among which 145 are expected to graduate and have their license degree while 138 are expected to obtain their Master degree. All of these learners are under the charge of 50 teachers.

3.1.2. Research Method

3.1.2.1. Descriptive Research

In order to evaluate the thought process, level of awareness, and the perception towards the role of English as an imperialist language in the change of learners' cultural identity among the selected population, the descriptive research has been adopted. Descriptive research is one of the most commonly used types of researches in social sciences. A descriptive research aims to describe a phenomenon the way it is, for example, describing social systems or relationships between events (Adams et al., 2007).

Descriptive research can be either quantitative or qualitative. It can involve collections of quantitative information that can be tabulated along a continuum in numerical form, for instance, scores on a test or the number of times a person chooses to use a certain feature of a multimedia program, or it can describe categories of information such as gender or patterns of interaction when using technology in a group situation, as an example (Glass & Hopkins, 1984 as mentioned in the Association for Educational Communication and Technology 2001).

3.1.2.2. Quantitative Research

According to Gay and Airasian (2000), the quantitative method is concerned with gathering numerical data and transferring it into statistics that can be analyzed throughout a research. It focuses on gathering numerical data and generalizing it across groups of people or to explain a particular phenomenon.

According to Leedy & Ormrod (2001, p. 102) quantitative research "seeks explanation and predictions that will generate to other persons and places. The intent is to establish, confirm or validate relationships and to develop generalizations that contribute to

theory”. That is to say, quantitative research uses numbers to test hypotheses and make predictions and finally provide description regarding an event by using figures. The researcher has the opportunity to use advanced and powerful statistical tests to ensure that the results have a statistical relationship, and are not just a mere observation.

3.1.2.3. Qualitative Research

Many scholars along the years of their scientific inquiries have found that the quantitative method alone is not enough, which gave chance to the qualitative research to gain momentum. Shank (2002) defines qualitative research as “a form of systematic empirical inquiry into meaning” (p. 5). This implements that it is an inquiry form that is planned, following certain agreed-upon rules, and that is based on experiences and making sense of those experiences. Similarly, Denzin and Lincoln (2000) claim that qualitative research involves an interpretive and naturalistic approach: “..qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them” (p. 3). This means that qualitative research is a process of understanding a social or human problem based on certain methodological traditions of inquiry.

3.1.2.4. Mixed-Method Approach

An Algerian cultural identity is something so personal and hard to analyze that’s why choosing the right method that grants a deep access to learners’ thoughts and life experiences is of pivotal importance for a successful investigation. Hence the mixed method approach is adopted. A mixed-method approach to research is a process by which data are collected and analyzed by combining quantitative and qualitative methods within the same study in order to provide a better understanding of the studied phenomenon. For example: taking numerical findings from a survey with closed-ended questions to gather

quantitative data and taking narrative findings from an interview that contains open-ended questions to gather qualitative data. Supporting this idea Greene (2007, p. 13) states that this approach helps researchers to "... compensate for inherent method weaknesses, on inherent method strengths and offset inevitable method biases"

3.2. Students' Questionnaire

3.2.1. Population of the Study

In order to put forward a successful investigation, one has to make sure that the selection of the population of interest is on point. In general, there are two methods of sampling; probability and non-probability. In probability sampling, the sample is chosen randomly where every case in the population has an equal probability of being included as a participant in the study. However, non-probability sampling is mainly undertaken in qualitative researches where the case study is more likely to be small and the objective is not making statistical deduction but rather explore social phenomena (Yin, 2003). The population of the present research consists of first year master (M1) students and teachers at the Department of English, 8 Mai 1945 University-Guelma. They were chosen through a probability sampling method by following the sampling table of Krejcie' and Morgan (1970), 85 first year Master students are chosen randomly as the sample of this research since the entire population consists of 121 students. The reason behind choosing first year Master students is their most advanced level in English competence compared to any other level in the license range. Another reason is the fact that they took modules like Algerian literature, and Communication Practices, Ethics, Translation where Cultural aspects are a prominent theme, so they are somehow familiar with the main components of the research's subject matter.

3.2.2. Description of the Students' Questionnaire

For the purpose of eliciting perspectives, opinions and attitudes of the Algerian EFL learners' towards the effect that English as an imperialist language has on their Algerian cultural identity, a students' questionnaire is administered. Before getting to the questionnaire, the learners read a brief explanation of the purpose of the study in order to avoid any confusion or ambiguity. The students' questionnaire (see Appendix A) consists of twenty-five (25) questions that are arranged from general to specific, and differing from dichotomous to multiple-choice, to scale items, to rank ordering to open-ended questions. The questionnaire is composed of four main sections which can be described as follows:

Section One: This section includes three (03) questions aiming at obtaining general information about students such as their choice of English, and their use of the language in day to day lives with each other or with friends from other cultural backgrounds

Section Two: cultural identity (Q4 to Q10). This section includes six (06) and it seeks to show students' cultural practices, their inner sense of their own personal identity and also, their attitudes towards the western culture.

Section three: English as an imperialist language (Q11 to Q17) The major aim behind this section is to investigate students' views and attitudes on imperialism in general and English as an imperialist language in specific. It also aims at understanding students' attitudes towards what is namely the language of Algerian natives.

Section Four: English and EFL learners' cultural identity in Algeria (Q18 to 24). This last section seeks to reveal students' opinions on how studying English in Algeria has changed their cultural identity, plus an additional question for free suggestions (Q25).

3.2.3. Administration of the Students' Questionnaire

The questionnaire was administered online through google form between the period of 22nd of June- 3rd of July The students were informed that their responses will be used for research purposes confidentially and anonymously. For the sake of eliminating any possibility that these students will find difficulty clear and short definitions were provided at the start of the questions containing jargon or new concepts. This made it easier and more enjoyable for students to answer the questions, because not only could they understand the prompts but they could relate to them.

3.2.4. Data Analysis and Interpretation

3.2.4.1. Analysis of Results and Findings from the Students' Questionnaire

Section One: General Information

Question One: Is studying English your own choice?

Table 3.1.

Learners' Choice to Study English.

Options	Number	Percentages
Yes	80	94,1 %
No	05	5,9 %
Total	85	100%

The aim behind this question is to show whether the EFL learners in the sample did actually choose to study English. Almost all students (94.1%) confirmed choosing by themselves to study it. This indicates that they indeed appreciate the specialty as well as the language. Only (5%) of the participants said that they did not choose willingly to study

English. This designates that it might be an administrative choice imposed on them or due to any external factors.

Question Two: As a bilingual student, to which extent do you speak English in comparison to your native?

Table 3.2.

Speaking English in Comparison to the Native Language.

Options	Number	Percentage
More than 70% English, Less than 30% native language	15	17,6 %
More than 70% native language, less than 30% English	30	35,3 %
50% Native language, 50% English	40	47,1 %
Total	85	100 %

The aim behind this question is to find out to which extent is the English language present in EFL learner's lives. Looking at the results displayed in Table 3.2. we can deduce that English is almost as present as the native language in the EFL learner's life with the highest percentage of 47,1%. This indicates that the English language is almost as important as the native language for EFL learners and sometimes even more important as 17,6% of the participants pointed out that they speak more than 70% English, and less than 30% native language. However, 35.3% of the students declared that they speak in their native language more than they do in English. This might probably be due to the fact that they are Algerians communicating in their normal life using their mother tongue. Some might be good English users but they chose not to use it outside the classroom.

Question Three: Do you have friends from other cultures? If yes, what is their cultural background?

Table 3.3.*Having Friends from Other Cultures.*

Option	Number	Percentages
Yes	40	47,1 %
No	45	52,9 %
Total	85	100%

The purpose of this question is to reveal if the students have experiences with foreigners outside the classroom or not. From the illustrated results in Table 3.3., in addition to the answers of the learners to the second part of question 03, less than half of the correspondents (47.1%) indicated that they do have friends from other cultural backgrounds like: Turkish, French, Romanian, Egyptian, British, and finally American which is the most common answer. This indicates that these participants have the intention to learn about the target culture and master its language. The remaining participants (52.9%) admitted not having friends from foreign cultures. This might be explained through their lack of interest in establishing intercultural relationships.

Section Two: Culture and Identity

Question Four: Do you make extra efforts outside the classroom in learning about the English culture?

Table 3.4.*Extra Efforts to Learn about the English Culture.*

Option	Number	Percentages
Yes	76	89,9,2%
No	9	10,8%
Total	85	100%

From the illustrated results in table 3.4., we can deduce that most participants do make efforts to learn about the English culture with a percentage of 89.2 %. The reason why this question is set is to back up the first questions (choice of studying English). In conjunction with this latter's conclusion, the results of question four are a confirmation that EFL learners do like the language hence why most of them will make efforts in learning about its culture. On the contrary, 10.8% of the participants responded negatively. This might imply that they are passive learners and rely on the teacher and only what is provided in the classroom to learn English.

Question Five: Do you like to take part in any of the following celebrations? Please justify your answer

Table 3.5.

Taking Part in Cultural Celebrations.

Options	Number	Percentages
St valentine's day	15	17,6 %
Halloween	23	26,5 %
New year's eve	32	38,2 %
Yenneyer	18	21,6 %
No I do not	35	41,1 %
Total	85	100%

Since it has been said in the theoretical, part under the title of models of culture, the language one speaks influences the surface aspects of culture that one chooses to follow, we can deduct from table 3.5. that some EFL learners are indeed influenced by the English culture because while only (21,6%) of participants celebrate Yennayer (an Algerian cultural ceremony), which might be interpreted that it represents for some the Algerian culture, we can see that more than half of EFL learners celebrate western ceremonies with 38,2 % celebrating new year's eve and 26,5% celebrating Halloween. Such a celebration might be explained through finding those western ceremonies fun and interesting since they involve for instance abnormal costumes and face makeovers, and people, in general, are eager to try new things. Others favored participating in such western events only because they are celebrated worldwide regardless what their significance for certain cultures or religions is. Whereas the highest percentage (41.1%) of EFL learners did not celebrate neither the Algerian ceremony nor the western ones. Such disinterest might indicate students' belief that those events, either Algerian or western, do not represent them or relate to their convictions especially that most of these participants exhibited a quite respect towards the other cultures and not a total refusal. For instance, one participant justified that by stating the following:

- *“I think being interested in a specific culture does not necessarily include taking part in their celebrations! I mean.. yes, I can be into the English culture without involving in their celebrations! Learning and knowing the history of their holidays; when, where, and how they celebrate them is enough! No one has to celebrate something that is not made for him nor his culture!! Even for Yennayer, we don't celebrate it in my family, as far as I know, they celebrate in the Kabyle region, *Kabyle people in other words*”*

Question Six: Which of the following western cultural manifestations/ cultural forms present in your society that you feel least comfortable with?

Table 3.6.*Cultural Manifestations that Make Students Least Comfortable.*

Options	Number	Percentage
Fast Food	17	19,6 %
Clothing	36	42,2 %
Art and Cinema	20	23,5 %
None of the above	36	42,2 %
Total	85	100%

The purpose of this question is to find out the opposite of the question before it. It was sent to uncover which of the surface western cultural aspects do EFL students refuse. If question (5) is set to test the learners' acceptance, question (6) on the contrary is set to test learners' resistance to the foreign culture. From the results shown in table 3.6. we can see the smaller percentages were fast food (19,6%), and art (23, 5%).. people do not seem to mind them as much they mind western ways of clothing (42,2 %). Other students added that they refuse: freaky haircuts, romantic relationships, islamophobia, and atheism. These answers indicate to a higher or lesser degree that Algerians resist only the western culture when it does not conform with one cultural aspect which is: Islam

Question Seven: Which language/ languages better represent you as a person? (you may tick more than one)

Table 3.7.*Languages that Best Represent Students.*

Options	Number	Percentage
Tamazight	8	9,8 %
French	16	18,6 %
English	67	79,4%
Arabic	60	69,6 %
Total	85	100%

This question aims to figure out students' linguistic identities and to see to what extent English is a part of it. The results shown in table 3.7. back up what was previously mentioned in question 5, in regards to the lack of knowledge with Tamazight culture. Because only 9,8% of participants thought that Tamazight is the language that represents their linguistic identity which is half of the students who think that French best represents them (18,6%). The majority of students replied that English (79,4%) in the first place and Arabic in the second place (69,6%) are the two main languages that shape their identities. Such statistics show that EFL learners are highly influenced by the English language, even more than their native language, and consider it a prominent aspect of their identity.

Question Eight: Do you feel any different when you switch from using your native language to English? if yes why?

Table 3.8.

Feeling Different while Switching between Languages.

Options	Number	Percentage
Yes	34	40,2%
No	51	59,8%
Total	85	100%

The purpose of this question is to find out if there is any conscious of change within bilingual EFL learners when using code-mixing, code-switching, or borrowing (because and according to the previously mentioned Joharry window, change can still be there while the individual is not conscious about it). According to the results reported in table 3.8., we can see that more than half of the students do not feel any different when switching from their native language to English with a percentage of (59,8%), which can mean that the use of English does not affect these students way of being or simply they are not aware of it, while (40,2%) of the students do feel different, which is to a certain extent a considerable percentage that proves that English does indeed affect students' emotional state which is one of cultural identity aspects.

The students who responded that they feel different when they switch from their native language to English provided very interesting elaborations represented in the following statements:

1. *"I'm more expressive using English. I take more liberties in cursing in English as well. I'm more 'social' in English; more talkative, and - believe it or not, funnier too."*
2. *"I feel freer; as in, I have a larger space+ vocabulary to talk about my feelings, thoughts, and other topics that are either taboos or taken for granted in our native language."*

Question Nine: How would you describe your lifestyle?

Table 3.9.

Students' lifestyle.

Options	Number	Percentage
Algerian	30	35,3%
Western	2	2,9%
A mixture of both	53	61,8%
Total	85	100%

Like the previous question, Q (09) aims at understanding the impact of studying English on EFL learner's life choices that ultimately shapes their identities. Looking at the results displayed in table 3.9., only 2,9% of correspondents adopt the western way of life while 35,5% adopt the Algerian one. This can mean that for English to fully take over a lifestyle and affect it majorly is not a common thing among Algerian EFL students. The majority (61%) of students replied that their lifestyle is a mixture of both the Algerian culture and the Western one. This means that even no matter how much English is present in students' lives it will never replace the native language and its culture, but instead it might lead to creating a hybrid one.

Question Ten: Personal identity is the perception of what makes oneself a unique individual from one's experiences. According to you, what makes your personal identity unique?

In an attempt to find out if EFL learners have awareness about who they are apart in their social and religious groups and if they could answer this question of who I am? this

question in particular was asked. Most answers showed a sense of individuality, while some of the answers showed that EFL learners have a hard time figuring out what defines their personhood, which can cause confusion or conflict later on. In this regard, some stated “*I don’t know exactly...*” while another said, “*Still looking for this*”. Some other interesting examples have common points like, defining a personal identity with reference to one’s experiences and one’s set of principles beliefs, and values, which are the main components to the last layer in most cultural models mentioned in the theoretical part, like:

1. *I’m the product of different experiences that I encounter while aging, they contribute to what I am today*

2. *The fact that it has been rooted in Algerian culture for so long and then was mixed with Western culture in my teenage years, which helps me collect the best of both and understand the shortcomings of both, and thus, mediate between them and rid myself of them.*

Most of the answers seemed to share this characteristic of being open-minded and tolerant since they are EFL learners. These results show the positive effect that studying English has on EFL learners because they view the fact that they know both cultures as a plus.

Section Three: English as an Imperialist Language

Question Eleven: How do you regard the English language?

Table 3.10.

Students’ Views on the English Language.

Options	Number	Percentage
A beautiful language	19	22,5%
The language of science and technology	21	24,5%
A necessity for getting future career opportunities	32	38,2%
A higher intellectual level marker	13	14,7%
Total	85	100%

As shown in table 3.10., the majority of students agreed that English is a gateway to getting future career opportunities (38,2 %), others (24.5%) agreed that it is the language of science and technology, which means that students are very much aware of the outreach that English has on the world and the role it plays in shaping their lives in the future as well as the direction of the world in general. The aim of this question is to not only understand if students choose and love English but also to figure out why that is. Q(11) serves somehow as an introductory one to Q(12). Because since most students acknowledge that English is the language of science and technology then certainly they are aware that it is an imperialist language.

Question Twelve: Linguistic Imperialism is the spread of one language that results in its preference over other languages. Do you think that English linguistic imperialism is bad or good? Please tell us why?

Table 3.11.

Attitudes towards Linguistic Imperialism.

Options	Number	Percentage
Good	63	74,5%
Bad	22	25%
Total	85	100%

The aim behind this question is to collect the views and the attitudes of students towards imperialism in general and English as an imperialist language in specific. Looking at the results shown in table 3.11., it is no surprise that the great majority of students would find that linguistic imperialism is good with a percentage of (74,5%), with the remaining (25,5%) viewing it as bad. The former might be explained through the fact that it enables more people to easily use technology, stands for modernity, and it is a symbol for material advance and efficiency. Whereas the later might be justified by the effect that such phenomenon might carry on the native language and culture, which is in worst cases their extinction. Depending on students' elaborative answers we can notice that learners are divided into three categories:

Students who think that linguistic imperialism is good; for example said:

“English is the Lingua Franca of this era, so I think it is good to learn it and use it preferably over other languages. (Since it is the lingua franca of the world, it helps us to be more up to date with everything that's going on outside of our country, as well as facilitates communication with people from different backgrounds”

Students who think that imperialism is Bad; they believe that:

The word 'imperialism' denotes the extension of rule or control of one thing over another, so logically it denotes something bad and negative. Language imperialism means that I

will start using the 'other' language and erase 'mine', a loss of one's language is a loss of identity

Students who think that it is a double-edged sword; for example said:

“Neither good nor bad but also both. I think English is helping the spread of western values and culture, the good and the bad. The former, freedom of speech and individualism, true democracy. The latter, a toxic way of living inspired by the fictionalized portrayal of partying and rebellion just for the sake of going against the herd. But ultimately it is on the individual to make their own decisions, learning English opened us to new perspectives, we are each free to embrace or leave it.”

Question Thirteen: To what extent do you agree with the following statement: globalization is the main reason for English linguistic imperialism? Please justify your answer.

Table 3.12.

Students' Opinions on Globalization as a reason for English Linguistic Imperialism.

Options	Number	Percentage
Agree	60	70,6 %
Disagree	3	3,9 %
Neither agree nor disagree	22	25,5%
Total	85	100%

Looking at the results represented in table 3.12., it can be said that the majority of students (70.6%) agreed that globalization is the reason behind English Linguistic Imperialism. This is mainly because it is the most important reason for the changes in the

word in late 20th century and the power USA has on the world. These results coincide with the results of Q(11), because technology and science are among the major aspects of globalization. While only (3.9%) disagree with that statement. This can be justified by their belief that English Linguistic Imperialism was first caused by the British military expansion.

This can be best represented through the following answer:

The renowned linguist, David Crystal, suggests that “a language becomes a global language because of the power of the people who speak it.” The 'power' of English was initially based on political and military factors, most notably the expansion of the British Empire.

However, 25.5% of the participants neither agreed nor disagreed with such statement.

Question Fourteen: Algerian educational system recognizes English as a foreign language, do you think:

Table 3.13.

Learners' Perceptions on the Future of English in the Algerian Educational System.

Options	Number	Percentage
It should remain a foreign language	13	15,7%
It should become a second language instead of French	72	84,3%
Total	85	100%

As noticed in the table 3.13. above, the majority of learners (84.3%) believe that English should become a second language instead of French. That is mainly because of the importance that they see the English language is taking in the world and in different

domains by being an international language, in addition to their longing for a developed educational system that meets the standards of an international one. However, some of the learners (15.7 %) think that English should remain a foreign language in the Algerian educational system so that learners will always be reminded that it is not as their native language and remains always a foreign one to be learned in order to fulfill certain purposes.

Question Fifteen: What do you feel about the inclusion of Amazigh language in the Algerian educational system? Please justify your answer.

Table 3.14.

Attitudes towards the Inclusion of Tamazight in the Algerian Educational system.

Option	Number	Percentage
Highly support	6	6,9%
Support	17	19,6%
Neither support nor oppose	26	31,4%
Oppose	17	19,6%
Highly oppose	19	22,5%
Total	85	100%

As it is displayed in the table 3.14. above, six learners (6.9%) highly support the inclusion of Tamazight in the Algerian educational system because they believe that it is part of their Algerian heritage and should be preserved no matter what status it has in the world. 19.6% of the learners support that inclusion, which indicates that they do value the Amazigh language and its importance in our society. Some believe that for the good of learners, its learning should be optional and dependent on students' preferences. This

might mean that they are pragmatic people who view this indigenous language from a beneficial point of view that is not directly linked to their cultural identity. However, 31.4% of learners neither support nor oppose this inclusion. This might be explained through the fact that they admire and respect the Amazigh culture and language however they consider it as either a local language or dialect. Others believe that it is a cultural heritage that should not be involved in political or educational domains. 19.6% of learners oppose such inclusion. This insinuates that they consider Tamazight as a language of a minority that will not provide much help for their future career. 22.5% of them highly oppose this inclusion. This might be explained through their strong belief that Tamazight should remain a local language and heritage, but more importance must be attributed to the learning of international languages.

Some of the most significant justifications that the students provided are as follows:

1. *“IT IS OUR NATIVE/INDIGENOUS LANGUAGE, HATE IT OR NOT, IT'S THE TRUTH, OUR DAILY CONVERSATION CONSISTS OF AMAZIGH WORDS, IT'S ALL BECAUSE OF POLITICS THAT WE DO NOT SPEAK IT OR LEARN IT IN SCHOOL. I WISH I HAD LEARNED IT BEFORE, I FEEL DETACHED FROM MY OWN CULTURE AND HERITAGE AND I HOPE FUTURE GENERATION GET THE CHANCE TO LEARN IT”*

2. *“My opposition to it has nothing to do with the Amazigh people or with the Amazigh culture, I am proud that my country has diversity. But I believe it has no advantages, the Algerian educational system should target language which students would use in their careers and would make them reach their dreams especially internationally. The Tamazight language is exclusively restricted to a few countries and it doesn't have disadvantages but it also wouldn't be beneficial for students in the future.”*

Question Sixteen: How do you see the linguistic future of Algeria?

Table 3.15.

Learners' Predictions of the Linguistic Future of Algeria.

Options	Number	Percentage
The same as the present	13	14,7%
More diversified	40	47,1%
Unclear	32	38,2%
Total	85	100%

As indicated in table 3.15., 14.7% of learners think that the linguistic future of Algeria will not change and remain as it is in the present time. That might be explained through the fact that Algeria is still strongly tied to France in different domains as well as the Algerians' struggle to achieve their independent Arabic identity. Whereas less than half of the learners (47.1%) have more hope in the change of that future by it being more diversified. That might be due to the visible influence of foreign cultures, mainly American that is noticeable in the daily life of the society, ranging from ideologies, language use between young people to types of food and clothing.

Question Seventeen: Do you consider selfish the fact that English teaching materials are providing only western ideas and products?

Table 3.16.

Learners' Insights towards the Use of Foreign Teaching Materials.

Options	Number	Percentage
Yes	43	51%
No	42	49%
Total	85	100%

As it was mentioned in the table 3.16, nearly half of the learners (51%) responded positively believing that it is selfish to promote western ideas and products through English teaching materials. This denotes that learners are aware of the dangers that imposing a mono-cultural system of education have on students' native culture. Nearly the same percentage of learners (49%) do not consider this matter as a selfish one. This indicates that some learners developed the ability to distinguish the good and bad effects of exposure to another culture in order to know more about it and benefit from its cultural baggage.

Section Four: English and EFL Learners' Cultural Identity in Algeria

Question Eighteen: As an EFL learner, what does it mean to be an Algerian?

This open-ended question was asked to give the learner a space to express his/her understanding of being Algerian and various answers were provided. Since the title of the research is "the impact of English as an Imperialist language on Algerian EFL students' cultural identity change, it is only fair to ask the student about what the word Algerian means.

Some learners consider that being Algerian is to simply be born in Algeria, belong to its community, and speak its language. Few stated that it means being proud of the glorious one of a kind Algerian history, celebrating its cultural heritage, and transmitting all that to future generations. The majority admit not knowing exactly what it is the

meaning of being an Algerian is. By saying for example: *“I don't know how to answer that ...”*. Other students defined being Algerian with having this” in-between “state, of speaking many languages and being able to mediate between them without losing their patriotism. Examples:

2. *“I'm proud to be Algerian it's amazing the fact that we can speak Arabic Derjda and English which I guess a unique combination without forgetting Kabylia people who are even lucky to able to speak Tamazight fluently”*

Others however relate it with an unpleasant gloomy present and uncertain future. The difference in the replies of the participants might indicate that being an Algerian has different connotations and it is perceived differently depending on the individuals, which in turn implies their lack of an accurate understanding of that.

Question Nineteen: As an EFL learner, how strongly do you feel that you are satisfied with your Algerianness?

Table 3.17.

Learners' Attitudes towards their Algerianness.

Option	Number	Percentage
1. Very Satisfied	20	23,5%
2. Satisfied	15	17,6%
3. Neither satisfied nor dissatisfied	26	30,4 %
4. Dissatisfied	11	13,7 %
5. Very Dissatisfied	13	14,7 %
Total	85	100%

The aim behind this question is to deny or confirm the theoretical part about Algerian students standing in a conflicted position of not knowing what makes them Algerian or not knowing how to feel about it, which puts their cultural identity at greater risk. The above table 3.17. shows that 23.5% of learners are very satisfied with their Algerianness. This denotes that these learners are very proud of taking part in the Algerian community and culture. Similarly, 17.6% of learners declared that they are satisfied with their Algerianness. This implies that these learners acknowledge having most features of Algerians and not wanting to change them. However, 30.4% of learners are unsure of their satisfaction with their Algerianness. This might be due to the feeling of uncertainty that most people at this age ,face after being exposed to different realities and having multiple dreams to be realized, but not being able to because of different social and political evils (like spread of drugs, unemployment, and so on). From another point, 13.7% of learners showed dissatisfaction with their Algerianness while the remaining 14.7% showed an extreme dissatisfaction. This might possibly be explained through the current issues and crises that Algeria is undergoing at all levels.

Question Twenty: Would you say that studying English (as a language and culture) has changed your opinion about Algerian culture?

Table 3.18.

EFL Learners Opinions about the Algerian Culture

Options	Number	Percentage
Yes, positively	25	29,4%
Yes, negatively	19	22,5%
No, it has not	41	48%
Total	85	100%

According to the results displayed in the table 3.18., 29.4% of the learners responded that studying English has positively changed their opinion about the Algerian culture. That would possibly be due to their realization that the Algerian culture enjoys a beautiful diversity and richness. Whereas 22.5% of the participants stated that English has changed their opinion about the Algerian culture but negatively. This might be explained by the fact that learners have come to a realization that their culture is not to be compared with one of the oldest cultures in the world. That may also be because they saw that some customs practiced under the name of their culture are very primitive or a sign of illiteracy, like the Zar or Zarda (Popular rituals known in North Africa for expelling evil spirits or sacrificing various things to different deities) or, it may also be explained that some of the issues that they face in their home culture are well treated and given much more importance in the English culture, like women's status and liberty. Nearly half of the participants (48%) declared that studying English did not change their opinion on the Algerian culture at all. That might be because such learners have strong principles and beliefs in their culture or they are satisfied with the aspects of their own culture. Or it could simply be due to their awareness of accepting the western culture without merging into it. Overall despite the results of question 19, most students don't regard studying English as having negatively changed their way of perceiving their cultural practices.

Question Twenty-one: would you say that studying English has changed your opinion about the foreign culture?

Table 3.19.

EFL Learners Opinions about the Western Culture.

Options	Number	Percentage
Yes, positively	42	49%
Yes, negatively	19	22,5%
No, it has not	24	28,4%
Total	85	100%

When asked about their opinion on foreign cultures, nearly half of the participants (49%) declared that studying English has positively changed their opinion about them. This means that indeed being exposed to a foreign language and culture has a positive impact on learners' way of regarding other cultures and the world in general. Meanwhile, 22.5% of the learners stated that studying English has negatively changed their opinion on foreign cultures. This implies that some learners might have problems in their intercultural competence since they were not exposed to real-life situations of the foreign culture, which lead to some misunderstanding or prejudgments. Studying English in Algeria However, 28.4% of the learners admit that studying English did not change their opinion about the foreign cultures at all. This suggests that some students are merely interested in learning English as a language and not as a culture.

Question Twenty-two: Cultural identity refers to a person's sense of belonging to a particular culture or group. Do you think that learning the English language has changed your cultural identity? If yes, please say how?

Table 3.20.

Learning English and its Relation to Cultural Identity Change.

Options	Number	Percentage
Yes	32	37,3%
No	53	62,7%
Total	85	100%

According to the findings displayed in the previous table 3.20., (37.3%) of the participants declared that learning English has changed their cultural identity mainly by becoming more tolerant to what is different from their cultures, having an accurate and deep understanding of various concepts different from their old perceptions, and feeling that they are more integrated in the foreign cultures. However, a significant percentage of students (62.7%) assumed that studying English did not change their cultural identity. This indicates that learners are learning the English language with enough awareness of the differences that their mother culture has in comparison to the foreign one.

The previously mentioned interpretation is best represented through the following elaborations:

1. *“Personally, of course not, I'm learning English as language and culture as well as, a matter to discover the differences and similarities between western and Arab cultures. But not to an extent I alter mine.”*
2. *“Knowing other cultures will help for a better understanding of your own one and it enhances your adaptation ability. It helps you to accept the other. Also knowing other cultures will change you unintentionally. If it doesn't change you, you will certainly tell your favorite western stories and myths to your children and will change their cultural identity.”*
3. *“It has merged it with Western identity. At this point, I feel that I belong more to a Western cultural identity (perhaps will be forever hanging between the two, and eternal identity struggle.”*

Question Twenty-three: Hall (2002) says: “cultural identities are like cloaks that individuals can put on or take off” (p. 32). As an English student, do you tolerate any cultural identity change?

Table 3.21.

Learners' Tolerance of Cultural Identity Change.

Option	Number	Percentage
Yes	54	63,7%
No	31	36,3%
Total	85	100%

Concerning learners' tolerance of any cultural identity change, the vast majority of learners (63.7%) declared that they do tolerate cultural identity change. This suggests that these students have a strong ability to view the change as bringing new opportunities. Whereas 36.3% of the participants answered that they do not tolerate any cultural identity change. This denotes that some learners believe that studying English is a mere tool that only allows them to acknowledge the other culture but not actually be influenced by it. It may also mean that they think of all aspects of identity as being as fixed as race and skin color.

Question Twenty-four: After being an English learner, do you ever feel confused about your cultural identity? Please justify your answer.

Table 3.22.

Learners' Possible Cultural Identity Confusion.

Options	Number	Percentages
Yes	23	27,5%
No	62	72,5%
Total	85	100%

As indicated in the previous table 3.22., 27.5% of the participants admit feeling a cultural identity confusion after studying English. This implies that these learners have been affected by the exposure to the foreign culture or the differences that they figured out in their culture in comparison to the foreign one. Some have different clothing styles, some use the foreign language to express themselves, which is not the case of their surroundings, and others are even confused because of their inability to identify their roots as Algerians in the first place. From another angle, the majority of students (72.5%) assume that learning English did not make them feel any confusion regarding their cultural identity. The last-mentioned result denotes that those learners are aware of the importance of learning a new foreign language in opening new perspectives on life and in acknowledging the worth and value of their native language at the same time, the fact which does not cause any degree of confusion in their cultural identity. The results show that students have awareness which is a positive consequence of studying English.

Some individual opinions can be summarized as follows:

1. *“I feel confused not because of English, but because of the Amazigh Berber thing.”*
- 2;. *“Because I was just learning the different aspects of the American language, not adopting its cultural identity.. Am an Algerian who learns the American language, not an Algerian who learns how to be an American citizen.”*
3. *“I don't feel confused but I'm aware of my cultural identity change and I believe it is positive.”*

Question Twenty-five: Feel free to add any comments or suggestions:

Additional answers served as feedback on how much the students enjoyed the questions in addition to some constructive criticism. Example:

- *“It is a good topic. Try to take into consideration the economic imperialism of course in addition to globalization. Hollywood and even video games participated in the spread of this language not only science and technology. I enjoyed answering. The questions are interesting.”*

- *“I liked your topic a lot, it seems very interesting. I did really enjoy answering it. I wish you all the best”*

- *“I like your topic, it is very interesting, I suggest you talk about educational policy too, best of luck”*

- *“I like the way you included Tamazight. Thank you”*

- *“I have been answering everyone questionnaire to help but thank god this one was worth it”*

Depending on the learners’ suggestions, it appears that they are aware of the importance of learning English for socializing, surfing the internet for various information, entertainment, and work opportunities as well as its impact on one’s cultural identity. However, they admit that learners should be aware of the negative effects that a new language and its culture might have on their cultural identity, and in that light, they support the idea of conserving their native cultural identity.

3.2.4.2. Summary of Results and Findings from the Students’ Questionnaire

For students’ general information, section one reveals that English is not only chosen by students’ as a specialty but it is very prominent in students’ lives even outside of the classroom.

Section Two which is about students' cultural identity indicates that students don't only choose to study English but they actually like its culture. They are affected by it to a certain degree because they celebrate some of its holidays. Even though they reject its impact on clothes and some ideologies of theirs, they still show tolerance towards it and they still chose it as the language that represents them most alongside Arabic.

Section Three which is about English as an imperialist language shows that EFL learners think highly of English as being the language of technology and future job opportunities. Some agree that globalization plays an important role in promoting English to its current position. Their attitude towards English imperialism is so positive, to the point of wanting English to become a second language. On the other hand, there seems to be a negative attitude towards Tamazight language and its inclusion in the Algerian educational system, which may indicate a certain unawareness or under-estimation towards this indigenous language.

Section Four finally deals with questions in relation to the learning of English and EFL learners' cultural identity. Students provided different opinions on the meanings they attribute to their national identities. Most of them admitted that exposure to English language and culture has changed their attitudes towards their native culture as well as the foreign one by rejecting for instance some of the native cultural norms, social convictions, or adopting new and western ways of thinking that they believe go along with the demands of the current era. It is worth mentioning that as there were students who confirmed having tolerance towards cultural identity change, there were others who denied that. Surprisingly, the majority of students declared not feeling any confusion of their cultural identity while a small percentage of students responded positively. Their answers show that most students are not that aware of the influence that English as an Imperialist language has on their life and specifically their cultural identities.

3.3. Teachers' Interview

3.3.1. Sample

The population of the present interview consists of English teachers at the department of English, 8 Mai 1945 University-Guelma. Therefore, Six English teachers are chosen based on their specialty. three teachers with a literature major (American/ British and Algerian lit), two teachers with a linguistics major with one teaching CLT and one teaching phonetics, and finally a teacher with a translation major. The aim behind the choice of such a sample is to cover as much feedback from most specialties in the university of Guelma 8 Mai 1945. The purpose of the interview is to investigate teachers' opinions, views, and attitudes concerning the impact of studying English as an imperialist language on EFL learners' cultural identity change.

3.3.2. Description of the Teachers' Interview

This interview is composed of seven questions to conduct a qualitative study that provides a deep understanding of the research problem ensuring the reliability and credibility of the data collected. All questions are open-ended and based on the theoretical part of the research, as it is the case of the students' questionnaire, in addition to being well studied, examined, and not chosen randomly. Moreover, it covers questions that exclusively relate to the Algerian EFL classrooms to obtain context-related insights. The aim behind conducting this interview is to deduce teachers' real perceptions and insights towards the topic under investigation. This way, it would be possible to answer the research questions credibly.

The first question aims at identifying the teachers' understanding of the Algerian cultural identity to obtain a general idea about their perception of such a concept. The second question seeks to draw out teachers opinions on their EFL learners' cultural

identity. That is for the sake of being aware if students are facing any cultural identity confusion. The third question endeavors to know teachers' views on the relation that teaching English has regarding cultural identity formation. That is for the aim of figuring out how the learning of a foreign language helps in the formation of learners' cultural identity. The fourth one is directed to identify the ways learners embrace or reject foreign cultures to figure out how learners display their attitudes towards foreign cultures. Regarding the fifth question, it investigates teachers' role in relating the foreign cultural aspects to local ones. The one question is devoted to explore teachers' attitudes towards the foreign culture and its impact on learners' cultural identity. This is mainly to discover whether such an impact might be considered as a threat or not.

3.3.3. Administration of the Teachers' Interview

The interviewers and the interviewees have agreed on an appropriate timing that suits both parts in order to make the phone-interviews. Two of the former took part on July 13th, 2020, while the remaining three were made the following day, i.e. July 14th, 2020. The interviewees were made aware that the call will be recorded and the information provided will be used for research purposes and all of them accorded their approval for that. Each phone-interview lasted for a short period of time ranging between ten to twenty minutes during which each teacher took his/her time to think through the questions and provided adequate responses.

3.3.4. Data Analysis and Interpretation

3.3.4.1. Analysis of Results and Findings from the Teachers' Interview

Question 01: According to you what is an Algerian cultural identity?

This question delves into teachers' perception of the meaning behind An Algerian cultural identity as it is one of the pillars of the present research. Nearly all of the participants, except one, suggest that the Algerian cultural identity refers to the feeling of belonging to the Algerian community. In other words, belonging is the by-product of a number of factors within ourselves and our surrounding environment like language, food, ethnicity, nationality, customs, food, art, music, religion, social classes, and history just to name a few. The last participant believes that no definition can best suit this concept because it is dynamic and changes according to the period a particular culture exists. S/he justifies this belief by adding that the cultural identity of a particular group depends on the choices that the members of that group decide to adopt or reject. This teacher claims that "... today's Algerians cultural identity is different than the one that it was 30 years before, the one under colonialism or even the ones before. We are not talking about something that is fixed in time but we are talking about something which depends on people's choices. An identity changes according to what people decide to preserve and think it is important, and what they decide to forget".

In brief, defining a national cultural identity is not a simple matter. Identifying with a particular culture gives people feelings of belonging and security. However, no matter if a culture is widespread or kept within a small region, is young or old, or has changed over time or stayed the same, every culture can teach us about ourselves, others, and the global community

Question 02: According to your observations of students, do you think that EFL learners have by any means a confused or a conflicted identity? Please explain your answer.

Learning a foreign language and being exposed to its culture for at least twenty hours per week may have an impact on EFL learners in a way or another. Teachers were

asked whether they had noticed any confusion in the learners' cultural identity through their classroom discussions or any other way that such a state can be displayed through. Four of the participants believe that EFL learners do not have a confused cultural identity and their justifications for this varies from one teacher to another. A teacher for example believes that these students, at the level of the university, are aware enough to distinguish between their culture and the foreign one. He believes that " they [EFL learners] know that they are studying a language that bears a culture different from theirs and they know what does it mean to be selective in choosing the adequate elements in the target culture". Furthermore, the other two teachers affirm that EFL learners are aware of their Algerian cultural identity but they are just influenced by the foreign culture in their tastes for music, clothing style, preferences in food, language, ideologies...etc. However, the remaining two teachers argue that students show a confusion of identity as a whole, and more specifically their cultural identity, since any person at their age (from 18 to 25 years old) goes through developmental conflict. During this stage, individuals explore their independence and develop a sense of self. Nevertheless, their admiration of the foreign culture primarily stems from their feeling of fear and pessimism from the future in Algeria. They simply have dreams and faith in another place since they don't feel they are home in their own home country.

Such claims might be interpreted following the idea that identity formation is a complicated process and is gradually developed in a social or more specifically in an educational context. In the case of L2 learning, the identity process can be complicated by the fact that learners are under the influence of two cultural systems whose values can be extremely different from each other. So the learners are in a constant struggle to know, analyze, accept, and sometimes adopt new cultural concepts. Moreover, the construction of

identity cannot be separated from identity negotiation in which an individual seeks the answer to the question, “who am I?” and for his/her relationship to the world.

Question 03: From your viewpoint, how does cultural identity formation relate to language teaching in Algeria?

Moving to a more context-related situation, teachers were asked to explain how teaching English in Algeria is related to EFL learners’ development and formation of their own cultural identity. All of the participants agree that being exposed to a foreign language and culture does have an effect on learners’ cultural identity formation. Some believe that this effect is demonstrated in the way they see the world. In other words, learners at the beginning see the world from one perspective which is theirs, after years of exposure to the foreign culture and language, they start realizing the different angles from which they can see the different realities of the world. Others said that teaching a new culture and its language allowed students to discover, deconstruct and analyze both the first and the foreign language and their cultures at the same time. This in turn helped them to realize the differences among both cultures and the uniqueness they have as well as their native culture. This experience enhances their personal growth and helps them be more open-minded to the point they become less judgmental and more accepting of others’ differences.

The given replies show that in teaching languages, the target language is not simply a new code – new labels for the same concepts; rather, when it is effectively taught, the new language and culture being learned offer EFL learners the opportunity for learning new concepts and new ways of understanding the world. Thus, second or foreign language teaching cannot be separated from the awareness of differences between the home and target culture.

Question 04: In what ways you think students are resisting or embracing western cultures? What can you comment on this?

In order to have a grasp on the extent to which the foreign culture affects EFL learners, teachers were asked to provide us with the ways they see their learners embracing or rejecting this foreign culture. The majority of the participants pointed out that EFL learners show signs of embracing parts of the foreign culture. That is to say, most of the learners know how to differentiate between their native culture's beliefs, principles, customs, and so on, and the ones of the foreign culture. They tend to understand those differences, try to accept some, and understand what does not suit their beliefs or society and eventually accept it as being part of that foreign culture. One of these participants claimed that "... it never happened that a student of mine refused to answer an exam question because it is against his/her own beliefs". These participants add that students are showing such embrace to the foreign culture by wearing more westernized clothing, listening to western music, preferring western arts and shows, being happy to celebrate foreign cultural events, their curiosity and willingness in the classroom or by themselves to know more and understand other cultures. For them, this is due to their exposure to the foreign language and culture. However, one of the teachers believes that students embracing the foreign culture and its language is not because of the learning of English or being exposed to its culture through their field of education but that is due to the phenomenon of globalization and the status English is getting in the world.

As it was described through the participants' answers, it seems that learners acceptance of the foreign culture is not only because of their exposure to it through the learning of its language but also because of the effect of globalization on them. This phenomenon. Through television, music videos, and movies, American and European-produced content is increasingly dominating around the world. Young people tend to adopt

and interpret global products in terms of their own local cultures and experiences, thereby creating new hybrid cultural forms whose meanings vary with local and national circumstances.

Question 05: When teaching elements of the target culture, do you relate the topic to the learners' culture ? do they show any intercultural understanding?

The aim behind this question is to show how teachers deal with some of the western cultural aspects that come with the teaching of English as an imperialist language, and how much of an intercultural competence do students reciprocate. The question also aims at providing an understanding of the relationship between the learning process of English and the Algerian cultural identity (an explanatory question for question 03). Based on the interviewees' answers it seems that teachers do indeed relate some of the western cultural aspects to the students' Algerian culture, not for the lack of students' intercultural competence' because all teachers agreed that students show intercultural competence but for the purpose of being relatable. One participant says" Yes; it is very important according to me as an EFL teacher to relate what is being taught to the learners' mother culture. This is a way to tell the learners that they matter and are important. It is also an opportunity to make the learners reflect on their own cultural characteristics and to compare them with other cultural characteristics. For example: I relate Christmas to Eid". In that same regard another participant elaborated: "Yes, I do all the time. For example: talking about freedom and feminism in literature, it is better to localize it and relate it to Algeria so that students would better understand the concept". To conclude we can say that teachers see the relationship between EFL learning and the Algerian cultural identity is a complementary relationship where each component is better formed with the understanding of the other one.

Question 06: Do you feel the foreign culture as threatening to learners' cultural identity? Explain.

This question is set to determine the attitudes of teachers concerning English as an imperialist language and its effect on students' cultural identity. Looking at the answers, they fall under one major perspective which is even though English as an imperialist language can influence people badly, it is not seen as a threat in the EFL classroom. To elaborate on this point, one participant explains that in the context of the classroom, there is no threat because both teachers and learners are Algerians. If teachers were English natives, then they might be considered as a threat (being part of that culture). However, the threat emerges when students follow that culture blindly and forget that they are learning a new language, not a new identity. The last participant was no different, S/he clarified that the cultural aspects which the learners are exposed to are carefully selected by language teaching specialists, so English is not a threat. He/ she believes that "... in our context at the university level it is not. Because the cultural aspects that are delivered are in academic comparative critical ways. So studying about the other's culture in such context should be something positive, not a threat."

3.3.4.2. Summary of Results and Findings from the Teachers' Interview

According to the results derived from the teachers' interview, it can be understood that these teachers have a decent amount of experience in EFL teaching in addition to a respectful awareness towards the topic being investigated in this research. According to their replies and perceptions, all of the participants showed an outstanding understanding that Algerian Cultural Identity remains a necessary and a valued element in EFL learners' lives. Even though these learners are constantly exposed to the foreign language and culture and most importantly exposed to the influence that globalization and this culture

carry worldwide. Besides, they admit that EFL learners during their age at university are in a critical period of their lives. Thus, learning a foreign language might be a way which helps them to evolve and look for their true self to shape their own identity. Furthermore, it is noted that teaching English as a foreign language (TEFL) goes hand in hand with teaching its culture. This is achieved better by relating the cultural dimensions of the foreign culture to the ones of the native culture. The aim behind this strategy is to strengthen students' intercultural understanding and awareness of the value that both cultures hold. Lastly, exposure to the English language and cultures is not harmful under the educational context as long as its educational content is well chosen and delivered.

Conclusion

This chapter was concerned with discussing the data collected through the two instruments, namely students' questionnaire and teachers' interview, in order to deduce the role that English as an Imperialist language has in the change of EFL learners' cultural identity. When EFL learners are exposed to a foreign language like English, they are inevitably exposed to its culture since language and culture are believed to be two sides of the same coin. EFL cultural identity being the focus of this research has been investigated through those research instruments in an attempt to understand to which extent students are aware of their own cultural identity, the changes that a foreign language can cause to it, and EFL teachers' consideration of this aspect from their students' identity. In view of the obtained findings it seems that on one hand, EFL learners are to a big extent aware of their cultural identity and admit the impact that English has on their life, more specifically on their cultural identity. From another hand, teachers' observations and insights conform to students' opinions and that most EFL learners are influenced by this foreign language in a way or another.

General Conclusion

The worldwide spread of English is just one of the many different developments subsumed under the general phenomenon of globalization. It is furthermore associated with boundless mobilities and, as such, is the language of globalization. Through language, people may understand each other's ideas and thoughts but learning a foreign language can never happen without the learning of its culture; culture that is in turn one of the features that determines one's identity. For that, EFL learners find themselves in a confusing situation where the target culture has an impact on their cultural identity.

The present contribution is an attempt to demonstrate students' awareness of the influence that English as an imperialist language can cause to its non-native learners. Thus, this dissertation is built on the assumption that foreign language learning has a great impact on learners, which is illustrated in their appearances, behaviors and their new ways of thinking. Therefore, the aim of this research is to examine this phenomenon among First year Master English students at 8 Mai 1945 Guelma University. To this end, the research is composed of two main parts; the theoretical part, chapter one and two, which consists mainly of scholarly knowledge on culture, identity, linguistic imperialism and English as a foreign language respectively. The practical part, chapter three, is concerned with the analysis and interpretation of the data collected through students' questionnaire and teachers' interview to explore their views, perceptions, and attitudes with reference to the topic in question, in addition to dis/confirming the research hypotheses. The obtained results lead to conclude that indeed the learning of English has an influence on EFL learners' cultural identity which means that the research hypothesis is confirmed. For the majority of learners, it has a positive effect on their cultural identity in a sense that they

discovered their uniqueness as Algerians and willingness to accept current and future changes in their cultural identity, their world views have changed after learning the English language, in addition to the fact that they felt the formation of a bicultural identity - Algerian and Foreign one. Whereas for the remaining few EFL learners, it has a negative impact, since they refuse to adopt any foreign practices or notions, besides being biased and confused towards and about their cultural identity. Even though the research reached its objectives, some difficulties were inevitable.

Pedagogical Implications

1. Being an EFL learner in Algeria does not only mean being exposed to the English language but it also means that one is constantly being exposed to non- linguistic elements of the western culture. The main role of education is to put that exposure to one's advantage and service. EFL learning provides a chance for reflection and comparison between one's own culture and the western culture, which can be regarded as the start point of awareness that one's sense of selfhood is rather a dynamic notion that is in constant change. We can say that EFL education does indeed help in shaping a citizen with a balanced understanding of his/ her evolving identity because it aids them in appreciating the other in the process of questioning the self and vice versa.
2. In order to deal with this notion of a 'bi-culture' or a 'conflicted' Algerian identity, we as Algerian people first and as EFL learners second, need to avoid harsh and instant judgments towards any language in our complex linguistic context. On the contrary we must find joy in learning about every language that our fellow Algerians speak. It is important to find commonalities between different Algerian cultures as well as regarding discourse differences as a reason for richness not a reason for political division and linguisticism.

As Algerians it is our duty to do research and educate each other on the topic of “the Algerian linguistic identity” in order to be able to discuss the topic of “the Algerian cultural identity”. Conversations need to be held on these topics which bring us to our next point.

3. In order to start ‘the conversation’ on ‘Algerian cultural identity’, conferences, study days and workshops need to be dedicated to this subject. For instance the workshop can last half a day and can carry a similar outline:
 1. Cultural identity (facilitated dialogue)
 - a. What is cultural identity?
 - b. Why is culture identity important?
 - c. What/who determines the cultural identity?
 2. Our Algerian Cultural identity (facilitated dialogue) –
 - a. What is our cultural identity now? (Be honest.)
 - b. What is our ideal, desired cultural identity? (Be creative.)
 - c. What are the challenges to our desired cultural identity? (Be real.)
 - d. what makes a cultural identity toxic? (Be sure to avoid.)
4. EFL learners need to also understand the importance of events like ‘Wikistage’, ‘Ted Talk’, ‘She blogs’ in being a platform from which they can enlighten each other and have necessary discussions about what makes an Algerian cultural identity. Other ways to express and assert one’s Algerianess can be through exhibitions and artistic events, to which the Algerian university must pay more attention.
5. After conducting this research and analyzing and interpreting the participants’ various views, it is advisable for teachers to increase their use of photos and videos to provide a closer understanding of the foreign cultures’ lifestyle and any other

desirable cultural aspects. This will tighten the gap between the students' theoretical learning and the different realities being taught. Moreover, in TEFL, the Comparative Approach is found to be the most suitable for doing so. It serves at introducing the unknown (foreign cultures) through the already known (native cultures).

6. Neutrality is a necessity in an EFL classroom, in this regard, there must be teacher education/teacher training in order to help teachers know how to separate their teacher-beliefs from the ones of the teaching materials. Not doing so might influence and threaten EFL learner's cultural identity because it interferes with the macro-level of identity formation.
7. The teacher-centered approach leaves EFL learners with a high affective filter against the learning of English as an imperialist language. This means that if a teacher is only offering their own take and perspective on the module, students will not only have to deal with the differences between their culture and the western culture but they will also be dealing with the difference between their opinion and the teacher's opinion. This can lead to learners rejecting the content of the module which influences the learning process negatively. That is why, a learner centered approach is preferable.
8. The mastery of English is accepted as the golden key of modernization and individual welfare. It is believed that it contributes a lot to the westernization process through social, political and economic changes. For this reason the local ELT teachers generally assume their subordinate role to native EFL teaching because the center provides everything for them and they consume ready-made ideas and materials. Such an approach assimilates teachers rather than equipping them with necessary expertise in the field. Hence, teachers should filter the

provided native EFL materials in relation to the local norms. Dealing with unfamiliar issues and contexts may bring cognitive burden and make the learning process more difficult for learners. If EFL teachers and methodologists' localize the language teaching material this can increase their self- confidence, improve their own ELT methodology making, and sharpen their creativity in materials development. By doing so, teachers limit the negative effects of linguistic globalization inside EFL classrooms.

9. In order for an imperialist language to have a positive impact on the EFL learner's cultural identity change, the learners must first be a tolerant one, which can be achieved through:

- Knowledge of the specifics and desire for conducting equal dialogues at the interpersonal and intercultural levels.
- Awareness of the right of any person to be different and to have one's own opinion.
- The formation of one's own attitude towards the concept of 'tolerance' as a valuable characteristic of the individual.

It is as necessary for teachers as it is for students to also have these qualities in order be able to actively demonstrate them in the classroom. This will aid in ensuring educational process regularity, maintaining a favorable psychological environment of productive joint activities, and preventing destructive conflict situations.

Limitations of the Study

A number of obstacles faced the researchers while making this research and prevented its adequate realization. Some of those obstacles are as following:

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- Not knowing the due time for the submission of the research and having almost too much free time caused by the pandemic of COVID- 19.
 - Students' and teachers' unwillingness to take part in the research, some gave convincing excuses while others refrained from explaining their refusal, the fact that might affect the representativeness of the samples.
 - Inability to conduct face to face interviews with the teachers as well as not being able to physically administer the questionnaire to students and making sure they provide serious and relevant information. This might affect the transparency and credibility of the research.
 - Another limiting thing is not being able to meet up with the supervisor as well as the research partner which made communication hard and the research process even harder.
 - Furthermore, because of the nature of the research subject there is a high possibility that participants and teachers may not be completely sincere with their answers for privacy reasons. To avoid such issue, the anonymity and confidentiality of the investigation is always put as a priority.
 - Most importantly, the pandemic of COVID- 19 and the government actions towards it prevented access to the universities' libraries and obliged the researchers to rely only on online resources which are hard and rare to access or find. This sometimes caused them to unintentionally violate copyrights.
 - For the same previously mentioned reason, the research tools (questionnaire and interview) were used instead of opting for the observation method to evaluate and examine students' behavior appropriately and accurately considering that the variable – cultural identity- necessitates that.

Suggestions for Further Research

The current research tried to investigate the role of English as an Imperialist Language in EFL Learners' cultural Identity Change. It is noteworthy to mention a few research topics and areas of investigation that might build upon the present findings. The following few suggestions might pave the way to do so:

- The findings showed to a lesser or higher degree some level of unawareness towards the Berber languages and culture. It is highly recommended that future research investigates this latter's impact on EFL Cultural Identity.
- Algerian EFL learners' cultural identity undergoes multiple changes in different dimensions. For that, research on cultural identity's formation process is strongly recommended in the light of learning English.
- The current investigation was concerned with EFL learners at the level of University. However, English in Algeria is taught as a foreign language earlier than in the University, so it is highly important to consider the impact of linguistic imperialism of English and other languages in different settings like middle school and high school classrooms.
- In order to be able to generalize the impact of English on EFL learners' cultural identity change, one might take into account a larger sample of the population which might be at the national level for a more accurate conclusion.
- For the purpose of obtaining more objective data, this research can be conducted through the observation method, where the researcher establishes a link with the respondents by immersing himself / herself in the same setting as theirs in order to watch and record them more closely.

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Appendices

Appendix A: Students' Questionnaire

Students' Questionnaire

Dear Student,

This questionnaire is sought to investigate the role of English as an imperialist language on EFL students' cultural identity. The results will be used to help confirm or deny the Master research hypothesis. Thus, you are kindly asked to answer the following questions. Please tick or put a cross in the box (es) of your choice or make commentaries when needed. Note that your responses will be dealt with confidentially and anonymously.

Ms. Boulifa Selma

Ms. Djenina Meriam

Department of English

University 8 Mai 1945-Guelma

Section 1: General Information

1. Is studying English your own choice?

Yes

No

2. As a bilingual student, to which extent do you speak English in comparison to your native language?

More than 70% English, Less than 30% native language	
More than 70% native language, less than 30% English	
50% Native language, 50% English	

3. Do you have friends from other cultures?

Yes

No

If yes, what is their cultural background?

.....

Section 2: Culture and Identity

4. Do you make extra efforts outside the classroom in learning about the English culture?

Yes

No

5. Do you like to take part in any of the following celebrations: (tick the answer/s).

Please justify your answer.

St. Valentine's day	
Halloween	
New year's eve	
No, I do not	

6. Which of the following western cultural manifestations/ cultural forms present in your society that you feel least comfortable with:

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Fast food	
Clothing	
Art and cinema	
None of the above	

If others, please state them:

.....

7. Which language/ languages better represent you as a person: (you may tick more than one answer)

Tamazight	
Arabic	
French	
English	

8. Do you feel any different when you switch from using your native language to English?

Yes

No

If yes, how?

.....

.....

9. How would you describe your lifestyle?

Algerian	
Western	

A mixture of both	
-------------------	--

10. Personal identity is the perception of what makes oneself a unique individual from one's beliefs to one's experiences. According to you, what makes your personal identity unique?

.....

.....

.....

Section3: English as an Imperialist Language

11. How do you regard the English language?

A beautiful language	
The language of science and technology	
A crucial necessity for future career opportunities	
A higher intellectual level marker	

If other, please specify

.....

.....

12. Linguistic imperialism is the spread of one language that results in its preference over other languages. Do you think that English linguistic imperialism is:

Good

Bad

13. To what extent do you agree with the following statement : globalization is the main reason for English linguistic imperialism?

Agree	
Partially agree	
Disagree	

14. Algerian educational system recognizes English as a foreign language, do you think:

It should remain a foreign language.	
It should become a second language instead of French	

Justify your answer:

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

15. What do you feel about the inclusion of Amazigh language in the Algerian educational system?

Highly support	
Support	
Neither support nor oppose	
Oppose	
Highly oppose	

Why?

.....

.....
.....

16. How do you see the linguistic future of Algeria?

More diversified	
Unclear	

17. Do you consider selfish the fact that English teaching materials are providing only western ideas

Yes

No

Section 4: English and EFL Learners' Cultural Identity in Algeria

18. According to you, what does it mean to be an Algerian?

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

19. From one to five, how strongly do you feel that you are satisfied with your Algerianness?

1. very satisfied	
2. satisfied	
3. neither satisfied nor unsatisfied	
4. a bit unsatisfied	
5. unsatisfied	

20. Would you say that studying English (as a language and culture) has changed your opinion about Algerian culture, people, language, or lifestyle?

Yes, positively	
Yes, negatively	
No	

21. Would you say that studying English (as a language and culture) has changed your opinion about the western culture, people, language, or lifestyle?

Yes, positively	
Yes, negatively	
No	

22. Cultural identity refers to a person's sense of belonging to a particular culture or group, through language, ideologies, age...etc. Do you think that learning the English language has changed your cultural identity?

Yes

No

If yes, how?

.....

.....

.....

.....

23. Hall (2002) says: “cultural identities are like cloaks that individuals can put on or take off” (p. 32). As an English student, do you tolerate any cultural identity change?

Yes

No

24. After being an EFL learner confused about your cultural identity?

Yes

No

If yes, or no, please tell us why?

.....
.....

25. You are the most welcome to add any further suggestions or comments:

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

Thank you for your time and cooperation, it is highly appreciated.

Appendix B: Teachers' Interview

Dear teacher,

Our research is an investigation of the role of English as an Imperialist Language in the Algerian EFL Learners' Cultural Identity change. This interview will be of great importance to our research as it will provide us with insightful answers about the topic in question. You are kindly invited to take part in this interview which will be recorded or cited with your consent.

Ms. Boulifa Selma

Ms. Meriem Djenina

Department of English

University 8 Mai 1945-Guelma

1. According to you what is an Algerian cultural identity?
2. According to your observations of students, do you think that EFL learners have by any means a confused or a conflicted identity? Please explain your answer
3. From your viewpoint, how does cultural identity formation relate to language teaching in Algeria?
4. In what ways you think students are resisting or embracing western cultures? What can you comment on this?
5. When teaching elements of the target culture, do you relate the topic to the learners' culture? Do they show any intercultural understanding?

6. Do you feel the foreign culture as threatening to learners' cultural identity? Explain.

Thank you for your time and cooperation.

1. Question one: What is the Algerian cultural identity?

Participant 01: It is represented in the feeling of belonging to all that is Algerian including people, traditions, ideas, customs... etc. in other words, it is Algerian self-conception and self-perception, how we see ourselves as Algerians and how we show ourselves as Algerians to others.

Participant 02: Algerian cultural identity is a feeling of belonging to a group, it is part of a person's self-conception and it is related to nationality, ethnicity, religion, social classes, generations, or any kind of social group that has its own distinct culture. That is to say when you feel that you belong to a specific group with all its diversity at the national level or the previously mentioned dimensions.

Participant 03: "It is everything that gather Algerian tradition, food, music, clothes, art.. everything specific to the group of Algerian people."

Participant 04: "It is difficult to define such a term. But it generally means everything related to the beliefs, qualities, principles..its the feeling of belonging to Algeria as a country, as a nationality, the Algerian religion, Algerian society. It has to do with every Algerian ethnicity, regionality and social class."

Participant 05: "Talking about cultural identity is talking about a combination of heritage, language, religion, history Etc. for the Algerian cultural identity, I don't think that it is something homogeneous neither it is stable in time. For me, this cultural identity is subject to what people would do to it. It will develop according to people's choices in that or that period, and so no single definition will define it best. Simply because cultural identity is more than anything what people would take and what they would leave. I can't say that today's Algerians cultural identity is the same as the one that it was 30 years before, or that the one under colonialism or even before. We are not talking about something that is fixed

in time but we are talking about something which depends on people's choices. An identity changes according to what people decide to preserve and think it is important, and what they decide to forget. For example, the celebration of Yenner or el Moulded, 10 or 20 years ago, was not that big of an issue. But now people decided that those events are of much importance and part of the identity and so on. Such events existed thousands of years ago but we did not treat their idea the same way we do now. This is what lead us to say that at a certain period of time the society is more oriented to religion, or adopting the western lifestyle, and so on."

Participant 06: "It is a difficult question and its answer is much more difficult. I think that there is no one specific and that well-defined culture that we can call Algerian cultural identity. We have a very diversified society with different feelings of belonging. There are different groups and each group seems to identify with one specific identity so it is very difficult to identify something as really the Algerian cultural identity. If I need to put a word on this it is going to be about diversity."

2. Question Two: As an EFL teacher, do you think that EFL learners have a confused or conflicted identity?

Participant 01: "In general, students that I consider EFL learners in Guelma University are aged between 18 and 24 years old. I believe that most people (not only students) at this age are confused about what defines them even as individuals. I don't think that only their cultural identity is confused or conflicted. They have an identity crisis which makes them in continuous trials to define themselves. Generally, yes EFL learners show some signs that they are confused and trying to sort out what to keep to define them and what to let go, in comparison to their parents or grandparents."

Participant 02: “As an EFL teacher, I don’t think that EFL learners at Guelma university have a confused identity. I have noticed that they are influenced in a way by the culture to which they are exposed and as a matter of fact, no one can say this or that shape their identity as a whole. For example, in my class, my learners seem to be proud of their Algerianity and aware of their cultural identity and they have that sense of belonging to the Algerian cultural group. Still, EFL learners show a lack of knowledge when it comes to some local cultural norms, but which are not harmful to their identity.”

Participant 03: “I think in general that it is a no! students (from what I see in the ground) are aware and stable enough. They know that they are studying a language that bears a culture different from theirs and they know what does it mean to be selective in choosing the adequate elements in the target culture. A university student usually has to use critical thinking in learning anything. Nevertheless, some students show some difficulties but nothing to the extent of a ‘ confused identity’ because this is not the department of theology, it is the department of English. I think that the words conflicted and confused are very big and they bear really hard judgments.”

Participant 04: “It depends on the level of the students, first-year students are confused because they are young. But for master students, they still belong to the general common thinking of a typical Algerian. This of course depends on individuals alone sometimes, they face confusion because of their personality not because of being exposed to English.”

Participant 05: “No, I don’t think that students have a confused identity after studying English and at a given point they will take themselves for westerners, no. when students study English, they tend to use the language frequently outside the educational institutions and with people who didn’t even study English. And their preferences go to English songs and movies. This is something that I do observe, but to explain this as a conflicted identity

is I think an exaggeration. How? Simply because students may have dreams about this language and its culture and even other cultures. This is not because they have any identity crisis but it is more related to their concern with the future in Algeria, about ambitions, pessimism, and being left alone in their country. I always explain things in relation to the source and not the western culture. if you are looking for an alternative home that's because you don't feel home in your country. No, it is not a matter of confused identity but it is more about what they expect from the western culture and what they want to have once they embrace this culture."

Participant 06: "Well the terms conflicted or confused are a little bit problematic because for me I don't really understand them because what is for you considered as confusion I simply consider it as an evolution of one's own identity. You know identity by definition is something that is dynamic. So for everyone, I think there are always different stages in everyone's life and we always identify with different things at different moments. Through years of teaching, there were groups of students who identify themselves as Arabs, others as Berber, others say they are a mix of both, others will say that French is also part of our culture because of historical reasons, some others will tell you that I feel now much more attached to English than French or even Arabic. This is a very complex issue especially nowadays with all that is surrounding us from social media, movies coming not only from the English world actually, for instance, more and more youngsters are open now to Turkish and Asian cultures and they are really influenced by them. If for you an Algerian culture means an Arab Islamic identity so probably yes they are a bit confused but if for you an Algerian cultural identity means different things which may not necessarily include an Arab or Islam for everyone. So it depends on where you are starting. For me, confusion happens because it is not discussed enough so sometimes people come to discover things they did not really know about. Personally, confusion! I don't think so."

Question Three: How does cultural identity formation relate to English teaching in Algeria?

Participant 01: “First I want to highlight that we can say that language relates to cultural identity formation but we should not forget about the other aspects that students are exposed to while negotiating their cultural identity. Of course, I’m not saying that learning a foreign language will not affect them. What I have witnessed is that by studying English language and I personally was exposing some lectures that I selected which show different aspects of the foreign cultures, some students embraced those ideas and aspects of culture and others knew how to differentiate between those and what goes along with their environment and its culture.”

Participant 02: “Language is a way of expressing one’s culture and identity. When the learners join the department of English, they see, from their first year, the world from one perspective and they believe that there is one reality which is their reality. After being exposed to the English language and systematically its culture, EFL learners start realizing that the world does not turn around them on one hand. On the other hand, they realize their uniqueness and differences. After that, they start the selection. That is to say, they adopt what is suitable and acceptable in their cultural group and reject what opposes their own values and beliefs, mainly the religious ones. By the end of their training, we can remark that EFL learners develop a kind or a new understanding of their own culture and they develop also the recognition of the same in others. That is to say, an understanding of the culture of the others.”

Participant 03: “Of course your learning process would affect your personality and perspective towards yourself and the others. Since we are in constant contact with the “otherness” a cultural identity will inevitably be affected either positively or negatively.”

Participant 04: “language and culture are two faces of the same coin. Foreign language teaching in specific has a greater effect because there is more exposure to the culture.”

Participant 05: “I had the chance to teach the same students for several years and it was possible for me to see how this cultural identity in many cases has changed and developed in students. This does not mean that students embraced the foreign culture but they acquired the necessary tools to justify themselves and see themselves, of course, they changed especially those who benefited from long years of studying the language, whenever you learn more this cannot but be part of you. This is what learning is about: building a personality, a person. Such success is seen when a change in the students is observed. Of course, students do change in the process but not in the sense that they embrace the foreign culture but that is because they acquired more and learned more. You don’t have to reject or embrace or just to be aware because in the end you will take your path. Sometimes you will embrace and other times you will reject.”

Participant 06: “Well I think that as we tend more and more to claim that teaching language cannot go without teaching its culture and again literature is something very interesting in this regard because teaching the language means also that you expose the learner to the values linked to the target culture even if English nowadays is not thought of as one English but rather Englishes. Because if you teach a text written by a white middle class or Bourgeois class male writer is going to be completely different as language and culture from a text given by female Arab writer from a postcolonial society. It is English but the culture carried by it is very different and this is so important. English language now can be qualified and characterized by the word” diversity” in terms of experiences and cultures .. etc.

Question Four: “In what ways do you think students are embracing or resisting the foreign cultures?”

Participant 01: “I believe the answer to this is a continuation of what we’ve been speaking about. As they learn about the foreign culture, some resist while others embrace them. It is shown by the latter generally from their behaviors, clothing, being happy to celebrate foreign cultural events, and the language they speak while the former show that by being more attached to their customs, religion, and mother tongue. I hope your research helps us understand why some embrace foreign cultures and others reject them.”

Participant 02: “In our English department, I don’t really feel a resistance towards the foreign cultures. I rather feel curiosity and willingness to understand and to know more about those cultures. However, in the Algerian society in general, I usually see individuals rejecting or refusing all forms of exchange with western cultures. And as an EFL teacher, of course, I do understand these behaviors. I explain them as a fear. Because people are afraid of what they ignore so their first instinctive reaction is to reject the unknown in order to evolve in their comfort zone. They see the western cultures as a threat.”

Participant 03: “Students are not accepting western culture not because they are studying English. It is because of the already existing impact of the language on the world. The ways to which students accept the culture is not in the department of English but rather in the way they eat, dress, the type of music they listen to and so on .. this is globalization for you. You notice this because every time you introduce a new cultural aspect to students they show that they are ready to accept, tolerate, and negotiate these things. Even when students told me that they dislike something that was given in a certain module, they are still at ease because they feel unthreatened... they take what they need to answer an exam and leave the rest

Participant 04: “When they accept it, is the way they look, their clothing style but when they resist you can see their conservative clothing even though being fluent in English. Sometimes they resist by saying “ this is not us, we don’t embrace it” this happened when we spoke about feminism, they don’t accept the same ideology applied to women.”

Participant 05: “I think most of the students I met, at least, are accepting the foreign cultures. They are open, understand the differences and accept them. Not in a sense that they assimilate or have to be part of that culture but they accept that people elsewhere have different cultures. Of course, those foreign cultures have their own system of thought. But not accepting their thoughts does not mean you don’t accept that culture as a whole. You may see things that you feel, because of your culture and background, that you don’t feel at ease. It is fine not to accept a theory or an idea but this doesn’t mean you reject the culture but only part of it. Such an act happens even among people seemingly sharing the same culture but taking contradictory parts, like Algerians for instance. In their culture, they opted to take some parts of the culture and leave the other parts, and the others did the same and each took his/her own path. It never happened that a student of mine refused to answer an exam question because it is against his/her own beliefs. I don’t link the way students are to the fact that they are embracing the foreign culture because they are studying its language. They are not that different from students studying other topics. They make choices according to what suits them as persons and not as students of the English language. I cannot see a real difference between English students and students of physics for example. They do tend to like technology, and implicitly would like the western countries and cultures. It is something widespread among their generation. I would not relate this to any kind of embracing or resisting but I would rather link it to a generation choice, not exclusive to English students.”

Participant 06: “It is important to precise. When saying English cultures as if it is associated only with American or British ones while English today is linked to many other cultures. We have the dimension that English is an Imperialist language but the way at least through modules of literature it is not only the language of imperialism but rather the language of different experiences that students may identify with (Arab writers, colonial experiences ...etc). when you study something foreign it is not always an issue of binarism: either you resist or embrace. Sometimes it is a matter of understanding the other culture and not reject it completely or even forget about yourself and who you are and be Americanized. In this regard, the reaction of students differs a lot. When they come to the university they already do have a kind of personality of their own now how they are going to evolve differs from one student to another and from one generation to another. Sometimes you find one group much more open to certain issues than another group so it depends. For some students for instance the Islam part of identity is the most important thing. Certain issues will be much more difficult to tackle than others who identify more with different parts of their identity. It is difficult to assess this. Some students I believe are more open to discuss certain issues than others. Usually, we have interesting debates and usually, students feel comfortable enough to open up and discuss things that we considered for so long as taboos. Maybe it is the use of the foreign language which is less problematic for some as they better express themselves in this language rather than the Arabic one.”

Question Five: When teaching elements of the target culture do you relate them to learners’ culture? Do they show any intercultural understanding?

Participant 01: “Yes I do. I find it a good pedagogical tool to make students more interested first in our culture over the target culture. From what I have witnessed, most of the students definitely showed intercultural understanding something that I find really interesting especially when they identify with some of the characters in a certain novel.

Students start to discover and distinguish the differences between the cultures and show their understanding of those differences. Some students even develop the skill of intercultural understanding, if we can call it that way, thanks to their exposure to the foreign cultures through the learning materials.”

Participant 02: “Yes; it is very important according to me as an EFL teacher to relate the learners’ mother culture. This is a way to tell the learners that they matter and are important. It is also an opportunity to make the learners reflect on their own cultural characteristics and to compare them with other cultural characteristics. For instance, when we teach learners about how the British or Americans celebrate Christmas, it is important to relate this cultural aspect with the celebration of Eid in their own mother culture. There are many methods to teach cultural aspects but according to me, the best one is to relate those cultural aspects to the learners’ native culture.”

Participant 03: “It is easier to teach cultural elements, your students already know more than you about that topic so no I don’t think that there is the need to Algerianize the aspects but there is a need to make it relative and interesting by comparing both the target culture and the native culture.”

Participant 04: “Yes, I do all the time. For example: talking about freedom, I tried to make them understand that freedom is relative. It may look a certain way in the western culture and a different way in Algeria but it would still stand for the same notion or feeling. They accepted feminism but they localized it and related it to Algeria.”

Participant 05: “Sure, at least in translation because it is all about this communication between cultures. I think it is even a must to highlight the cultural differences. But I don’t think it is necessary to be direct. Through discussion, you may do that. We are teaching a foreign language and this may happen in each session. We are frankly speaking talking

about things we don't need, we have to imagine it most of the time. Sure in the field of translation it happens. I frequently had discussions with my students and each time I have two groups of students in the classroom: those who would try to justify a given idea, and those who would rather firmly reject it. Here I highlight that we are talking about only parts of the culture or some of its ideas and not the culture as a whole. It is enriching and helps students develop critical thinking whereby they understand that the clear cut distinction exists only in theory. To think that students are either embracing or resisting is something we tend to believe in when we think about it but in practice, it is only a matter of negotiation. What suits you, you accept it and what doesn't suit you, you reject it. In my module, the topic of intercultural communication was frequently discussed and it appears that English students are rather flexible, open, and can make the distinction between their own culture and the foreign one. What is important that some come to the end of the discussion and change their ideas which is the main objective behind having discussions."

Participant 06: "Usually I try to make a connection between cultural elements of the foreign and native cultures. This motivates them and makes them feel more interested. For intercultural understanding, it is more about the students' backgrounds, cultures, personalities. But usually, students are more or less open to discuss things specific to the target culture. Yes, I usually try to connect foreign culture and our culture whenever it is possible."

Question Six: Do you feel that foreign cultures are a threat to the learners' cultural identity?

Participant 01: "If it is in the context of the classroom, no. that's because we are Algerians, both teachers and learners. If we were English natives maybe we may be considered as a threat (being part of that culture). However, if we talk in general about the

effect of the foreign cultures on different aspects of the individuals I can say yes, the foreign cultures can be regarded as threatening especially when the learner is not reminded that he or she is acquiring a language and not a new identity. We cannot deny that those cultures have a huge impact on different aspects of our lives that we feel like the whole big world is definitely becoming a small village. We consider those cultures a real threatening when people, and students more precisely, follow their characteristics blindly.”

Participant 02: “Not at all. First, the cultural aspects which the learners are exposed to are carefully selected by language teaching specialists especially at the elementary level (middle and secondary schools). When it comes to university, I believe that learners are aware and intelligent enough to learn new cultures and know their own mother culture. I even believe that people exposed to foreign cultures have more intellectual means to resist negative influence and to protect their own cultural identity.”

Participant 03: “No, in our context at the university level it is not. Because of the cultural aspects that are delivered in an academic comparative critical ways. So studying about the other’s culture in an academic way should be something positive not as a threat. Because being a student means you are aware and critical.”

Participant 04: “Big no! students are becoming adults, they should have already established their own cultural identity .”

Participant 05: “No. I actually think that, and this is doesn’t concern only English students, what makes people show readiness to embrace a different culture and implicitly a different lifestyle has nothing to do with this foreign culture. But it is related to a very wrong way of education where the focus is never on the individual. It is a matter of the whole generation. The problem is not in the influence of a big culture or its language but

rather it is in the education which is not based on the quality of the human being because they matter as human beings.”

Participant 06: “Well personally I don’t think it is a threat because it depends on how you will present it and the personality of students. I believe students are adults and that at a given point we have to trust people’s ability to make their own analyses and choices. If it was at primary or secondary school level it might be a problem, but at the university level, I believe students are grown-ups, for instance, if you expose them to a literary text about homosexuality this does not mean it is an open call for them to become as so. At a given point we need to overcome this idea that exposing people to a foreign culture is a threat because again university is the best place for the development of critical thinking. People now are exposed to this foreign culture everywhere all day. I personally believe by exposing them to this foreign culture we are working for this mutual understanding. It helps us know more who we are and what we need in life”.

تسعى الدراسة الحالية إلى تقصي تأثير اللغة الإنجليزية كلغة إمبريالية على تغير الهوية الثقافية الجزائرية لمتعلمي اللغة الإنجليزية كلغة أجنبية. يهدف هذا التحقيق إلى استكشاف توجهات ووجهات نظر متعلمي ومعلمي اللغة الإنجليزية ازاء الامبريالية اللغوية ودوره في تكوين وتغيير الهوية الثقافية الجزائرية وبالتالي تكون فرضية الدراسة ان تعلم اللغة الإنجليزية كلغة إمبريالية يؤثر وبطريقة مباشرة على الهوية الثقافية الجزائرية. لتحقيق الاهداف السابق ذكرها، فان هذا البحث يعتمد على المنهج الوصفي التحليلي. هذا الاخير يتمثل في إستعمال استبيان للطلبة ومقابلة للمعلمين لأجل الحصول على بيانات كمية ونوعية ولهذا الغرض تم اختيار 85 طالب وطالبة سنة اولى ماستر نظام ل م د وستة مدرسين كعينة للبحث، بقسم اللغة الإنجليزية، جامعة 8 ماي 1945-قالمه.تكشف النتائج المستخلصة عن وجود علاقة بين المتغيرين الرئيسيين التي وفي اغلب الحالات هي علاقة ايجابية ومن هنا يمكننا تأكيد الفرضية المحددة في بداية البحث. أخيرا فان رفع توعية المتعلمين، المعلمين، وأصحاب القرارات السياسية والبيداغوجية بهذا الشأن أمر في غاية الأهمية لما له من تأثير على عملية تعلم اللغة الإنجليزية كلغة أجنبية بشكل خاص والهوية الثقافية الجزائرية بشكل عام.

Résumé

La présente étude traite de « l'impact de l'anglais en tant que langue impérialiste sur le changement de l'identité culturelle algérienne des apprenants de langue anglaise en tant que langue étrangère ». L'objectif de l'enquête vise à découvrir les attitudes et les points de vue des apprenants et des enseignants de l'Anglais vis à vis de l'impérialisme linguistique et de son rôle dans la formation et le changement de l'identité culturelle algérienne.

Par conséquent, l'étude suppose au départ que l'apprentissage de l'anglais comme langue impérialiste affecte directement l'identité culturelle Algérienne.

Pour atteindre les objectifs de l'étude, l'approche adoptée est à la fois descriptive et analytique. Le recueil de données qualitatives et quantitatives s'effectue grâce à 02 outils d'analyse : le questionnaire pour la catégorie « étudiants » et l'entretien pour les « enseignants ». A cet effet, 85 étudiant(e)s de 1ere année Master du système LMD et 06 enseignant(e)s, issu(e)s du Département « Anglais » de l'université 8 mai 1945 Guelma, constituent l'échantillon de l'étude.

Les résultats obtenus révèlent une corrélation forte entre les 02 variables principales avec un rapport positif dans la plupart des cas. L'hypothèse de départ est ainsi confirmée : l'apprentissage de l'anglais comme langue impérialiste affecte directement l'identité culturelle Algérienne.

En conséquence, la sensibilisation des apprenants, enseignants et décideurs politiques et pédagogiques à cet égard devient nécessaire en raison de son impact sur le processus d'apprentissage de l'Anglais en tant que langue étrangère en particulier, et sur l'identité culturelle Algérienne d'une manière générale.