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OPTION: LINGUISTICS

**Investigating the Effect of EFL Learning on Algerian Learners'  
Cultural Identity**

Case Study: Master II Students at the Department of English, University 8 Mai 1945,  
Guelma.

A dissertation Submitted to the Department of Letters and English Language in Partial  
Fulfillment of the Requirements for Master's Degree in Language and Culture.

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## Dedication 1

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To my beloved parents, thank you from the bottom of my heart for being with me, for encouraging, and helping me in my weakest moments. To my beloved sisters Soumia, Nadia, Ines, Kawter, Nesrin and my beloved twin brother Aymen, I am highly grateful for your enormous support, help, and encouragement. Without forgetting to mention my beloved angels Rytal and Walid, your laughter and presence means the world to me. To my only friends, Nesrin and Amani, thank you for your help, support, and care that you unconditionally provided.

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## **Dedication 2**

**In the name of Allah, the most merciful, and the most compassionate.**

**I dedicated this humble work to:**

My beloved mother '**Khodjia**' and my dear father '**Smain**'

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My little brother '**Yasser**'

My supportive fiancé '**Houssam**'

My best friend and colleague '**Awatif**'

My dear supervisor '**Abdaoui Fatima**'

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## ABSTRACT

The current study aims at investigating the extent to which EFL learning affects Algerian EFL learner's cultural identity, mainly, their appearance and religious beliefs. The study seeks to answer the question: Does EFL learning effect the cultural identity of Master II students of the English language and culture at the University of Guelma? In order to answer the research question, a descriptive qualitative method is followed to describe the participants' viewpoints regarding the cultural aspects under investigation after 9 semesters of learning EFL. This aim is realized through the conduction of an interview with a group of 20 Master II students at the department of Letters and English language at the University of Guelma 8 Mai 1945. The findings indicated that the majority of students are aware of their cultural identity that's why studying English as a foreign language does not significantly affect their cultural identity except the change that may appear at the level of their personal beliefs and mindset for example, they become more tolerant, open minded, and they use some English expressions in their daily life. The study suggests some pedagogical implications for learners and teachers to avoid possible negative effects of EFL learning on learners' cultural identity.

**Key Terms:** English as a foreign language, Cultural identity, culture, Master II students, University of Guelma.

## LIST OF ABBREVIATIONS

**EFL:** English as a foreign language

**B.M.D:** Bachelor /Master/Doctorate

**EL:** English language

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## GENERAL INTRODUCTION

English is regarded as a lingua franca that is used by native and non-native speakers as a tool of interaction in various fields of life. It is widely spread in different disciplines such as academic research, science, medicine, travelling, technology, business, entertainment, engineering, and internet. In the Algerian context, Slimani (2016) stated that English in Algeria is present at the educational system since middle school to college and even in other cultural, military and economic organizations. It is regarded as a second foreign language after the French language which is the first foreign language. This means that English exists in Algeria in different aspects, from movies to clothing brands to music. It is even more present in the lives of those who choose English studies as a university major.

Moreover, several studies agreed on the fact that learning a new language means learning a new culture and they emphasized the strong relationship between language and culture (Torri Williams; Sapir 2005 and Jing, 2010). Therefore, learning a new language may bring a clear change in the learner's culture, behavior, identity, way of thinking, clothing, beliefs, and the like (Moeller and Catalano, 2015). On that basis, this dissertation attempts to investigate the impact of EFL learning on Algerian EFL learners' cultural identity at the University of Guelma.

### **1. Statement of the problem**

EFL learning is not only a process of acquiring the four skills, grammatical rules, and vocabulary of the language, but rather it involves transmitting knowledge where culture of the target language is integrated in the learning process. English as some other languages is taught as a foreign language starting from middle school to college in Algeria. Learning English be very beneficial to its users in many fields of life. However, being exposed to the

culture of the foreign language for a very long time may have an effect on the Algerian learner's cultural identity. EFL learners at the department of English, University of Guelma, not only study English in terms of linguistic and grammar modules, but they study modules as civilization, literature, Culture and foreign language teaching, which directly transmit the culture of the English language to learners. Such exposition might have an impact on EFL learner's cultural identity as Algerians. Thus, this study seeks to investigate the effect of EFL learning on Master 2 students' cultural identity as a member of the Algerian society.

## **2. Aims of the study and research question**

As EFL learners are exposed to the English language as well as to the English culture which may shape and reshape some perspectives concerning our own cultural identity and the way we view the world around us. Accordingly, the current study aims at investigating the extent to which EFL learning affects Algerian EFL learners' cultural identity, mainly, their clothing and their religious beliefs. It further attempts to increase students' awareness regarding the change that the English language would bring to their own cultural identities. To reach such aims, the study seeks to answer the following question:

Does EFL learning affect the cultural identity of Master II students of the English language and culture at the University of Guelma?

## **3. Research hypothesis**

It is hypothesized that:

H1: EFL learning would influence Algerian EFL learners' cultural identity.

## **4. Research methodology and design**

### **4.1. Research method**

In this study, the descriptive qualitative method is followed to describe the participants' viewpoints regarding the cultural aspects under investigation after 5 semesters of learning EFL. This aim is realized through the conduction of an interview with a group of Master II students at the department of Letters and English language at the University of 8 Mai 1945 - Guelma- Algeria.

### **4.2. Population of the study**

The population of the present research consists of Master II students at the Department of English, 8 Mai 1945 University of Guelma. The sample was chosen purposively and it is composed of 20 students of English language and culture, which is mixed between males and females. This sample is selected to cover the learner's opinions, experience and feedback concerning the topic under investigation. The aim behind the choice of such sample is because of the advanced level of Master II students of English language and culture who have been exposed to the culture of the English language for, at least, 8 semesters. Therefore, they have enough knowledge about the culture of the foreign language.

### **4.3. Research tools**

Data is collected through an interview conducted with Master II students at the department of English, University of 8 Mai 1945. The tool was chosen because it best fits the qualitative descriptive method. The interview allows forming a clear and detailed picture about participants' views regarding their own culture and the impact of EFL learning on their cultural identity. Besides, it permits researchers to ask further probe questions in case of lack of understanding or if there is a need for further details.

## **5. Structure of the research**

The current study is divided into three main chapters. The first chapter is dedicated to provide readers with an insight about EFL learning by setting an overview about EFL and English as an international language. Besides, it serves as a brief exploration about the importance of English, reasons to learn the English language, the relationship of language and culture, and the importance of culture in teaching English as a foreign language. Most importantly, this chapter sheds light on EFL learning in Algeria, by giving an overview about the status of English in Algeria, the English Department; the higher education reforms (1971), and the L.M.D. system. The second chapter provides a general background about the concept of culture, its main aspects, and types. It also tackles the concept of identity. Further, the chapter focuses on cultural identity, and its identifiers, and its relation with EFL learning. 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' interview. The chapter finally provides a summary of the main results.

## CHAPTER ONE: EFL Learning

### Introduction

1. Overview of EFL learning
  - 1.1. Definition of a foreign language
  - 1.2. Overview of EFL (English as a foreign language)
    - 1.2.1. EFL learning in Algeria
      - 1.2.1.1. The status of the English language in Algeria
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### Conclusion

## **Introduction**

The English language is considered as one of the powerful languages in the world. It has a powerful status in various areas and many people are willing to learn it. Algeria as a multilingual country considers English as a second foreign language, which is introduced to Algerian students in elementary schools and in high schools. Then, the Algerian learners who choose English as a major of study at the university do not only study the language. However, they are more exposed to the culture of the English language that is integrated into the different modules they study. This chapter provides an overview of EFL learning, the English language as an international language, and of the English language learner. In addition, it sheds light on the importance of the English language and the reasons for learning English. Furthermore, it aims at highlighting the relationship between language and culture. Finally, it gives a summary of the status of English as a foreign language in Algeria.

### **1. Overview of EFL learning**

#### **1.1. Definition of a foreign language**

Moeller and Catalano (2015) believe that a language is considered as a foreign language when it is taught in the educational institutions in a certain country while people in that area do not use it in their daily life for communicative purposes. Moeller and Catalano added that the “Study of another language allows the individual to communicate effectively and creatively and to participate in real life situations through the language of the authentic culture itself.” (p. 327). This indicates that when a person learns another language, it is actually a way to gain a new perspective about the others and it enhances the learner’s comprehension and appreciation of the culture of that language. Therefore, it would make it easier for the learner to interact with that language and understand native speakers in real life.



Eddy (2011) stated that a foreign language is a one that someone decides to learn from his or her own will and it is usually learned after the first language. The decision of learning a foreign language is not driven by the purpose of interacting with it in the learner's own country. However, learners choose to learn it because they are interested in it or for the purpose of future usage of that language in order to achieve a certain goal in life, for example to carry on studies or to get a job.

### **1.2. English as a foreign language**

According to Broughton, Brumfit, Flavell (1978), the English language is regarded as foreign language in many areas around the world. The English language is an international language that is included as a course in the educational institutions in various nations. However, it is not used as a means of interaction outside of the classroom. For instance, in Spain, Brazil, and Japan, the first languages used for daily interaction there are Spanish, Brazilian and Japanese. Therefore, people in these countries do not need another language to communicate because they have their native language and the status of the English language in such countries is a foreign language (p.6).

### **1.3. English foreign language learner**

Learning the English language is mostly practiced in a nation where people do not use it as a means of communication. Thus, English is considered as a foreign language or a second language when it is not the mother tongue of the person who is using it. The Algerian learners are regarded as foreign language learners of English. They pour a lot of energy in order to achieve the goal of knowing more about the English language and they should improve their abilities to master the language. Alongside with that, learners should look for a deep understanding about the various characteristics of English, which is a foreign language for them (Boukerkour, 2016, p. 14).

EFL learners' main focus is to learn everything that is associated with English, in order to uplift their proficiency in the language. The major characteristic that learners must have to make it easy for them to accomplish the aim of learning English as a foreign language is to enhance their self-confidence and to be active (Boukerkour, 2016, p.14). In other terms, learners must not stop at a certain level while learning English. They should keep on improving their language and their confidence while using the language, which is very essential for any EFL learner.

#### **1.4. English as an international language**

According to Crystal (2003), one of the dominant languages of the British colonial power, during the seventeenth and eighteenth centuries was the English language. Moreover, Britain was the main power during the industrial revolution in the eighteenth and nineteenth centuries with the use of English as its language. However, English is not related only to Britain, it is also related to another major economic power in the world, which is the United States of America. In the same era, there was a technological boom, where English was used as a major language in the society, the media, motion pictures, advertisement, audio records, transportation and communication. Accordingly, the globe turned into a web of worldwide alliances that urgently required the use of a lingua franca, and the initial option was the English language (pp. 120-121).

Rao (2019) cited that English is a lingua franca that is used as a tool of interaction by both native and non-native speakers. It has seen an enormous growth in the world of business, and it has an essential role, which is linking the world together when it is used in trade businesses between countries. Moreover, English is used in other major fields of life, for example in research, science, academia, technology, engineering, medicine, trade and commerce,

travelling, social media, advertising, entertainment, and so on. Therefore, English became a major language in such fields to the extent that it has no equal substitute to it (p. 66).

### **1.5. The importance of the English language**

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

### **1.6. Reasons for learning the English language**

Learning the English language is a very common practice in various countries as it gives many benefits to its users. Therefore, here are the reasons of why individuals should learn the English language. In fact, English has 380 million native users, and 300 million speakers of English as a second language. English is the most used language in various major fields of life, for instance it can be found in the scientific research, technology, tourism, travelling, politics, and so on. Moreover, EFL learning helps the learner to know and understand the

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

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

### **1.7. The relationship between language and culture**

The relation of language with culture is generally interrelated and harmonious. It is a symbolic relation that is built on a need of one to the other and each one affects the other. Therefore, we cannot separate language from culture since language is a tool that demonstrates a person's cultural reality. Sapir stated: "language is a guide to social reality" (Sapir, as cited in Touil, 2016. p. 14). This indicates that the language we use to interact with others transmits our cultural reality, and culture on the other hand embodies language. Moreover, Brown mentioned that: "A language is a part of culture and culture is a part of

language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” (Brown,1994. As cited in Touil, 2016. p. 14)

The idea that a language acts as a reflection of culture is widely shared between people. In the sense that, someone can recognize a culture by the used language, i.e. when individuals build relations with others and interact with each other, in this way, the culture is going to be shared at the same time. Thus, language is an aspect of culture and culture takes a part in the language (Touil, 2016. p. 14).

According to Jing “language and culture are closely linked because language and culture are both integral parts of human life for communicating as supported by many scholars” (2010, P. 8). Jing added that culture and language cannot be separated from each other (2010, P.1). In this line, Han (2010) considered culture and language as twins. Similarly, Brown in his book ‘Principles of Language Learning and Teaching’ stated that language and culture are parts of each other (2000, p.177). For Sapir “Language does not exist apart from culture” (2005, p.221). To sum up, culture and language are highly related and can barely be separated from each other.

More importantly, Byram and Esarte-Sarries (1991) pointed out that language is a tool of communication and expression that can be used to talk about cultural elements such as norms, values, etc. and also to refer to cultural objects of any culture. That is to say, language gives people an opportunity to talk about their culture and to introduce it to others. Moreover, Mohamoud suggested that language is a mirror for any society's culture and “is also influenced by that culture and any changes that it may carry” (2015). Thus, numerous researchers agreed on the fact that language and culture are essentially interwoven together.

### **1.8. The importance of culture in EFL teaching**

It is impossible to teach a language without the integration of its cultural aspects during teaching because language and culture are interrelated and inseparable. The culture of a certain foreign language is an important language skill that helps learners to increase their self-awareness about how to behave in certain situations. Wang (2008) mentioned that: “foreign language teaching is foreign culture teaching and foreign language teachers are foreign culture teachers.” (Wang, as cited in Touil, 2016. p. 18). Moreover, Jiang (2000) stated that: “culture and language are inseparable” (p. 328). Therefore, during the process of learning English as a foreign language, learners do not only learn aspects of the language in terms of vocabulary, grammar, and pronunciation. Nevertheless, they are also expected to interact, think, and react like native speakers of English. Learners can be proficient in the language only if they know the cultural context where that language takes place. In other terms, a learner should know the various life aspects of English native speakers, which can be achieved by knowing their lifestyle, their way of speaking, their traditions, norms, morals, and their way of thinking (Touil, 2016, p.17-18).

## **1.2. 1. EFL learning in Algeria**

### **1.2.1.1. The status of the English language in Algeria**

According to Belmihoub (2017), Language policy makers in Algeria wanted to include English as another foreign language in the educational system, in order to reduce the importance of and the high status of the French language. As was cited in Belmihoub (2017. p. 3), Hayane’s (1989) examination of the English textbook is a useful step to comprehend the position of the English language in Algeria after its independence in 1962. He made a comparison between the earliest English textbook in Algeria, which emerged in the years of 1962 and 1975, with the textbook that was used in France at that time. Thus, Hayane (1989) as cited in Belmihoub (2017) stated that the English textbook writers in Algeria seemed like

they were still impacted by the disturbing experience of the French colonization and the growing status of the French language. Consequently, their impression to the English language was mixed with a worry from neocolonialism. Therefore, the English language was introduced with no reference to the British cultural context. However, they inserted the Algerian culture in the English language as an alternative to it.

In 1989, the British Council's reports announced English as a third language in Algeria. At that time, English was demanded for overseas training, technology usage, and for the primary and secondary degrees of education. Besides, mastery of the English language was essential in other fields of study in the Higher education. In 1980's, English in Algeria had a strong support from Britain and America. Britain started a Direct Teaching of English Operation via the British Council in Algiers. Hence, this facilitated the teacher training process and offered a chance to study in Britain by providing scholarships to Algerians. On the other hand, America's Embassy launched an American school and a cultural center with its own library. Furthermore, Algerians were given a chance to go to study in America through a scholarship every year (Belmihoub, 2017. p. 4).

In 1990, the period of Black decade started in Algeria where the country lost hope for a bright future, and the support of Britain and America disappeared due to the absence of security of their personnel (Belmihoub, 2017.p.4). According to Benrabe (1999), the Algerian government suggested English as an option in public schools alongside with French, specifically in the fourth grade, as an attempt to displace the French language. This attempt did not succeed as the Algerian parents picked the French language over English. Simply because they thought that English was difficult to learn in Algeria (Benrabe, as cited in Belmihoub, 2017. p. 4).

In 2000, an attempt to instill the English language again was made by the Algerian, British, and American Embassies. An academic and cultural exchange was made between Britain and Algeria, as Britain offered eight scholarships to Algerian professionals for MA degree in the British universities. The goal behind this was to improve them professionally and academically, to experience the UK's culture, and to improve the relations with Britain. Moreover, America's Embassy provided various programs to improve its relation with Algeria in the academic side. It offered academic, cultural, and professional chances for Africans to explore the American culture and language. The U.S Embassy and its departments of cultural and academic affairs had set objectives to strengthen the relationship of America with other countries. The exchange programs concentrated mainly on secondary schools and universities to enhance mutual understanding, leadership, educational transformation, and democratic relations (Belmihoub, 2017).

In 2000, English was included in the first grade in the middle schools; this was mainly done because of the Arabization policy, which was a period full of Algerian teachers, who were not cultivated about foreign language and their focus was on the Arabic language. English at the universities was presented in different curriculum at various departments. In the English department, learners need to attend modules of literature, civilization, linguistics, phonetics, oral expression, written expression, and ESP. Furthermore, English was taught at other departments as a compulsory module, where students must study ESP courses related to their field of study and to their needs (Boulifa & Djenina, 2020).

## **1.2.2. The English Department in Algeria**

### **1.2.2.1. The English department from C.E.L.G.M to L.M.D**

According to Lakehal-Ayat – Benmati (2008) the English department emerged in 1969, which started with eight students in Constantine, who were registered for a three-year



diploma (C.E.L.G.M). This diploma was composed of one year of basic modules of French and English. Learners were taught lectures in the English language, French literature, philosophy, history and geography, and they were given a chance to choose a certificate among the mentioned lectures. In the next year, they were taught the English language (Certificat D' etudes Pratique D'Anglais) alongside with American literature and civilization. The last year, students had to study the British and American literatures, English philosophy, and Arabic (p. 108).

#### **1.2.2.2. The higher education reforms (1971)**

Lakehal-Ayat – Benmati (2008) stated that the introduction of the higher education reforms in Algeria in 1971 led to the opening of both the English and French branches into separate departments. There was a difference at the level of the curriculum with the focus on learning the English language and leaving the rest of languages (German, Italian, and Russian) as possible options. The other significant changes were related to the techniques of assessment where learners were obliged to succeed in prerequisite modules in order to succeed into the following semester. As a result, this made it difficult for learners to pass to the next semester because the only way to pass was to succeed in the prerequisite modules. Moreover, students were under continuous assessment. In simple words, there was no specific period set for evaluation and teachers assessed students by making constant assessments (pp. 108-109).

Lakehal-Ayat – Benmati (2008) stated that until 1982-1983 the curriculum of the English language remained the same but there was an additional year alongside with new amendments. The first change was at the level of terms, which were counted on a yearly basis. The second change was related to the procedures of evaluation, initiating a yearly assessment with a method of compensation among the modules. The September remedial

examinations remained exceptional until they were incorporated into the system in 1983. The third one was about making another remedial examination in June, which made teachers unpleasant. However, the ministry displayed some willingness to cancel the examination. Nevertheless, students faced them with strikes. In the fourth amendment, there was an alteration at the level of the curriculum and the last year (the fourth one) was divided into two semesters, the first includes TEFL conferences, and in the other one, learners had the opportunity to select between doing a pedagogical training or to write a thesis. Later on, the two options were removed and lectures substituted them.

### **1.2.3. The L.M.D. system**

Another system evolved in the university, since 2004-2005, which is called the L.M.D or B.M.D., which is an abbreviation that stands for (License) Bachelor Degree/Master/Doctorate. The higher education ministry of Algeria incorporated this system, which was already made before in the English speaking countries. The system has a scaled down degree in terms of the period allotted for studying, where students have to study from four to three years. Thus, teachers applied it mainly to enhance the learner's mobility and to raise their awareness to the importance of the degree inside the country and overseas too. The Algerian plan of studies is shaped upon three major degrees. First, there is the license, which is given after studying for three years. Second, there comes the Master's degree negotiated after studying for two years. Then, there is the doctorate that is given after finishing conducting research and defending it for almost three years (Lakehal-Ayat – Benmati, 2008, p. 123).

The following table is a comparison between the B.M.D. and the former system.

**Table 1:**

*Comparison of the Systems*

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

(Table reprinted from “Is the Algerian Educational System Weakening? An Investigation of the High school Curricula and their Adequacy with the university curricula”, by Lakehal-Ayat – Benmati, 2008, p. 124)

### **Conclusion**

The English language has an essential role around the world to the extent that no one can neglect its presence in many fields of life. EFL learners do not only make efforts to learn the language. They subconsciously acquire its culture throughout the learning process. Moreover, the number of learners of the English language is increasing due to its essential status in the world. Culture has a big role in language learning as the two have an interrelated relation and each one of them has an impact on the other. Therefore, culture is crucial in learning English as a foreign language. In addition, the English language has a major status in the Algerian educational system, where the English culture is integrated in the classroom through the presented courses and modules.

## **CHAPTER TWO: Cultural Identity**

Introduction

2.1. Definition of Culture

2.2. Types of Culture

2.3. Aspects of Culture

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Conclusion

## **Introduction**

The current chapter attempts to provide an overview about cultural identity and discuss some of its elements. The concept of cultural identity is composed of culture and identity. Thus, this chapter begins with a definition of culture and its characteristics. It deals with the types of culture and its aspects. Then, the attention is oriented to the definition of identity. After the two terms are covered, the concept of cultural identity is introduced with an emphasis on two elements that are clothing and religious beliefs. Next, the study sheds light on the relationship between culture and language as well as on the importance of teaching culture in EFL classes. Finally and most importantly, a transition is made to the core topic of the present study, namely, cultural identity and foreign language learning.

### **2.1. Definition of Culture**

The concept of culture has been defined by anthropologists and scholars from different fields. Edward Burnett Taylor, the English Anthropologist, presents what is known as the classical definition of culture. He suggested that culture can be used interchangeably with the word civilization. It refers to the “complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society” (1871, p. 1). Following the same line of thought, Liddicoat, Papademetre, Scarino, & Kohler (2003) defined culture as a complicated system that covers people’s way of life, in addition to the tools they make and the institutions they build (p. 45). Brooks (1975) claimed that people usually use the word culture as if it has one unified meaning. But according to him culture has different meanings (p. 20). Similarly Chastain (1975, p. 388) stated that culture doesn’t mean the same thing to all people. For Brown (2000), culture refers to the characteristics shared by a particular group of people. He added that culture is a way to know our rights and duties (p. 177). Further, Hofstede (2001) declared that culture is what makes a

given group of people unique (p. 10). Alyasery (2018) defined culture in many ways. For him, culture means shared characteristics; it includes language, religion, beliefs, values, customs, social habits, music and art. Culture is also about how individuals view and perceive both themselves and others, and culture is what makes each country different from another. Yet, in the same country you may find different cultures because each region or sub-group within the same culture has its own sub-culture (p. 6).

Therefore, as listed above, there are numerous definitions of the term culture because it is hard to limit what constitutes one's culture. In this respect, Hinkel (1999, p. 1) asserted that it is not an exaggeration when we say "there are nearly as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors, and activities".

## **2.2. Types of Culture**

In his book entitled "Developing Second-language Skills: Theory of Practice" and after much analysis, Chastain divided culture into two general types: little "c" culture and Big "C" culture. According to him, the first type of culture includes the lifestyle of people or the way how people live. The second type of culture focuses on "the major products and contributions of a society in general or of outstanding individuals in that society" (1976, p. 388). In this regard, Lee believed that big "C" culture is all about the facts and information related to the arts, history, geography, business, education, festivals and customs of a given community, whereas, the little "c" culture refers to what is unseen and profound such as the values, the norms and the beliefs of that society (2009, p.78). Peterson (2004) pointed out that all major themes including core values, attitudes or beliefs, society's norms, legal foundations, assumptions, history, cognitive processes, architecture, geography, classic literature, presidents or political figures and classical music are classified under big "C" culture. In other words, big "C" culture is associated with human achievements. Moreover, Peterson

suggested that the little “c” culture encompasses themes that are minor and new like popular issues, opinions, preferences or tastes. In addition to gestures, body posture, use of space, clothing style, food, hobbies, music and artwork. i.e., it focuses on things that are related to human daily life in a given society (pp. 24-25).

### **2.3. Aspects of Culture**

In his book entitled “Sociology: Brief Edition”, in a chapter entitled: “The Elements of Culture”, Steven (2012) classified the components of culture into two basic types which are the nonmaterial culture and the material culture. Each type includes certain aspects. For example, the nonmaterial elements of culture are “the values, beliefs, symbols, and language that define a society”. The other type contains the physical objects of the society. Note that the combination of these elements is what creates the uniqueness of cultures. Some of these elements were selected to discuss in this section.

#### **2.3.1. Symbols**

According to Cambridge dictionary, symbols are defined as a sign or object that is used to mean something. Further, the ancient Greeks defined symbols as a meaningful sign that can be recognized by a particular group of people (Sharipova & Kutlieva, p.1). Hofsted (2001) provided another definition of symbols. According to him, symbols are “words, gestures, pictures, or objects that carry often complex meaning recognized as such only by those who share the culture” (p. 10). So, culture plays a role in the interpretation of symbols. For example, in the United States nodding the head means ‘yes’ and shaking it back and forth means ‘no’, whereas in Bangladesh nodding means ‘no’ and shaking the head back and forth means ‘yes’(Steven, 2012). Hofsted (2001) added that symbols are subject to change and they can easily either appear or disappear over time (p. 10).

### **2.3.2. Language**

On the one hand and from a linguistic perspective, language is defined as “a system of arbitrary vocal symbols by means of which a social group cooperates” (Bloch & Trager, 1942, p. 5). In other words, language is a system that contains certain sounds and written symbols used by people for communication. On the other hand, scholars who are interested in cultural studies view language from a different angle, Rovira, for example, stated that language is a tool that we can use to transfer and express our culture and its values (2008, p. 66). That is to say, via language, we can protect our culture and keep it alive by passing it from one generation to another. Kramsch (2013) claimed that “without language and other symbolic systems, habits, beliefs, institutions, and monuments that we call culture would be just observable realities, not cultural phenomena” (p. 62). Moreover, Khohhar, Memon, & Siddiqui (2016) argued that “ language not only identifies any particular group but also sets its position inside that group as it may distinguish one’s dialect, social class, age, occupation, religion and even gender” (p. 234).i.e. Through language, individuals can express their culture and it may represent and tell others plenty things about them. Similarly, Steven (2012) suggested that humans’ capacity of processing language is what makes cultures possible to be understood.

### **2.3.3. Values**

Peterson (2004) defined values as “principles or qualities that a group of people will tend to see as good or right or worthwhile” (p. 22). It is to say, values are set of standards followed by a group of people. They are used to differentiate between the good and the bad as well as to distinguish between what is right and what is wrong. In the same sense, Damen (1987) explained values as all “what is seen to be good, proper, and positive, or the opposite” (p.192). Therefore, values can affect the actions of individuals and even groups (Kaur &



Kaur, 2016, p.225). Peterson added that values differ from one culture to another. In one words, each culture has its own values (2004, p. 23). Also, he focused on the point that what is accepted in one culture can be rejected in another culture. Hofstede (2001, p. 6) claimed that the word values has several meanings in different social sciences such as anthropology, economics, political sciences, psychology, and sociology. Further, values discuss some of the following issues: Evil versus good, dirty versus clean, dangerous versus safe, decent versus indecent, ugly versus beautiful, unnatural versus natural, abnormal versus normal, paradoxical versus logical, irrational versus rational, and moral versus immoral.

#### **2.3.4. Norms**

Cambridge dictionary defines norms as an accepted standard or a way of behaving or doing thing that most people agree with. Kaur & Kaur (2016, p. 143) introduced norms as “shared rules, customs, and guidelines that govern society and define how people should behave in the company of others”. That is to say, norms are common regulations that direct and control the behaviors of a particular society. Further, norms are subject to change depending on culture, time, and situation.

Steven (2012) divided norms into two main types: formal norms and informal norms. The first type is also called norms and laws, they are the most important rules in the society such as the traffic laws, the criminal codes etc. Informal norms are also called folkways and customs. They are less important than laws. Yet, they still influence the behaviors of people.

#### **2.4. Definition of Identity**

Identity, first, has been introduced by psychologist Erick Erickson in 1950's. Later on, many researchers and scholars contributed to explaining and defining the concept. In its broad sense, identity can be defined as “the way individuals and groups define themselves and are defined by others on the basis of race ,ethnicity, religion, language, and culture”

(Deng, 1995 p. 1). However, identity is more than that. In fact, it is an ambiguous term. Fearon (1999), for example, claimed that individuals can use the word identity appropriately in their daily life discourse. But, at the same time, it is difficult for them to summarize and cover its meaning accurately in a short sentence (p. 2). According to Hogg and Abrams (1988) identity refers to “people's concepts of who they are, of what sort of people they are, and how they relate to others” (p. 2). That is to say, identity is viewed from a social context. Vignoles, Schwartz, & Luyckx (2011) also suggested that we can understand what identity means through people’ answers to the question who are you (p.2). Identity can be also regarded as something unique that individuals have; at the same time it is what makes those individuals different from others in other societies (Buckingham, 2008, p. 1). In the same vein, Weedon (2004, p. 9) claims that “identity, in fact, is about belonging, about what you have in common with some people and what differentiates you from others”.

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

## **2.5. Cultural Identity**

Cultural identity is a concept that combines together the two previous terms, culture and identity. In recent decades, cultural identity has occupied an important place in social sciences and cultural studies. According to Fong and Chuang (2004, p.6), cultural identity is “a social construction”. It can be defined as a common system between groups of people who share a sense of belonging. Correspondingly, Chen (2014) explained cultural identity as a feeling of belonging to a specific group of people based on cultural factors such as

nationality, ethnicity, race, gender and religion. In short, cultural identity refers to individual's sense of belonging to a particular society. Moreover, it includes a number of shared cultural elements like: ethnicity, religion, race, age, and cultural heritage that identify groups or individuals of a given community. As the concept of cultural identity is defined, the focus now is directed towards its key identifiers.

### **2.5.1. Identifiers of Cultural Identity**

As noted previously, most researchers agreed that it is not easy to identify the elements of culture because culture is a broad and complex term that includes a lot of components. However, each society contains a set of cultural characteristics shared between its individuals. Therefore, researchers usually refer to these components of culture when they address questions of societies' cultural identities. Such identifiers include, but not limited to, "location, gender, race, history, nationality, language, sexuality, religious beliefs, ethnicity, aesthetics etc." (Aristova, 2015, p. 154). The present study tackles only two identifiers of cultural identity which are clothing and religious beliefs. These two markers were selected because they are expressive elements of one's cultural identity and they are the focus of the current study.

#### **2.5.1.1. Clothing**

Clothes are essential things in the life of human beings and they become one of the basic necessities that we cannot live without (Tajuddin, 2019.p 20). Each of these scholars, Sproles and Burns, Kawamura, and Nihan defined clothing as anything used to cover the human body. Malcolm (2002) refers to clothing as a "cultural phenomenon". Malcom added that clothing can help in sending messages concerning individual's identity, customs, and nature. For example, others can deduce your economic status, social position, interests etc. only through your appearance or clothes. For Edensor (2002), clothing is considered as part of the

national identity (p. 108). Clothing, then, can be used as a tool of cultural identification. In brief, we can say that the norms and the cultural values of a given society can be seen through people's clothes. Besides, individuals' dressing style is something flexible and subject to change. As Tajuddin claimed factors such as culture, values, family, environment, media, fashion trends, and personality can affect the way people get dressed (p. 20). It is possible to say that that the surrounding environment and personal experiences can have a direct influence on people choice of clothing. Therefore, Arab learners of foreign languages are more vulnerable to such influence since they are dealing with a western culture.

In the same context, Johnson (2009) claimed that people often seek to be modern even if it needs neglecting their native culture. Especially with the control of the world's system and center of fashion is dominated by the western societies. For example, Chanel, Louis Vuitton, and Dior are French brands whose success has reached the entire world, the same for Nike, Calvin Klein and many other American brands (Akou, 2007. P. 404). For that reason, some entrepreneurs in the Islamic world have also created fashionable space that goes along with the Islamic values and opposed the western style of clothing (Hass and Lutek, 2019, p. 3).

#### **2.5.1.2. Religious Beliefs**

Belyh (2017) classified religion as an important aspect of cultural identity. For her, religion is "the set of moral beliefs and principals related to the existence of God and the world. It contributes to cultural identity by helping in determining the personal and moral characteristics of the person". Furthermore, in his article, Amin stated that individuals are born in different cultural aspects. Each of us was born and lived in different cultural context "which results in acquiring its different aspects in life". For example different values, different religious beliefs, etc. These aspects may affect the learning process of a foreign language and serve as an obstructive (p. 32). According to study entitled 'Influence of

Religious Identity on a Foreign Language Learning: A case study of Iranian EFL Learners', foreign language learners who are more religious faced a problem in acquiring some aspects of the target culture that are not very common in the Islamic societies such as dating, friendship between men and women etc. ( Behtash, Hashemi, & Farkhipour 2017, p. 19). Similarly, another study in Bangladesh suggested that students' religious beliefs can indirectly influence the process of learning a foreign language because learners may find a difficulty in accepting some religious beliefs of English speakers when these beliefs are different from his or her own. It becomes like a challenge for them especially when the belief is deeply rooted in their minds (Ara, 2017, pp. 7-8). For example, issues related to life after death. In this research, the aim is to investigate the adverse impact of studying a foreign language on learners' religious beliefs.

## **2.6.The importance of culture in EFL learning**

According to the National Standards for Foreign Language Education project (1996), learners cannot truly master the foreign language until they have mastered the culture of the new language (p. 332). Furthermore, Torii-Wiliams (2004) stated that learning a foreign language is not only about learning grammar and vocabulary. But, it is also about learning the culture of the target language in order to communicate appropriately with native speakers. (pp. 109-110). For Kuo & Lai (2006), both language and culture are required to guarantee true linguistic comprehension (p. 9). Singhal (1997) viewed that learning about the culture of the foreign/target language is considered as a principal while learning a new language because understanding the culture means understanding the language. In the same direction, Abdelaziz & Almeshari (2019) conducted a study about the effects of learning culture on English-language learning for Saudi EFL Students. The finding revealed that learning culture is important in acquiring the foreign language successfully (p. 340). In brief, it becomes clear

from these explanations that the process of learning a foreign language necessitates the teaching of the target culture to ensure the good command of the foreign language.

## **2.7. Cultural Identity and Foreign Language Learning**

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

As it was mentioned in pervious sections, many scholars agreed on the importance of integrating culture while leaning a new language. Other scholars claimed that the process of integrating the target culture while teaching a foreign language may affect learner's cultural identity in a way or another despite its importance in our life. Mahmoud (2015), for example, stated that in the process of learning a foreign language, if there is no reference to the original culture, surely there will be a loss of identity, especially when the cultural identity of the native student is different from the one they exposed to while learning a foreign language (p. 67). For that reasons, Post and Rathet (1996) asserted on the use of learner's native culture as a material in the EL classroom. Wei (2005) also claimed that in EFL classrooms, it is necessary to make students familiar with their own culture rather than teaching them only

American or British culture. This is to protect learners from being highly affected by the target culture and to avoid the fear of losing their cultural identity. He added that it is better to give students the opportunity to deal with both cultures, native and target, to make things clear for them as well as to “appreciate both cultures” (Wei, 2005). In the same way, Mahmoud argued that “students should be encouraged to learn the similarities between their culture and the target culture to reach a common comprehension” (p. 333). That is, teachers should support their learners to discuss the commonalities between their native culture and the target culture because “comparing and contrasting will lead not only to engagement with the stimulus culture but also to a greater understanding of the learner’s own culture”. All these studies were conducted by researchers from different countries especially Iran and Saudi Arabia. Concerning the current study, it aims to investigate a similar issue but in a different context. It examines the effect of EFL learning on Algerian learners’ cultural identity.

## **Conclusion**

This chapter deals with cultural identity and the influence of foreign languages on learners’ cultural identities. Hence, the chapter provides deep definitions and explanation of related concepts such as culture, identity, and cultural identity. Moreover, the present study emphasizes on two elements of cultural identity which are clothing and religious beliefs. For this reason, the three elements were defined and discussed with regards to foreign language learning contexts. Further, this chapter highlights the importance of integrating culture while teaching foreign languages. Finally, the last title of this section draws attention on the possible influence of foreign language learning on learners’ cultural identity.

## **CHAPTER THREE: Field Investigation**

### Introduction

3.1. Research Method

3.2. Sample of the Study

3.3. Data Collection Tool

3.4. Procedures of data collection

3.5. Data Analysis

3.5.1. Analysis of Results from the Interview

3.5.2. Summary of Results and Findings from the Interview

### Conclusion



## **Introduction**

This chapter is dedicated to the practical part, which has been conducted at the Department of English, University of 08 Mai 1945, Guelma. In order to investigate the influence of EFL learning on Algerian student's cultural identity, an interview was conducted with master two students. The present chapter summarizes results from students' interviews and it includes the analysis and interpretation of the findings, which would help in answering the research question and to reject or confirm the hypothesis of the current study.

### **3.1. Research Method**

This research follows a qualitative descriptive method. This method has been selected for its appropriateness to provide a detailed picture of the phenomenon under investigation. Descriptive studies "look at individuals, groups, institutions, methods and materials in order to describe, compare, contrast, classify, analyze and interpret the entities and the events that constitute their various field of inquiry" (Cohen, Manion, & Morrison, 2007, p.205). Therefore, a qualitative descriptive study offers a thorough analysis of data collected from a small size sample that fits the requirements of the qualitative approach.

### **3.2. Sample of the Study**

The population of this study is EFL learners at the department of English, 8 Mai 1945 University, Guelma. Due to the qualitative nature of the study, a purposeful sampling strategy is followed to select 20 Master II students to be interviewed. The small size sample is one of the important characteristics of the qualitative study. Thus, 20 participants are considered enough as a research sample since the findings are not to be generalized. The participants are mixed between males and females. Such sample is opted for because Master II students have spent at least 9 semesters learning EFL. This means that they have been exposed to the foreign culture for a considerable period of time that allows them to shape a clear viewpoint

regarding the influence of EFL learning on their cultural identity. Further, they have studied several courses related to culture which permits them to know exactly what cultural identity means.

### **3.3. Data collection tool**

The tool used to collect data in this study is an interview. The interview is composed of 19 questions (Appendix A). All the questions are open-ended which makes the nature of the findings mainly qualitative. The interview begins with an introductory paragraph, which presents its aim and requests the students to allow recording the interview. The first question (Q1) was mainly asked as a way to break the ice with the interviewees and in order to create a comfortable atmosphere. Note that, the answers of this question were not displayed in the transcriptions of the interviews in order to protect the anonymity of the participants. Question two (Q2) attempts to derive an overall idea about the students' views concerning the Algerian culture and its aspects. Questions four, six, seven, eight and nine tackle the dependent variable (EFL learning in Algeria). Q4 was asked to know which language is used the most by learners in certain situations. Q6 and Q7 explores learners' views regarding the importance of integrating culture while teaching and learning English. While the aim behind Q8 is to reveal if EFL students are open to have foreign friends or friends from the other gender. Q9 is asked to investigate the influence of studying English on learners' reading preferences.

The rest of the questions are devoted to the second variable (Cultural identity). Q3 and Q5 are concerned with the Algerian culture and the effect of studying English on learners' culture and lifestyle. Q10 aims to know whether EFL learners are concerned with western events or not. Q11 and Q12 are dedicated to investigate whether EFL learning makes EFL students tolerant toward any change in relation to their cultural identity in general and

concerning other aspects specifically such as religious beliefs, clothing and way of thinking. Questions from 13 to 17 are all concerned with the relation between clothes and EFL learning. Q18 attempts to reveal learners' orientation in social platforms. The last question (Q19) provides an open space for participants to share further comments concerning the topic.

### **3.4. Procedures of data collection**

Since the interview requires the presence of both the interviewers and the interviewee, it is difficult to arrange twenty meetings in a short period of time. Subsequently, the administration of this interview lasted for almost two weeks, from June 6th to June 18th, 2021. Furthermore, due to the qualitative nature of the interview, its duration varied from one student to another, depending on their interest on the topic. However, the interview did not exceed 15 minutes. Besides, all the interviews were conducted in a face to face manner in order to ensure the credibility of the participants' answers. When the interviewees find difficulty in understanding the questions, probes and explanations are given immediately to guarantee the accuracy of data.

### **3.5. Data Analysis and Interpretation**

#### **3.5.1. Analysis of Results from the Interview**

**Question 01:** Can you introduce yourself briefly ( the name, age...etc )

**Question 02:** Is studying English your own choice?

**Table 3.1.***Student's Choice of Studying English*

Option	Number (N)	Percentage (%)
Yes	16	80
No	3	15
Forced by the average	1	5
Total	20	100

According to table (3.1), sixteen students stated that English was their own and first choice. Whereas, only one student stated that English was not her own choice. The rest of the participants declared that English was imposed on them because of the average. The participants who are studying English as their own choice because they might have a positive attitude about the English culture and language.

**Question 03:** Do you appreciate your Algerian culture (with all its aspects language - Algerian Spoken Arabic-, customs, traditions, norms...etc.)?

This question was asked to know students' views concerning the Algerian culture and its aspects. Thirteen students clearly stated that they appreciate their culture with all its aspects which means that they are aware about the differences exist between different cultures, and they need to appreciate their culture as it is. However, three of the respondents said that they appreciate the Algerian culture and all its aspects despite the norms and one of them added that s/he hates the patriarchal side in the Algerian society .i.e., the priority given to men over women. The other three interviewees claimed that there is an exaggeration in some Algerian

traditions like: weddings rituals and they suggested changing or reducing them. The last student said that s/he just accepts the culture. For the other participants, they think that their culture would be better if we change some points. The change here is inspired from the western culture. For example, they would never complain about the big wedding party if they didn't see the simple wedding party in another place or culture, more precisely a western culture.

**Question 04:** Do you think that studying English has changed your opinion about the Algerian culture? In what way? (Positively or negatively)

Learning a foreign language and being exposed to its culture for five years could influence EFL learner's cultural identity in a way or another. Students were asked whether studying English has changed their opinion about the Algerian culture. Eleven participants believe that studying English has affected them positively. They became more tolerant, open minded and more aware of their culture. However, only one participant stated that studying English has a negative effect because s/he discovered how conservative our culture is compared to other cultures. So, being exposed to another culture may change participants 'mind concerning many things whether positively or negatively. The last four respondents pointed out that studying English has changed nothing about their culture because they do not mix between the two cultures. In other words, they deal with each culture independently maybe because they have a high level of awareness.

**Question 05:** When you need to express yourself (your feelings, opinions...etc.), do you use Arabic (Algerian Spoken Arabic) or English? Why?

This question was asked to know which language EFL learners prefer to use in their daily life. Most of the participants take into consideration to whom they are speaking, but in terms of preference nine students answered that they prefer to use English for many reasons. First,

English is more expressive than the Algerian Spoken Arabic and they find themselves more comfortable while using it. Also, English contains more words in relation to psychology and mental health. This may explain the influence of the English culture on students' language use. On contrast, five participants stated that they like to use the Algerian spoken Arabic more because it is their native language and they can express themselves clearly especially when they are angry. For the rest, they prefer to switch between the two since they are able to speak both of them. It can be concluded that the common use of the English language besides the mother language is an example of the western impact on the Algerian learners.

**Question 06:** How would you describe your lifestyle? (Do you practice sport outside? Do you often ride the bike? Do you plan for a friend party? Do you parents agree on having friends from the opposite gender? )

The aim behind this question is to find out the impact of the English culture on the participants' lifestyle. Fourteen students said that their lifestyle is typically Algerian and this is due to the Algerian family restrictions. Parents do not allow them to do certain things that do not get along with the Algerian cultural norms. Besides, most of the respondents stated that the Algerian society is very judgmental and does not accept doing any western acts like practicing sports outside and riding the bicycle. The following answers illustrate this:

Respondent: "it is typically Algerian, it is Algerian 100%, and I think that riding a bike, you can do that in certain age, but when you grow up you cannot do that, people will look down at you, and you know you have to take them into consideration..."

**Respondent 1:** "...its typically Algerian, especially here in Guelma its typically Algerian. (Do you often ride the bike?) No, no we are not allowed to do that..."

However, five participants claimed that they have a mixture of cultures, the Algerian and western one. Their lifestyle is not 100% Algerian because they feel like they are free to do

anything they want regardless of what the society or the parents say about them. The following answers further illustrate this:

**Respondent 2** “...somehow I am an open-minded person, of course I... na3ref nfer9 bin l lhlal w lehram, somehow kaynin hwayej ana metfetha fihom. [I can distinguish what is forbidden from what is allowed, somehow there things in which I consider myself open-minded] (Do you practice for instance, sports outside, you walk outside) of course (Do you ride the bike, or did you ride the bike?) yeah, of course I do it and I love doing it...”

**Respondent 3:** “I like to walk, yeah sometimes when I feel overwhelmed and really sad and not okay, I go out for a walk. I am, not necessarily in the morning or at night but I, at any time of the day, whenever I feel it.”

Nevertheless, only one student stated that her lifestyle is neither Algerian nor western because it is related more to religion than to a certain culture. Such results imply that EFL learners are poorly influenced by the culture of the English language.

**Question 07:** Do you think that learning a new language requires learning about its culture or you need only the language (linguistic knowledge)? In other words, as an Algerian EFL learner, how do you perceive the importance of integrating the English culture?

This question is asked to explore EFL learner’s views about the importance of integrating the culture while studying. Nineteen participants agreed that studying a new language requires learning about its culture. They believe that when studying a foreign language, a learner does not have to focus only on the linguistic knowledge; rather, the integration of cultural knowledge is very essential to master the language. Integrating cultural knowledge helps in understanding the language, the context, and the culture of the foreign language and studying culture is like studying the fifth skill of language. Therefore, it would open up the way to know the language more. However, only one student thinks that there is no need in

integrating culture as it is not that important and we need to focus only on the grammar of the language. This implies that learners are aware of the significance of culture in EFL learning in order to truly master the language and comprehend the different information about the English language.

**Question 08:** What do you think about focusing only western ideas and culture while teaching English? For example, in civilization we study only about American/British politics while there is no reference to the Algerian politics.

Eleven participants think that focusing only on western ideas and culture while studying English is a very good thing for them. They believe that they chose to study English, which is a foreign language to them, so they need to study only its culture. Therefore, they should study things that they do not know and focus only on one culture to grasp the information better. Moreover, they claimed that they already know the Algerian culture and politics, since they have studied it before in high school and in the elementary school. On the other hand, nine students think that they need to study the two cultures, the English culture and the Algerian culture as well in order not to neglect our own culture and to know more about it in the English language. In addition, they think that when studying both cultures, they will be able to make a comparison between the two cultures. This means that they are affected by EFL learning since they prefer to learn more about western culture rather than the Algerian culture.

**Question 09:** Do you have some friends from English countries/ do you have friends who are English native speakers?

This question was asked to reveal if the students are open to have foreign friends or not and to know whether they are interested in the American or the British culture to the point that pushes them to establish relations with natives. Less than half of the participants (9



students) indicate that they have friends who are English native speakers. This means that these participants have the intention to learn about the target culture and master its language. Seven of the interviewees declared that they do not have friends from English countries, this can be explained as a lack of interest in creating intercultural relationships. Other students (03 students) stated that they used to have friends who are English native speakers in the past only as a way to practice the language, and the same for the rest of the students who have friends from different backgrounds but they speak English. They talk to them for the same reason of practicing the language.

**Question 10:** Outside of the classroom and as an Algerian EFL learner do you prefer to read English or Arabic novels, books, poems...etc.?

This question aims at understanding the impact of studying English on EFL learner's literary choices. For many reasons, six participants stated that they prefer to read in English more than Arabic. Among the many reasons: the desire to learn more vocabulary, the love of the language, and the diversity that exists in the English language books. On the contrary, other six participants mentioned that they prefer to read in Arabic because they enjoy more reading in Arabic since it is their mother language and they can easily process and understand the meaning of the book as well as they can read faster. Moreover, there are seven interviewees who have no preference concerning this issue. This maybe because they choose to read based on other criteria like the author, the subject, the mood, and not on the language. Only one students said that "I do not read neither in English nor in Arabic" maybe because s/he is a passive student or s/he doesn't like reading literary works.

**Question 11:** Do you celebrate some western events like Valentine's Day, Halloween, the New Year, your birthday or do you only celebrate the Islamic or Algerian events like Ashora, Yennayar, Aid fitter, Mawlid Nabawi...etc. If Yes, with friends (EFL learners)? Or Family?

This question seeks to know whether EFL learners feel the need to celebrate some American/ British events since they are studying EFL or they stick only to the Algerian and Islamic events as part of their mother culture. In other words, have western celebrations and events become part of EFL learners' culture or not. Concerning the Algerian or Islamic event, all the correspondents confirmed that they celebrate all these events with their families and friends simply because identifying oneself in a given culture requires celebrating its events. Concerning the western events in general, six of the students stated that they do not celebrate such events because they do not represent them. The others said that they celebrate events related to both cultures, especially birthdays. This can be explained by the belief that the birthday party is a common celebration over the world regardless of one's culture or religion. However, three of the participants stated that they wanted to celebrate all the western events because they like them and they want to make them part of their culture.

**Question 12:** Are you tolerant toward any change concerning your cultural identity? For example, your religious beliefs concerning Hijab, fasting... etc. or even your personal beliefs.

This question aims to find whether learners are tolerant toward any change in their cultural and religious beliefs. According to the answers, seven participants stated that they are fully tolerant toward any change whether it is about them or about other people. They claimed that they are more open-minded toward changes and they try to accept the difference and changes in themselves and in others without any judgments. On the other hand, ten participants said that they are not tolerant at all toward any change concerning their religious or personal beliefs, particularly, their religious beliefs. They believe this is their identity and they should not cross the lines with religion, and for cultural identity, they think it's something fixed for them and it is not easy to change it. However, only three students claimed that they have a kind of flexible tolerance. This means they are tolerant toward any change concerning their personal beliefs, but they are not tolerant at all for any change in their religious beliefs.

**Question 13:** Cultural identity is generally defined as a person's sense of belonging to a particular culture. Do you think that learning English language has changed your cultural identity including your religious beliefs, clothing, your behaviors, and your way of thinking? How?

This question aims at finding if studying the English language has changed the learner's cultural identity. Fourteen students declared that learning the English language has definitely changed their cultural identity. In terms of clothes, they said their style changed from a strict one to a more free and colorful clothing. Besides, it changed their way of thinking. They became more open minded and more acceptable of others. For the behavior, some stated that their language use has changed, as they started to use some English words and expressions in their speech. Yet, their religious beliefs did not change at all. The rest of the participants, which are six, claimed that studying English did not change them and their cultural or religious beliefs at all and they feel like they are the same person.

**Question 14:** In your opinion, can clothes be used as a way to express the self?

According to the answers given in the interviews, sixteen participants declared that they totally believe that clothes can be used as a way to express the self or the cultural belonging. They claimed that when you are wearing any clothes it is a way to define who you are, your cultural and religious belonging too. These answers further illustrate the interpretation:

**Respondent 1:** "I think yes, my clothes can express my; who I am. I am not like; I prefer to wear something calm because I have a calm personality. I do not like shiny colors a lot. So, I think yes my clothes express me."

**Respondent 2:** "Well, of course, I think a lot of people use clothing to express their identity. For example, we can see many religious people, well, it express the identity and culture. But, at the same time, a lot of people don't use clothing to express themselves and

their identity. So, it's both a mixture of both, some people use it as an expression and others do not. For me, I do, I do express myself."

**Respondent 3:** "Yes, I think it is. Why? Because, for instance when you enter a shop and you are going to choose for clothes, your choice is what you like for instance the color you like, the shape you like, it's about the way you see life; this why you choose that among others. So, it represents yourself in a high extent."

However, only four students think that clothes cannot be used as a way to express the self. Because, they believe that clothes do not represent the self. Since, what they wear in their daily life does not match their personality.

**Question 15:** Before buying new clothes, do you take into account how people are going to react? Or you just buy clothes and dress the way you like regardless of the opinion of society?

This question was asked to verify the truth of this rumor "English students wear different, disrespectful, and weird clothes". Ten participants said that they do not care about others opinions and they dress the way they feel comfortable. The other eight interviewees stated that they take into consideration how people are going to react. This probably indicates that our society is conservative in a way or another and people are always scared of being judged. Moreover, there are two participants who have different views concerning this point. The first one said: "Male do not have this problem I think. This is related to girls", she added: "I don't think that there is even disrespectful clothes concerning male". This may confirm that in our society women in general are more likely to be criticized by people more than men. The last participant stated that she used to take into account others' opinion concerning her clothes, but, s/he never does after studying English because s/he was exposed to things such as self-

confidence, self-esteem...etc. which make him/her more confident. Therefore, EFL learners do not wear clothes because they are weird, but because they are comfortable with them.

**Question 16:** for girls: Was wearing the Hijab your own choice or was it imposed on you? /

For boys: When you became a father, will you impose the Hijab on your daughter?

This question was posed to know the perspective of the participants concerning the Hijab. Ten girls stated that wearing the Hijab was their own choice and they do not regret it. However, two girls answered that the Hijab was their own choice but they regret wearing it at an early age. This can be interpreted as a direct influence of the English culture. Three girls pointed out that the Hijab was imposed on them, but they accepted it over time. Concerning the unveiled girls, they stated that it was a personal decision to not wear the Hijab. For boys, they pointed out that they will not impose the Hijab on their daughters in the future. This can be interpreted as an indirect influence of the English culture since they mentioned in previous questions that studying English make them more open-minded and tolerant.

**Question 17:** Do you prefer to wear Algerian brands or international and famous brands like Channel, Zara... etc.? (Is your choice based on the quality of the clothes or just because it is a famous brand?)

This question was asked to know EFL learners preferences concerning brands. Seventeen interviewees agreed that they do not care about brands as much as they do concerning the quality of the items and whether the clothes suit them or not. Only one student prefers the Algerian brands to support the national economy of the country. The last two participants prefer to have the chance and buy international brands. In general, we can say that EFL learners are not obsessed with the western fashion and brands. In fact, they show their maturity since they think about the quality.

**Question 18:** In special occasions like weddings, Aid ... etc., do you prefer to wear modern clothes or western clothes if we can say that (such as: skirts, jeans, T-shirts) or traditional clothes (karakou, Caftan...etc.)

This question was asked in order to find whether studying English affected the Algerian learner's clothing preference in special occasions and events. According to the answers given in the interviews, ten learners stated that they prefer to wear the Algerian traditional clothes like Karakou and Caftan in special events. This is because they appreciate the Algerian culture and they admire the traditional costumes. In contrast to that, only two students said that they prefer to wear modern clothes in special events. However, eight participants stated that they prefer wearing both Algerian traditional clothes and modern/western clothes and this depends on the event. For instance, when they attend wedding of relatives they wear Algerian traditional costumes, and when it is a non-relative wedding they wear modern and western clothes. Besides, they prefer to wear Algerian traditional clothes in our Islamic events better than the modern or western ones. This denotes that learners are more attached to their Algerian culture and traditional clothes and that English did not affect their preference of clothing in special occasions.

**Question 19:** On social media, do you follow Algerian or western fashionists and influencers?

According to the answers provided in the interviews, only three students claimed that they follow only Algerian and Arab influencers. Since, they find them more realistic and relatable. On the other hand, five participants stated that they follow only western influencers and not Algerians on social media because they think that there are only few Algerian influencers, and western influencers are better in terms of content. Yet, eight participants said that they follow both Algerian and western influencers as they believe that both can add something

new to them, and they like to know about both of their lifestyle and fashion. Nevertheless, four learners declared that they do not follow influencers at all, neither Algerian, nor western influencers. Instead, they follow people who have a content that is related to language, studies, and comedy. This means that EFL learning did not affect the Algerian learners to a high extent in terms of their preferences since most of them follow both western and Algerian influencers on social media.

**Question 20:** Any further comments that would you like to add are welcome.

All the interviewed students provided comments such as: This topic is great and it is very interesting or the questions are very good and the topic is covered from all sides. Moreover, students provided some other comments like:

“ I can say that each one should be proud of his or her culture even though studying another language way influence us in many aspects of life but we should stick to our culture, stick to our beliefs and opinions since we live in different words, different cultures...you should be proud of your culture and I encourage people by the way to dress the traditional clothes because they are very interesting and they are very glamor and advise people to learn many languages and their culture just to enrich their minds, their back grounds about other culture and that’s it. I’m not getting influenced by them”.

“ the topic is very interesting especially now (Arabic words: it means) we find a lot of people are being influenced by the western culture in the way of thinking, in the way of clothing and neighbor things like It is very clear they are influenced (Arabic word: highly) and I think it is not about just like the western culture”.

“ if someone will listen to me or read your dissertation I would advise parents to let their daughters and sons to be exposed to another culture in order to know our culture”.

“I just want to say that studying English of course has an influence on us in a way or another. Even sometimes we do not recognize it but it is unconsciously influencing us”.

These comments prove that EFL students are aware about this issue.

### **3.5.2. Summary of Results and Findings from the Students' Interview:**

According to the results derived from the students' interview, it can be understood that these students have decent experience in studying English with a respectful awareness towards the topic investigated in this research. According to their answers and perceptions, most of the students have a strong appreciation towards their Algerian culture, even after being exposed to the foreign language culture for too long. Besides, they admit that studying English for five years has no negative impact on their own culture, how they view their culture and their lifestyle remains the same. Thus, studying English opened up their minds to more positive views about their Algerian culture. However, the only impact of English on them is that they prefer to use the English language when expressing themselves rather than using the Algerian Spoken Arabic. Furthermore, learners are aware of the importance of integrating the English language culture while studying. They believe that as an EFL learner, focusing on the English culture is better than studying modules that are related to the Algerian culture, history or literature like the Algerian literature. This is because they already have good knowledge about the Algerian one. Furthermore, results showed that EFL somehow affected the learners' mindset and behavior for example, they became more tolerant, open minded, and they started to use some English expressions and cursing words. Yet, there is no major impact on their cultural belonging as they respect and appreciate their Algerian culture to a high extent. Most importantly, learners confirmed that their religious believes are a fixed matter and they are not tolerant toward any change concerning their religion even if they prefer some aspects of the English culture. Finally, being exposed to the



English language and its culture for 5 semesters does not have any harm on the Algerian learner's cultural identity.

### **Conclusion**

This chapter was concerned with discussing the data collected through an interview administered to a sample of Master II students of English at the University of Guelma in order to investigate the extent to which EFL learning affects their cultural identity. Studying a new language means studying a new culture in a way or another, and being exposed to a new culture for at least five years may affect the mother culture. So, the focus of this study was on the cultural identity of EFL learners and on the changes that may appear at the level of their cultural identity because of learning a foreign language. Looking at the results of the interview, it can be concluded that the majority of students are aware of their cultural identity that's why studying English as a foreign language does not affect their cultural identity except the change that may appear at the level of their personal beliefs and mindset. So, we can say that EFL learners are influenced by EFL learning in a way or another.

## RESEARCH IMPLICATIONS

Although the results of the study show that EFL learners are aware of their mother culture, and learning EFL affects positively more than negatively their mother cultural identity; learners and teachers should be aware of how to control any possible negative effects to preserve the originality of home cultural identity.

EFL learners should always be aware about any negative effect that may appear because of this foreign language. Also, they are required to respect their original culture and to be selective in choosing what to take from this foreign language and culture.

Teachers are guiders, monitors, and controllers. Therefore, they should keep stressing elements of the target culture that are positive, useful, and beneficial for learners. Moreover, they are supposed to integrate aspects of the native culture directly or indirectly. Further, teachers are required not to include their personal beliefs because they may influence EFL learners' cultural identity. Hence, teachers should separate their teacher-beliefs from the ones of the teaching materials.

Curriculum makers are also concerned with this study. They can develop new models which highlight the importance and the richness of the Algerian culture. For example, they can include or add some modules like Algerian literature from the first year. Such modules can be better taught earlier because not all students have the opportunity to pass to the master degree. Further, teaching such modules earlier would give EFL learners the chance to know more about their culture .i.e., to build a real and strong background about it.

A highly preferable aspect is to give learners a chance to define their own cultural identity. Teachers can provide learners to make plays that display the Algerian culture in the English language focusing on Algerian cultural aspects, in order to make a representation of the Algerian traditions, customs, food, and music in the classroom. By doing so, learners will

appreciate and be proud of their own culture more. Thus, they can experience using the English language to represent our culture not only in the classroom but outside of the classroom to reach wider audience.

### **LIMITATIONS OF THE STUDY**

A number of obstacles and limitations faced the researchers while making this research and prevented the adequate fulfillment of the present study. Some of those obstacles are the following:

- One of the major barriers that many Algerian students face is the unavailability of authentic sources.
- A large number of students refused to take part in the interview which affected the speed of the process. Moreover, other students asked about the interview questions in advance in order to prepare themselves which may negatively affect the transparency and the credibility of the research.
- Another constraint is being unable to meet up with the research partner which made communication hard as well as the research process.
- More importantly, the negative impact of the surrounding circumstances on the psychology of the researchers especially when family members were infected with the COVID.

## GENERAL CONCLUSION

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

At the beginning of this research, it was hypothesized that foreign language learning has an impact on learners' cultural identity, which is pictured in their appearances, behaviors, beliefs, and their ways of thinking. Therefore, the aim of this research is to investigate the extent of this influence among Master II English students at 8 Mai 1945 Guelma University. To this end, the research is divided into two main parts; the theoretical part which includes scholarly knowledge on EFL learning, English as a foreign and as an international language, EFL learning in Algeria, culture, identity, and cultural identity. The practical part is concerned with the analysis and interpretation of the data collected through students' interviews to explore their views concerning the topic.

The achieved results lead to conclude that EFL learning does not have a significant impact on learners' cultural identity. More than half of the participants claimed that EFL learning has a positive effect on their cultural identity in the sense that they discovered their uniqueness as Algerians as well as they discovered the richness of their mother culture. Whereas for the remaining few EFL learners, it has neither positive nor negative impact, since they deal with the two cultures separately and they refuse to adopt any foreign practices or notions. Generally, EFL learning has no impact on Algerian learner's cultural identity. Therefore, this disconfirms the hypothesis of this research.

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## **Appendix A**

### **INTERVIEW**

**Dear students,**

We are conducting a research about the effect of EFL learning on students' cultural identity and we are collecting data through an interview. For this, would you mind answering some of our questions? Note that the interview is going to be recorded and it is going to take approximately 15 minutes of your time. Make sure that your answers will be treated with high confidentiality, and used only for academic purposes.

**Thank you for your cooperation.**

1. Can you introduce yourself briefly ( the name, age...etc )
2. Is studying English your own choice?

3. Do you appreciate your Algerian culture ( with all its aspects language -Algerian Spoken Arabic-, customs, traditions, norms...etc)
4. Do you think that studying English has changed your opinion about the Algerian culture? In what way? ( positively or negatively)
5. When you need to express yourself (your feelings, opinions...etc), do you use Arabic (Algerian Spoken Arabic) or English? Why?
6. How would you describe your lifestyle? (Expected answer: typically Algerian or the opposite. Probes: Do you practice sport outside? Do you often ride the bike? Do you plan for a friend party? Do you parents agree on having friends from the opposite gender? ...etc
7. Do you think that learning a new language requires learning about its culture or you need only the language (linguistic knowledge)? Explain more. In other words, as an Algerian EFL learner, how do you perceive the importance of integrating the English culture?
8. What do you think about focusing only western ideas and culture while teaching English? (Probes: for example, in civilization we study only about American/British politics while there is no reference to the Algerian politics.
9. Do you have some friends from English countries/ do you have friends who are English native speakers?
10. Outside of the classroom and as an Algerian EFL learner do you prefer to read English or Arabic novels, books, poems...etc?
11. Do you celebrate some western events like Valentine's Day, Halloween, the New Year, your birthday or do you only celebrate the Islamic/ Algerian events like Ashora, Yennayar, Aid fitter, Mawlid Nabawi...etc. Probe: if Yes, with friends (EFL learners)? Or Family?



12. Are you tolerant toward any change concerning your cultural identity? For example, your religious beliefs concerning Hijab, fasting... etc. or even your personal beliefs.
13. Cultural identity is generally defined as a person's sense of belonging to a particular culture. Do you think that learning English language has changed your cultural identity including your religious beliefs, clothing, your behaviors, and your way of thinking? Tell us how?
14. In your opinion, can clothes be used as a way to express the self?
15. A question for girls: Was wearing the Hijab your own choice or was it imposed on you? For boys: When you became a father, will you impose the Hijab on your daughter?
16. Before buying new clothes, do you take into account how people are going to react? Or you just buy clothes and dress the way you like regardless of the opinion of society?
17. Do you prefer to wear Algerian brands or international and famous brands like Channel, Zara... etc.? ( Probes: Is your choice based on the quality of the clothes or just because it is a famous brand)
18. In special occasion like weddings, Aid ... etc., do you prefer to wear modern clothes or western clothes if we can say that (such as: skirts, jeans, T-shirts) or traditional clothes (karakou, Caftan...etc.)
19. On social media, do you follow Algerian or western fashionistas and influencers?
20. Any further comments that would you like to add are welcome.

**We would like to thank you for your contribution.**

## **Appendix B**

### **Transcriptions**

#### **Respondent 1**

##### **Q1**

**Q2:** Yes, that was my first choice and I personally chose to study English at the University.

**Q3:** Yes, I do appreciate my Algerian culture. Because, I think it is a rich culture that should be appreciated and respected by all of us.

**Q4:** So, I do not think that studying English has changed, a lot, my opinion about the Algerian culture. But, I can say that it has, how to say it, shifted my attention towards the Algerian culture more than shaped it. So, it changed positively.

**Q5:** To be honest in this Question, I would like to choose Arabic, using Arabic, the Algerian dialect especially. I do not know because I feel like it is more expressive, to express what I really feel by using my Arabic language. So, I chose the Arabic language.

**Q6:** No, I would like to say that my lifestyle is typically Algerian, I do not practice sports outside, I do not really do that, so I am typically an Algerian girl, and my parents would not agree on me having a male friend.

**Q7:** I think when we learn or acquire a new language we should definitely know about its culture, its history, its civilization, we cannot know or acquire a language without acquiring its culture and history. It is very important to me.

**Q8:** I think that. Yes, this is true; we have spent five years at the university only studying about American and British civilizations and cultures without mentioning the Algerian one. But, I think that we have studied the Algerian one since we were children/kids, from the primary school we had talked about only the Algerian heritage, we did not mention others so since we are English students we should focus more on the American and British ones.

**Q9:** For this question sorry, I do not have any friends from English countries or friends who are native speakers, I only have friends who are Algerian and who are English students like me.

**Q10:** I would prefer to read Arabic novels, books, poems. Why, I do not feel the same pleasure when I read Arabic as the same as when I read English. Even when I read translated books from English to Arabic, no, that is not the same sense; the same pleasure so I feel Arabic really different, I prefer to read Arabic novels more than the English ones.

**Q11:** So, I celebrate both events actually, especially my birthday and the new year. Those two I celebrate. But, valentines and Halloween, that is not my style. Concerning the Islamic events, I like to celebrate Ashora, Aid el Fitter, Mawlid Nabawi, and other Islamic events, that is all. No, I celebrate with just friends and family.

**Q12:** So, I am not very tolerant person concerning religion and especially concerning our religious and cultural identity. For example, I do not believe that a girl who is wearing Hijab

is able to remove it when she really wants that. For me, when a girl wears the Hijab she will remove it when she dies, and about fasting; I cannot believe that a person who is Muslim and an Algerian who does not fast, to me catastrophe, that is the end of the world to me.

**Q13:** I think that learning English did not really affect my cultural identity, not in that big sense. Because, as all my friends know me, I was not wearing the Hijab and I decided to wear it. So, I do not think that English or learning English has influenced me in a bad way. But, rather in a very positive way, so that any girls should wear the hijab and I did it. Therefore, it did not impact me negatively, it was positive.

**Q14:** Clothes, hmmm, I do not think that clothes can be used as a way to express yourself; maybe I am a very free girl who is crazy and likes to do things. However, my clothes are very simple, very hmmm how to say it, very simple; that do not reflect my personality. So, I do not think that clothes really reflects the identity or the personal self.

**Q15:** Umm sometimes I choose my clothes, hmmm yes, well taking into consideration what the society will judge wearing that. For instance, I am a girl I cannot wear jeans, or how to say it, a very short dress, umm t-shirt with skinny jeans. So, I would like to take the society's opinion into consideration while I am buying my clothes.

**Q16:** Wearing the Hijab was my own choice and I did it with very, and was very satisfied with wearing the hijab. So, yes that was my choice actually.

**Q17:** No, here to be honest I would like to wear the Algerian brand as any usual girl here. So, I do not really take into consideration the famous brands or international brands, I just wear any good clothes that would please me.

**Q18:** So, in special weddings especially in special occasions I mean specially in weddings I would like to dress western, I mean traditional clothes especially the Caftan and that that, our

traditional clothes, I am so attached to them, I would prefer to wear traditional clothes especially in occasions.

**Q19:** So, in social media I always follow only Algerian fashionistas and influencers. Because, I think that they are more umm (silence)... realistic than the western ones like they are so *بعاد علينا خلاه عايشين* in their own world.

**Q20:** Thank you for your research that will add a lot for our students and for our department especially. So, the topic is very good I hope you are going to enjoy it. So, good luck in your research, good luck in your dissertation and Viva.

## **Respondent 2**

**Q1**

**Q2:** Yes, it was my own choice.

**Q3:** Yes of course, I appreciate my Algerian culture a lot especially umm the events; or the Islamic events and the traditions, I really appreciate it and I celebrate it all the time and I try to introduce it to the other people.

**Q4:** Yes of course, it changed my way of thinking or my opinion toward my culture, positively more than negatively. For instance, positively, I started to appreciate it more, something that we have and other cultures do not have; like for instance, how we live in families, how we are close to each other; in like western cultures, I feel like they do not do that so poor people. And negatively, the way of thinking, I think people, Algerian people are not tolerant enough toward change, they tend to judge people a lot so that western people are more lucky to be tolerant more than us.

**Q5:** I use Arabic; the Algerian dialect, I feel I can express myself more in Arabic in Algerian dialect; I have the exact word to express myself and to express my feelings.

**Q6:** No, it is typically Algerian, it is Algerian 100%, and I think that riding a bike, you can do that in certain age, but when you grow up you cannot do that, people will look down at you, and you know you have to take them into consideration. But, for friend party, I think if it is in home or in a respectful place, I can go for it. I do not think my parents would agree for me to have a friend from the other gender.

**Q7:** I think that you need to know about the culture. Because, culture is part umm, language is part of culture, so you need to know the culture to know how those people think, how they use English, for instance, the idiomatic expressions and so on, you know the literal meaning and the hidden meaning. You have to know the culture so that you know how to use the language. Yes, of course it is important.

**Q8:** I think it is not a big deal, for instance, we already know about our culture so we need to study about things we do not know so that we can be motivated to study and to learn.

**Q9:** Actually no, I have never had any friends from other countries, Even the Algerian friends; I do not have a lot, my friend zone is so small so I do not have people that I do not know.

**Q10:** It depends on the novel itself, I choose based on the novel or the writer; I do not pick up based on the language. So, if it is a famous novel in Arabic I would read it and the same for English. I read both; I think every culture has its own value so it depends on the value of the novel and not the language.

**Q11:** Umm okay, I celebrate the Muslim and the Algerian one more than the western's. In the westerns' I do not celebrate the events that you mentioned them like valentine, Halloween, and the new year, maybe because we do not have ideas about them, how they celebrate it and why. But, for the birthday, we celebrate birthdays in our home. Yes, it is common and we

celebrate we buy gifts for each other. But, it is more in our family; we do not ask other people to come for instance friends, but it is only about us in our family.

**Q12:** Actually, I do not prefer to change my religious value especially the religious one. But, for other things like for instance, the way of thinking; I think I am tolerant toward change. But, for religion No, never.

**Q13:** For sure, it has changed a lot of things, but not religion. As I said, religion is something, we are born as Muslim, but we really love or I really personally love my religion. But, for instance clothing and behavior I think it affected me somehow umm like for behaviors for instance like I used to be, as I said before, my friend zone was small somehow, but now I think studying English and meeting people, attending some events, I think now I am extrovert more than before. I think that for clothing, it does not, I prefer to keep the same style, I do not like changing style.

**Q14:** I think yes, my clothes can express my; who I am. I am not like; I prefer to wear something calm because I have a calm personality. I do not like shiny colors a lot. So, I think yes my clothes express me.

**Q15:** First, as I said before my style is typical style. So, when I buy something I know people won't react. Because, it is just typical style and I do not choose based on people, it is my style that I like so I do not care about people, and I do not think about how people would react but if it suits me or no.

**Q16:** It was my choice 100%, and even my parents and my family they told me do not wear it at this age wait to grow up more. But, I said no its time.

**Q17:** I prefer the international one, not because they are famous, but because of the quality. But, if I find something that has a good quality and it is Algerian, I would buy it.

**Q18:** I prefer more to wear the traditional clothes especially Caftan I like it, umm but for instance it is not a wedding for my family, it is for instance neighbors; someone that we know but is not related to us, I prefer to wear the thing that I wear outside like jeans and skirts. But, I think the Algerian one is better.

**Q19:** Umm I follow Arab ones like; they are not Algerian but the Arabs from the other countries. I do not follow westerns a lot only those makeup artists who do make up; you know this they draw in their faces because I like it. But, I do not believe in influencers they do not influence me in any way, and the Algerian one it depends on the person; sometimes you find nice person, you just follow him because he is nice, but not as a way to follow him because I am influenced by this person.

**Q20:** I think it is a great topic, I liked the questions so much I liked the idea of the topic. I just want to say that studying English of course has an influence on us in a way or another. Even sometimes we do not recognize it but it is unconsciously influencing us like for instance for me; I will give you an example, by studying literature I have changed; it changed a lot of things on me. I started thinking about things I have never thought before about it especially for instance studying about feminism and all the things that we study it exists in our society but we do not recognize it until we are studying this. So, we go outside and we start noticing how those things are existing in our society too. Good luck and thank you.

### **Respondent 3**

**Q1**

**Q2:** Yes, it is my own choice.

**Q3:** Yes, of course I appreciate my culture!



**Q4:** What do you mean exactly by this question? In some points, it is positively good and in other points, it is negatively. It is both negatively and positively.

**Q5:** I use the dialect, the Algerian dialect, I feel it is more like deep and more you know it's our mother language I can express myself freely and I feel relaxed and comfortable with my dialect more than the English. Because, I think that English is not our first language it is the second or foreign and we have studied it for five (5) years at university. So, you can't really express everything you want in English.

**Q6:** I never rode a bike in my life, umm plan for friend party, yes I went to friend to some friend's party. What other? A mixture, it is both.

**Q7:** No, linguistic knowledge is never enough for knowing the culture of another country. You need to know about its culture, about norms, about its traditions, yes you should know about it. And yes, it is very important.

**Q8:** Well, I think we as Algerians we already know about our traditions and culture so it is not that necessary to know about it or to study about it. Otherwise, the English culture, we are not familiar at all with it, so it is very important to know about it and I think we don't need, No! not we don't need really, we already know about our traditions and our culture. Yes, since we are studying English.

**Q9:** Yes, I used to have two friends. But, I am not that anymore for two years I think. I opened a new account so I just forget about them.

**Q10:** Outside the classroom, actually, I read both; I love both reading in English and in Arabic novels. So, it depends sometimes I love reading English sometimes I prefer Arabic. I feel its interesting sometimes you feel like the story is more interesting in Arabic than in English and sometimes it's the opposite. For example, when you read about our culture,

Algerian culture, you find that word that express our cultural terms, otherwise, when you read about English novels and books and that thing you feel like English is better.

**Q11:** Well, Valentine's Day we can just omit it, Halloween never, new-year never, umm sometimes *آها لا بصح مايش*, *يعني* I celebration like western, its all about the family gathers, and birthday I used to celebrate when I was younger I used to celebrate my birthday.

Otherwise, yes of course, I celebrate the Islamic the Algerian events I celebrate all of them.

(Even you study English for five years but you didn't like it? You are not influenced by their culture.) I tried but (In a loud voice) sorry!! My parents didn't want. I tried.

**Q12:** No, actually, when it comes to our religious beliefs, I can never change my beliefs about it. Its *منقدرش أصلا نخمم فيها تاع نبذل*, *كيفاه نقولوا خط احمر* to change my beliefs about it. Hijab, fasting, or that I can't change my mind about it. Like *خلقنا بيهم كيفاه تجي تقراي 5 سنين في الجامعة و* *نحبي تبدي* No, you can't. Personal beliefs, maybe, some of my beliefs changed.

**Q13:** So, as I told you before religious beliefs will never be changed. But, the clothing and behavior and other things Yes, I feel like I changed a lot from the day I came here at university. Yes, for five years so many things have changed in my life. For example, the clothing, I used to wear, how we say, umm (you mean Hijab, strict/ long Hijab) No, colors! Yes in terms of colors, I used to only umm dark colors. I was afraid of using those, the colors *كيفاش نعيطولهم*. But, I am using it now and I am happy with it. The behavior, umm I don't know about behavior ( like terms you use) Of course, many many terms I start using it even at home without *بلاما نحس*. The way of thinking, yes I can say somehow.

**Q14:** Clothes, it depends, it depends, for example, a Muslim women wearing a Hijab she have to respect her Hijab, *كيما درك ولينا نشوفو يلبسوا الخمار بصح يديهم عريانيين*, that's not the way a Muslim should wear. I think and believe that a person is *محترم* or not *عليهم* clothes.

**Q15:** As I told you, you have to take into consideration people's opinions, it is very important for your reputation **تاعك** and for your family. You are free to wear whatever you want. But, not everything is allowed in our society, you know, especially for those wearing the Hijab. So, I think yes it will affect people's opinion.

**Q16:** Actually, my father was always telling me, "all my friends have worn the Hijab and you should wear it and it's like just a craft in your head and nothing... So, my mother told me that whenever you feel free you can wear it. It's not obliged to you, you can stay longer, how long you want. So, I decided it by myself when I saw all my friends worn it, I decided to wear it too. And it is not imposed on me. (You do not regret it?) Yeah, I never.

**Q17:** Well, first yes, I like buying both the brands Algerian, and international, and of course the famous ones, and I care about both the quality and because it is famous. But, I think the problem is about money. If I have money, I will sure buy some international brands, yes, for sure. But, I care about both of them, the Algerian and the international ones.

**Q18:** Lately, I start wanting to be more simple and classy as you know, and this **كيفاه نقولوا سلفتها** (brought it) I brought it from the western society too simple, wearing just very simple clothes, and I love the traditional clothes also. Like el Caftan. But, it also, I like it to be simple for a girl not for a woman; married, for a girl ya3ni simple.

**Q19:** I follow both actually, umm it is for the idea that to have a clear like background about our and the other society, and sometimes umm I **نجي منهم الشيء لي يعجبني** (So you are not influenced by them?) I am not, never, yes **مانديش و مانديش و مانديش** **يعني باينة** Algerian society is **بصح ال كي شغل نشوف برك,**

**Q20:** You are the most welcome, and I really like the topic by the way, it is very interesting. Well yeah I don't have ya3ni, thank you so much and good luck.

**Respondent 4**

**Q1**

**Q2:** Yes, الحمد لله it's my own choice.

**Q3:** Yes, of course yes, that's for sure.

**Q4:** No, I don't think so, umm because I used to like my culture and I still like my culture.

Even after studying English, maybe I recognized my uniqueness.

**Q5:** Look, I am a kind of person that I sometimes be shy, so I try to hide my shyness by using the English language. Even though, I know that by expressing our feelings we should use our own mother language so that the feeling will be strong. But, to hide my shyness I go to the English language.

**Q6:** What do you mean by practicing sport outside? In the air or? No, I just go, yes preparing parties with friends, yes it's good for us. (A question, Est-ce que والدك يخليوك تباتي عند صحبتك)

No, I understand the question. No, it's typically Algerian

**Q7:** Yes, it is similar to my topic, the integration of culture to the English curriculum. It is needed, it is a must. Because, we cannot teach a language without its culture, it is obligatory.

I think it's, it should be highly integrated in the curriculum.

**Q8:** Yes, we should make a difference, differences between our own culture and their culture.

So, that we make a balance and at the same time we make the students; the learners, didn't umm like do not accept 100% the other culture. But, they should recognize their uniqueness and at the same time, they should accept and respect the other culture with its civilization, politics and all of these things.

**Q9:** Yes, yes I have maybe two, only in chatting on messenger. We don't talk too much; sometimes we talk about our cultures. But, not that much يعني. (What is the topic you talk about for instance?) For example, daily, daily topics like the weather for example what do

you do in daily life? Not just like in the deep way, because we are not those close friends that we talk always.

**Q10:** It depends, it depends on the topic, it depends on the novel; sometimes I read Arabic, sometimes I read French, sometimes I read English. (In this question, I wanted to say like do you feel the same? *impact عندك اداك book book و الا novel كي تقرايه* in English and in Arabic? Let's suggest it is the same book? I didn't pass through this, but, Yes! Yes! I passed through it, that *الرجال من الزهرة و النساء من المريخ*, something like that, and I think the English version is the best, because you get the information well, well structured. It is from an English writer so we take the right impression.

**Q11:** Okay, I celebrate only my birthday and my family's birthdays, that's it. Halloween, I like to see the pictures and say for the western people, happy Halloween. For the Valentine's Day, maybe! Maybe in the future, who knows, that's it. For sure, the Islamic/ Algerian events I celebrate them with family and friends.

**Q12:** No, of course no, at all. Concerning me! I don't care about people. Concerning me the Islamic religion, we do not say it is strict or... But, there are some points that we should not remove or should not pass through okay. Concerning tolerance, I can be tolerant with some cases, believes okay, that, let's say, doesn't harm my religion. But, other things I am sorry, I don't accept it.

**Q13:** Yes, somehow it changed my cultural identity. For example, in my religious beliefs No, clothing also no, maybe at home yes, my behavior yes, my behavior sometimes I like to say some words, some English words with some manners and things like that like "Oh my God!" "Wow!" like that these things. My way of thinking, yes, it enhances my way of thinking for, I don't know, I started to accept others, I started to respect others. Even those who are from my own country, my own culture like it enhances a lot of things.

**Q14:** Not, not at all. Maybe 50% only, because I know people who really wear clothes that does not reflect their identity at all. Because, they care about the mental thinking, but not their clothes.

**Q15:** Sometimes I take care of others opinions, I don't know why and I dislike this thinking. Because, I want to wear what I want and what I think that fits me, but, unfortunately, sometimes we are Algerians! And I still struggle with this idea that even when I buy clothes, I think umm she changed her style oh my god! Like me now, I used to wear another thing, now I am wearing something that suits me more.

**Q16:** Yes! It was my own choice and the shocking information that I wore it when I used to be 7 years old! My father didn't accept, my family didn't accept, but I said I should wear it. And I am still wearing it الحمد لله, because I am born in a conservative family. Even though, they didn't like me wearing it. Even the الجلاب, when I wore it they said no don't. But, I said its my choice.

**Q17:** No, not because it is a famous brand, its just I like it because I like it. (So, you like to wear international brands.) Maybe it is international, or national, it depends on the thing that I like, because I don't like Channel, but Zara, yes. It depends; it doesn't restrict it to national or international.

**Q18:** Okay, outside I like to be a Muslim girl. So, I need to wear something that represent my religion. But, at home believe me I wear jeans and anything like that. (What about traditional clothes?) Yes, I like them but not that much. Yeah, at wedding yes, sometimes Caftan, sometimes a robe like French. It depends فالدقيقة اديك باه لهننا it's like I decide like I want to wear this or..., it has no relation on whether it is international or national, it has a relation with my body.

**Q19:** Both, both because I wear both. So, I like to know about both.

**Q20:** No, the questions were good and I think I will steal them, I like them so much. I like the question about tolerance, because you know that tolerance is my topic also. Good luck in your research and I wish you all the best. Thank you.

## **Respondent 5**

### **Q1**

**Q2:** Yes, of course it is my own choice. (Do you like it?) Yes, I like it.

**Q3:** Yes, I appreciate my Algerian culture.

**Q4:** I think it didn't change my perspective or my opinion towards the Algerian culture. So, it didn't change it.

**Q5:** Well it depends on the situation, sometimes I like to express myself in English, because I find the words are more expressive than others of that in Arabic. Umm most of the time, I like expressing myself with both languages, yes I switch languages.

**Q6:** No, its typically Algerian, especially here in Guelma its typically Algerian. (Do you often ride the bike?) No, no we are not allowed to do that (Do you have a pet and go walk with it?) No, that's why I said my Algerian culture didn't change at all. Because, the lifestyle is still the same.

**Q7:** I don't know, I think umm let me thinks... I think it requires learning about both, you know when you learn the language, you technically learn about its culture. For example, the civilization, literature; you know writers come from the culture, you know, they express the culture. So, it is important to integrate the language with the culture. Especially in our department, we learned about culture plus the linguistic side. So, I think it is very important, why? Because, as I said before, when you learn about the literature you learn about the

culture, when you learn about civilization, of course, you are going to learn about the culture. So, it's important.

**Q8:** I think it's good to focus on one thing, yes better than two things. And it's the job of the learner to study about his culture, I don't know about their own politics etcetera. Here, for example, if you learn about English, you are here to learn about one thing. So, it's your job to learn, to discover and to research about your own culture and politics.

**Q9:** No, no I have never had. But, a lot of my friends have American friends.

**Q10:** Yes, for this preference, I think I prefer Arabic. Because, it has more effect, that's first, and I understand the meaning and I feel the book even more. So, I think Arabic novels are better.

**Q11:** For me, for my preference, I would prefer to celebrate all the American events. That's first, but I am allowed to celebrate my birthday and the New Year, only. But, if I have the opportunity I would celebrate all of them. (What about the religious events?) I celebrate them غير Yannayer and Mawlid Nabawi.

**Q12:** My cultural, ماش العبد لي توالي, I think I am still tolerant, but I wouldn't change my hijab, my fasting. But, if there are people around me who are opt for a change, I don't really mind it. But, for myself I think I would like to change, but for Hijab and fasting I don't. (So عندك tolerance towards personal beliefs not religious beliefs) Yes, I am tolerant for personal beliefs شوي شوي religious بصح في ال.

**Q13:** Yes, it has absolutely changed it. But, it didn't really change it when I started studying English. I have always been fond of English even before studying it. So, it has always changed my clothing, my beliefs, especially, when I started learning English, it has completely changed my beliefs, of course, my behavior and a lot of things. (Your mindset has it changed?) (For example, كي شغل واطية self-confidence كايينين وحاييد يدخلوا ب English حنا كي نقراو,



English, I think a lot of things changed I became even more open minded. I think دخلت نقرا لا انا (high self-confidence) مبعء كي يخرجا ب

**Q14:** Well, of course, I think a lot of people use clothing to express their identity. For example, we can see a lot of religious people, well, it express the identity and culture. But, at the same time, a lot of people don't use clothing to express themselves and their identity. So, its both a mixture of both, some people use it as an expression and others do not. For me, I do, I do express myself.

**Q15:** Well, I do take, umm no, before, I didn't really take other people's reactions, and other people's opinion into consideration. But, now, with growing up a little, umm I am taking other people opinion into consideration. Which, is not really cool, we live in a conservative society.

**Q16:** Yes, wearing the Hijab was imposed on me.

**Q17:** I think I would prefer wearing both, first for the quality and the brand for the famous ones, and for the Algerian one just for the support. When I pick up my clothing, I don't really care about the brand. But, wearing a brand is not bad, I am not going to lie. So, I wouldn't mind wearing both of them.

**Q18:** A couple of years earlier, I would have chosen skirts, jeans, t-shirts. But, now, I am opting more for the Algerian traditional clothes like: Karakou, Caftan, Gandoura... etc. Because, I like to appreciate my Algerian culture and I think it looks really cool on me.

**Q19:** For social media, I follow people who do not really have toxic influence. I would follow both Algerian and Western fashion influencers because they both add something to me.

**Q20:** I don't have any additions, it went good. Thank you.

## **Respondent 6**

**Q1**

**Q2:** Well, umm it was not my first choice. But, after I repassed the baccalaureate Exam, I chose it.

**Q3:** Yes, especially the food and the costumes, I love them.

**Q4:** Umm I am not quite sure about changing my point of view on our culture. But, it made me, the comparison between the two cultures, made me more aware of our own culture. It made me pay more attention and to the details; the little details of our own culture.

**Q5:** For the reason, it's still mysterious for me, why? Because, when I am angry I express it with Arabic; our Algerian dialect, umm because the anger is like the emotion of anger is really dense and intensified. But, with happiness, with emotional like expressing kindness, being nice or being lovely to others, I prefer English. (Concerning your opinion in a debate like?) It depends in the theme or the topic we are discussing, if we are talking in English, I would engage with English. But, if the discussion is in Arabic I will use the Arabic language.

**Q6:** I have the; not really the typical but I consider my lifestyle more religious than related to a certain culture. Its more about religion, not, not really Algerian. (For instance, do you practice sports outside? Do you walk outside in the morning or the evening?) I like to walk, yeah sometimes when I feel overwhelmed and really sad and not okay, I go out for a walk. I am, not necessarily in the morning or at night but I, at any time of the day, whenever I feel it.

**Q7:** For me, it needs to be, we need to have a cultural knowledge about the culture of this language. Its necessary because we will gain more vocabulary, if you have a chance to visit that country, you must have some knowledge about its culture, so that, you can deal with people there. I don't think its only about the language.

**Q8:** I think this is due to the difference in the political systems between the U.S. and the Algerian system, its not quite the same system. But, I would like to include some comparison between the two of them, like we will gain more knowledge if we study about the Algerian political system, we will have more knowledge about the, in vocabulary for example, in like you said, the presidents. I think a comparison would be great.

**Q9:** Natives, I don't think so, maybe I am, a few times, I contacted native people, but I don't have friends, close friends, not from English native people.

**Q10:** Both, for reading, I love reading, I enjoy reading, but reading, I read according to my mood; sometimes when I need, when I am for example in a reading slump, I prefer to read in Arabic. Because, it makes me read fast and more easily, I finish the book in few hours, and this gets me into reading again. But, I am mostly, in the last few years, I used more English than Arabic; I read more. (Because of studying English?) Yes, for vocabulary and for learning about the culture.

**Q11:** I celebrate more the Algerian and more the Islamic than the Algerian. But, for my birthday, I celebrate it sometimes, not in the way of the westerns way, but I celebrate.

**Q12:** I am, I think during the years of my study I changed a lot, especially in my point of view and this is thanks to the open discussions in the classroom. Yet, about the religion, I am open to listen to the others' point of view but not to accept the change, for things I am sure about their argument. I don't want to change this, but I am open to listen to others opinion. (Concerning you said like you are tolerant to change and you changed, give us some examples?) I am more open minded, for example when I first studied English; when we had these discussions, I would avoid them at first, I do not engage, and I am more like متمسكة بالرأي and I am not open to the others point of view, I even refuse to listen. But, through time, through the discussions with others, through their tolerance next to that, to the teachers' open

mindedness, them listening to me. I, bit by bit, started to open up for others and respect more the others' point of view and I understood that listening to them is not necessarily changing my point of view or accepting their point of view.

**Q13:** For the religious beliefs, a little bit but not, as I mentioned before, not for the things I am very sure about. For the clothing, maybe it improved or changed a bit, for the behavior, I changed some behavior and here is not only about my studies its outside the study, I search for example on YouTube; I search for people in England, in the United States, their way of lifestyle, them bettering themselves. So, I try to apply some of their routines for example. (So you want to develop yourself) Yes, exactly.

**Q14:** Of course, yes; especially I will give an example; it's a little bit personal. For example for me, I hate the winter, I really hate it, I feel really depressed on winter and its real, and this like it appeared on my way of clothing. I don't change that often, for example, I don't wear different outfit, I don't wear different colors. But, when my psyche improved through time, I started to wear colorful clothes, I started to be happier and I enjoyed more this weather.

**Q15:** I think the first thing I think about is more the religious part, but for the people's reaction, I may consider my parents reaction. For example wearing the السروال نسيت عليه Umm le pantalon, jeans yes, my father for example does not really accept this, but I consider his point of view but I do my own choice, because I see it; I am grown up, it's my choice, I respect his, but no its not that نلبس كيما حابة و normal علابالي بروحي بلي نقدر نرجع I can't ابصح شغل .مستورة يعني

**Q16:** It was my total choice; complete choice, I remember that my father refused. Because, he was fearful that I will give up on it, because I was very young I was maybe 11, yes he refused at first and I did my own, I took the chance, I bought clothes; I mean without his permission, I wore it, I went out and he was like if you take it off I will be very angry.

**Q17:** I don't even believe in brands, I think it's just; some brands are really, not about the expensive or not, but the quality is very good, I admit this. But, others I don't find them really in a good quality. So, I choose the clothes depending on my mood, considering my religious background and how it fits my body, yeah and the color.

**Q18:** Caftan, always **ديما** traditional.

**Q19:** Neither nor, I don't follow fashionistas. I follow people for example who are concerned with the language, who are concerned with the comedy for example, but not influencers. (Why is that? You don't like them?) لا I don't find them authentic, being it Westerners or Algerians.

**Q20:** **والله** I don't know, I really enjoyed the interview. It's my first interview actually; I think the first or the second. I wish you luck, I really like the themes on cultural identity and hybridity and those things I really liked that. Good luck and you are the most welcome, thank you.

## **Respondent 7**

**Q1**

**Q2:** Actually, it was not my choice, I was a scientific student, i always wanted medicine and scientific things. However, the program is the one who have chosen for me this specialty, it was the fourth choice. (Do you like it?) At first, I didn't, but now I really like it.

**Q3:** Actually, I do, to a great extent; I like the Algerian culture. However, there are certain things that should be omitted for instance I will just give an example; in the traditions of wedding, there many things, exaggerated things that I don't really like.

**Q4:** Well, studying English, yes it changed somehow my opinion about the Algerian culture as I said before studying English I didn't like it, then I liked it. Because, I was exposed to

other cultures; I knew the British culture and the American culture and I saw how people fascinated by their own culture and proud with their identity, which, made me proud of my own identity.

**Q5:** It is a really good question and interesting question. For the opinions, I would like to express them in English and for feelings, I really want to use the native language, I use Arabic, because I feel it's my identity and it's the best way to express my feelings. Because, feelings are deep things like inside.

**Q6:** Okay, Umm when we talk with the language of numbers, for instance, the percentage its more Algerian of course. However, I have certain thoughts of American or British or even like western generally speaking European ideas. For sports, yes, I practice sports; sometimes I eat healthy food and trying like to enhance my lifestyle.

**Q7:** I think learning a language is not like only vocabulary we should integrate culture. Why? Because, someone may say something to you, you can understand it like really just on the surface. However, when you dig deeper; when you know its culture, you really can understand his meaning, which is the first aim from communication in the first place, to understand the meanings of what we say, what we utter. (So, culture is important.) Yes, it's so important.

**Q8:** I really think that focusing on it is not very very good, I really like comparing and analyzing and evaluating, these are the high level of thinking of Bloom taxonomy; the pyramid. I really think that we should from time to time refer to our own culture, to our own politics to see the difference, to understand more.

**Q9:** Yes, I have some friends, on Facebook mainly, and sometimes we discuss; mainly we discuss the culture, the traditions and we sometimes avoid the talking actually about religion and politics, in order not to fall in misunderstandings.

**Q10:** Yes, actually I am a reader, I really like to read, but honestly, I like to read more Arabic novels. Because, the Arabic language is so deep, it contains many deep meanings if you understand me.

**Q11:** I really like the western events as well, I would like to celebrate them. For instance, Halloween is so good, I think it's great when I see people wearing like that. I really like scary things; I adore scary movies and costumes. Also, valentine's day, some people say no we love each other every day, but I really like to have a special day for it. In addition to our religious and national holidays of course. (Do you celebrate them like in a huge celebration or just simple post?) No, for my birthday, I do it every year, my family do it for me, Halloween, no from time to time I like to talk about it and post things on social media, that's all.

**Q12:** Okay, I am kind of flexible and not flexible at the same time and I am kind of tolerant and not tolerant. For the things like we call stable things, in Arabic it is called الثوابت, like for instance the اركان الإسلام و الايمان, these things I think we should not change them, of course. But, for the believes for instance a certain believes about something for the Hijab, I really think it's not necessary, I really think it's not necessary. Because, when we dig deeper in our religion, there is no certain direct verse that says this and for being tolerant with other people who are not wearing Hijab or are not fasting, I would like to be tolerant with them. Because, our religion said that we should be tolerant and merciful and my name is mercy. This is why, yeah, so I can consider myself that I am tolerant to a certain extent. (And if someone for instance, someone removes the scarf) I really don't care, its his own, I am not trying to be/ to look tolerant, this is my own thinking. As long as he does not harm others, this is the most important thing.

**Q13:** Yes, it would be a fallacy if I said that it did not change anything in me, even if I said it seems like it did not change anything it did; it did actually in the unconscious side. Because,

when you are exposed and introduced to a western culture a lot, like for five 5 years, and they are so open people and so tolerant. So, you take some of their aspects like some things we not normal to you at the beginning of the first, became normal at the fifth year if you can notice your own self as a student as well. So, it did change things on me.

**Q14:** Yes, I think it is. Why? Because, for instance when you enter a shop and you are going to choose for clothes, your choice is what you like for instance the color you like, the shape you like, its about the way you see life; this why you choose that among others. So, it represents yourself in a high extent.

**Q15:** Well, maybe I can say that I am not a person who follows as we say in Arabic *الموضة* a lot, sometimes they invent or design things that are not normal and people buy it. So, I don't like it, I only wear what I like, what I think is comfortable and good. However, at the same time, I care to a certain extent as well, to how others see me, as my mother said " *كول واش* " *يعجبك و البس واش يعجب الناس* ; both opinions are important.

**Q16:** It's a hard question, because there is no final answer, because I remember when, can I say like something about girls stuff? (Yeah), it's about the period when it came, I was raised in a conservative somehow family and it was in consciousness that when it comes I will do it. So, I did not refuse or I did not say anything, I found myself I did it, so I don't know if I am at this age I would wear it or not.

**Q17:** Of course, I would like to wear from Channel and Zara. But, my choice is about the quality of the clothes, not only the famous brand. (Do you want to wear Algerian brands like made in Algeria?) Yes, if they are good I would like to.

**Q18:** Well, it depends for instance in weddings I like to dress western, yes I don't know the reason but I really like to dress western. But, in Islamic especially religious ones, I would like



to integrate the culture to wear for instance in Aid, to wear traditional, and in Mawlid as well I really like it, I even do Henna and stuff.

**Q19:** Western fashionistas and influencers. Yes, I don't know really, maybe the reason because we don't have a lot of influencers in Algeria and they are not very famous. Yet, some of them have a good content actually.

**Q20:** Thank you, I would like to wish you the best, it is really an interesting topic and interesting questions and good luck that's all.

### **Respondent 8**

**Q**

**Q2:** Of course, it was and I regret this.

**Q3:** Of course, I do, I really appreciate it, I love my Algerian culture despite the system is somehow (Do you mean politics?) Yeah, politics but I do love my Algerian culture.

**Q4:** Of course it did, it was positive because when I studied English and I compared it with our Algerian culture, I found that like Alhamdulillah when we say that we are Muslims. Because, they have a lot of things that are contradicted with our religion and that our religion or our culture do not tolerate it.

**Q5:** I prefer English because I am an introverted person and I cannot explain my feelings like in Arabic in our dialect.

**Q6:** Both, somehow I am an open-minded person, of course I na3ref nfer9 bin l الحلال و الحرام  
somehow بصح كاينين حوايج انا متفتحة فيهم (Do you practice for instance, sports outside, you walk outside) of course (Do you ride the bike, or did you ride the bike?) yeah, of course I do it and I love doing it.

**Q7:** It needs to know your culture and the other culture as we studied in “Culture and Foreign Language Teaching” that in order to have somehow; in order to appreciate the others cultures in order to not make negative judgments about the other culture. So, we should appreciate it. (So, you are with including both, Western and Algerian culture) Yeah, I am.

**Q8:** Yes, since the first year, we studied only about the British or the American English or politics and I think it's not good. Because, some people here in Algeria do not know the politics of their own country and they know about the other country. So, its better to include the Algerian culture in teaching foreign languages.

**Q9:** No, I didn't but I have a girl, which is from Sweden, she speaks English, she masters English but she is not a native speaker of English. Because, they have their own language.

**Q10:** I prefer to read in Arabic novels, because when I read them I live the moment and تتخيل events نتخيل العباد كيفاه, sur tout, I am obsessed with Agatha Christie, she is a genius, and I like when I read her novels, she manipulates my way of thinking.

**Q11:** Real celebration, I think Valentine's Day and my birthday, no the New Year we don't celebrate it at home but I do celebrate Valentine's Day and my birthday. (What about the Islamic Algerian ones?) Of course, we celebrate all of the Algerian ones.

**Q12:** I am not tolerant to be honest, they will say that I am somehow not open-minded f في كي نشوف وحدة هك نحات or me I do not tolerate it. For example, when كني الخمار عدنا حنا قناعة كي عدتي قناعة بيه فالأول I don't like it to be honest. Because, like will not remove it somehow. , I don't tolerate it because it was, I tolerate it ماش I tolerate it, كي شغل, I sympathize with that person, كي يعودوا فورصاوه عليه, it was not their choice. (What about personal believes?) I do not; no, I am not.

**Q13:** No, it doesn't بصح I appreciate the other culture معنديش عليهم شيء شغل بصح something like this ماخلاتنيش نبذل my own culture, because you know.

**Q14:** I don't think so, because appearance عمروا ما كان بيين for instance, your way of thinking و personality و قدرة تلقاي واحد لي ,بصح هنا في الراس فارغ and everything قدرة تلقاي واحد حطة ,تاعك تلقايه اداك هو الي فالراس كيما نقولوا تااعنا هارب , clothes ta3o somehow simple, ماتديهاش فيه كي شغل

**Q15:** Honestly, I don't care about their opinion انا احب حاجة ليا انا I take into consideration my religion and باه معمبليش انا صح بالاك لبست كي كنت صغيرة its time نقول في مثال everything باه نشوف كي شغل لوجه ربي ماش العباد its time , باه نستتر روعي بصح درك I don't care about people.

**Q16:** Of course, it was my own choice; no one forced me to do Hijab.

**Q17:** To be honest, I don't care about the brands قادرة تكون غالية و ,المهم حاجة مليحة تخرج عليا و ,بصح درك brands هيأ أي واحد يحب يلبس ال brands. ما يهمنيش ال ,و تقنعني and everything ماتخرجش عليا it's about the person نتيا تاعك نتيا .

**Q18:** Both, when for instance traditional and modern كي تعود كايئة الحنة كيما نقولوا حنا عدنا I mix كي شغل modern كي تعود مثال داخل العريس يدي العروس تاعو كي شغل نشتي حاجة هك , everything between the two.

**Q19:** Both, honestly, I follow them بصح not for the sake of doing like you or something, I just follow for entertainment.

**Q20:** You are more than welcome, well, I liked the questions, I like it and it seems like a very interesting topic and good luck guys and thank you.

## **Respondent 9**

### **Q1**

**Q2:** Yes, it was always my dream to study English since I was 13 maybe.

**Q3:** I do appreciate the culture, what I don't appreciate is the society.

**Q4:** I won't say it changed, but I think knowing other cultures make you discover your own culture more like now I can tell the differences and other things, it makes more aware of our culture.

**Q5:** Of course English; I mean we can't express; I can't express myself in our Algerian dialect. Because, it has a lot of taboos, you feel like you can express yourself, you can express anger, but you can't express love, you will feel embarrassed so I use English.

**Q6:** Yeah, like working out, I don't have time now, but I used to work out a lot. Do you often ride the bike? I would like to actually, but I fear being judged outside so I can't do that. But, I would like to; I have this dream.

**Q7:** Of course, you should know the culture too, umm at least you can get the jokes for example, you can't get a joke without knowing the real meaning, so it's important. (So, you agree about the importance of integrating.) Yes.

**Q8:** I agree we are studying their language; yeah there is no need to repeat something we already know so I agree.

**Q9:** Yeah, I do have, I always feel like the need to know other people from other countries. It doesn't have to be English native speakers just, because I love Turkish too.

**Q10:** English novels so that I can imagine the scenes, I am not a fan of poems or books, I can read articles. But, I really love novels in English so that I can imagine. (So, you can say that you can imagine through English more than Arabic?) I am not a big fan of reading standard Arabic, but I love it.

**Q11:** This question has nothing to do with studying English. But, in our family, we celebrate the New Year, my birthday of course and we don't celebrate Halloween. (I think it has a link with English, because when studying English, you would know the culture like Valentine, the New Year, *معرفة ميمس* meme pas) No, I mean growing up; I always celebrate before studying English. But, I appreciate it more, and I do celebrate the Islamic and the Algerian events too.

**Q12:** What do you mean by tolerant like me or the other? (You!) Like if, I see other person change? (For instance, someone who is wearing the Hijab then removes it) I don't care, it's their life. (What if it is about you?) I do not think I would change my beliefs. (So, you are not tolerant toward change?) No, but I don't judge people.

**Q13:** Religious beliefs, I don't think so, clothing yeah, my behaviors somehow way of thinking; yeah I mean like, you know another language, it means you have another soul; you think like another person, so yeah. (Can you give us some examples, especially like about your way of thinking and your behavior) For example, the way I think about my future, like before it was somehow influenced by our society the typical Algerian woman. Now, I feel like I have dreams and I don't have to limit all my dreams on getting a husband.

**Q14:** Of course, even if you think its not, I mean its how others see you, it's the first impression; the way you dress is how others see you. So, yeah it's how you are expressing yourself to others. Even if you don't want to, like if you are wearing, like inappropriate clothes, people will judge you. So, this is how you want to be seen outside.

**Q15:** No, I dress the way I like regardless of the opinions of the society. Because, I know I wear things in a respectful way, I am not harming anyone. So, of course I should wear whatever I want.

**Q16:** (Was not wearing the Hijab your own choice?) yeah it was my choice (It was not the effect of English?) no, no and I am not thinking about it.

**Q17:** I would like to wear brands like Chanel and Zara, but I don't have the money. Yeah if I had the money of course I would choose the international and famous brands and if I don't, I won't wear Algerian brands, because I don't like them at all. Even if they were not that expensive, I won't buy them.

**Q18:** Yeah, somehow I prefer to wear traditional clothes, it's our culture and our occasions.

**Q19:** Western, western influencer of course. (So, you do not follow Algerian at all?) No, why would I.

**Q20:** Its such an interesting topic, I like to see people aware of this. Thank you and good luck.

## **Respondent 10**

**Q1**

**Q2:** Yes, of course.

**Q3:** Yes, I do appreciate my Algerian culture very much and I think that it is a very rich culture full of traditions, full of costumes, in each part of Algeria there is special things and traditions.

**Q4:** Yes, sometimes we can say that the Algerian culture is somehow retarded, but we do love the Algerian culture.

**Q5:** Yes, before I used to use the Arabic language and to express myself, but now after studying English and thanks to my friend who supported me to use the English outside, I

think that using English to express myself is the best way so that I can be so fluent and smooth. (So, you changed from using Arabic to using English?) Yes.

**Q6:** No, I think concerning the aspects you have said, I think I am typically Algerian, because I don't do these things.

**Q7:** Yeah, since language and culture can never be separated and the language is the container of the culture. I think that studying the foreign language culture is very important and should be integrated in the universities in the future.

**Q8:** I think, its good to study about the western culture, because we used in the secondary and middle school to study about the Algerian culture so we get sick. (So, you prefer only focusing on western culture?) Yes.

**Q9:** No, I don't.

**Q10:** Honestly, I like to read the Arabic novels and poems, I don't really read that much. But, I used to read in Arabic and when I find an Arabic novel I get attracted to it more than and English one.

**Q11:** No, no, birthday we can say "happy birthday" and that's it. However, Valentine, Halloween we don't do this and we only celebrate the Algerian/Islamic events.

**Q12:** I am not tolerant at all. (For instance, did you have the idea of having the scarf?) No, never. (What if you see someone doing it?) Of course, I would have a bad stereotye about it.

**Q13:** No, no, I don't think so, I am the same person.

**Q14:** I think we can define it by percentage; clothes can be a way to express the self, but its not 100%, because you can find a girl wearing the Hijab and her thinking doesn't correspond to Hijab.

**Q15:** Of course, I do react and I do care about others opinion, because we are in an Algerian society and it is a conservative society, it is a Muslim society; we are not like westerns.

**Q16:** No, it is my own choice. (Do you like it?) Yes, of course.

**Q17:** I don't think we have brands in Algeria (There are small shops or brands, but they are not famous) و صايي Hijabs I love to wear و الله يا اختي (I love to wear Hijabs).

**Q18:** Yes, I do appreciate and I really love the Algerian traditional clothes and I love to wear them. Sometimes, they come into my mind to wear jeans and skirts, ناعي I opinion كيفاه نقولوا, traditional clothes. يجي على

**Q19:** I don't watch fashionistas la Algerian la western.

**Q20:** I think that your topic is very interesting and I wish the best for you, thank you and good luck.

## **Respondent 11**

**Q1**

**Q2:** Yes, it was my own choice.

**Q3:** Yes, most of it actually. I accept it. It is not appreciate it. Just accept it.

**Q4:** I think it was a positive effect because we work on to be tolerant especially the module of language and culture you know.

**Q5:** well, it depends with whom you are expressing your feelings and your opinions because when you are expressing your feelings and opinions with people who do not speak English you are not supposed to speak English. But for people who speak English it would be like for me better speaking in English. Why? Because I personally think the input and the concept that we want perceived in the English language.



**Q6:** So, the life style you cannot run from the fact that it is typically Algerian because you are an Algerian. So, whatever you tried to change it you still an Algerian and concerning practicing sport not all the time. Riding a bike, I do ride the motorcycle and I do not plan for parties. It is Algerian (life style) it supposes to be like this.

**Q7:** Actually the culture is almost like the 5th skill of language, so learning a language requires learning about culture. I definitely agree on the importance of integrating the culture.

**Q8:** I do not really have an idea because it would be normal if we study the Algerian politics for example in English but these things like civilization and American and British politics are always related to civilization and the culture of that country. So, related to the language. I think it is better to focus only on western ideas.

**Q9:** Yes, I have. Not many but I have few friends from English countries. But they are not that close friends that we talk sometimes and we discuss ideas and stuff.

**Q10:** concerning novels. I do not read novels. (Concerning reading in general) I read in English and sometimes I read in Arabic, it depends. Why? Well, at first I use to hate to read in Arabic but then I got inspired by some books in Arabic. So, I liked it. Sometimes it is easier for you to process ideas like easily in Arabic more than in the English language. In English, it needs a bit of time to process each idea.

**Q11:** No, that's cultural appropriation, it's not our culture he celebrates only the Algerian/Islamic events. It does make any sense if you celebrate Halloween. not our culture.

**Q12:** concerning religious beliefs, I'm not tolerant toward any change, other things included in cultural identity may be yes because we are flexible but concerning the religious beliefs I don't think so.

**Q13:** of course, you cannot resist this thing. You cannot resist not being affected by the language you are learning.

Well, it did not change my religious beliefs, it did not change my clothing but it changed may be my behaviors and my way of thinking. For example, the way of thinking, sometimes you find yourself being tolerant with some things that are perceived abnormal in our society.

**Q14:** Yes for sure. Yes of course clothes can be used as a way to express the self. Not all clothes, but particular clothes they express the self.

**Q15:** Male do not have this problem I think. This is related to girls. Yes (I dress the way I like) a respectful way and that's all. I don't think that there is even disrespectful clothes concerning male.

**Q16:** It doesn't make any sense if you impose the hijab on her of course. So, it depends on the way you are raising her and the way you are educating her.

يعني كيما نقولو بالدارجة كلشي على التربية. مايش كيما تركبلها الحجاب أداك it doesn't make any sense الطرف  
تاع الكتان أداك. كلش على الداخلة. ما نفروضوش عليها.

It doesn't make any sense. So, but, It is something important. I convince here that this thing is important in our religion.

**Q17:** If I like it, I wear it I do not wear it because it is western or Algerian. I like it I wear it that's all. I do not like to follow this a brand. This is a good brand or something no.

**Q18:** this question is also related to girls because.... I prefer to wear like simple things, normal things.

**Q19:** I do not follow influencers generally. I do not follow them because even in Algerian we do not have that influencers because you know, you can see اك عمبالك لي يحط راسو يقلب روجو

انفلونسر, so I do not follow them. So, I do not follow fashion. Concerning western, yes I follow them but I pay attention to the content.

**Q20:** well, concerning your topic, it is related to language and culture normally and the effect of language on culture. Yes to seem up, we can say that language affect culture and we cannot teach the language without its culture. So, we cannot take the culture off and what else. That's all.

## **Respondent 12**

**Q1**

**Q2:** Yes it is my own choice.

**Q3:** Yes of course. I consider my culture. My Algerian culture as my identity. So, I appreciate it and I'm very proud of each aspect from my culture.

**Q4:** well, I can say that the English culture doesn't change my attitude opinion about my culture. It still we can say positive one. I can make a distinction between my culture & other cultures. I cannot mix cultures together I can deal with each one independently if we can say.

**Q5 :** well even though I study English many years and now it is my speciality but when I make jokes, when I express my opinions.....etc I use my dialect. I prefer to use it, I feel more comfortable with it and I think that I can express myself more and more using my dialect more than the English one and Sometime I feel that I cannot use it (English) the meaning is not there So, I use my dialect to express it.

**Q6:** It is typically Algerian. I think all. We cannot say all my friends, like my environment we are living typically Algerians and I'm not influenced with the English culture I live my life as it is.

**Q7:** I believe that I should know the culture of each language I learn since my studying is about English. So, I prefer to know its culture because when you know the culture you can engage more in the language and you can learn more about the language for example, in terms of grammar or in terms of for example sentences, we cannot know some meanings without knowing the culture of that language the meaning that is related to the culture. So, I cannot say that we can learn the language without the culture 100% some can but the majority can not and we can say that it is preferable to know the culture of the language being studying to engage more and more and to learn more and more the exact language if we can say. (She totally agreed on the importance of integrating culture).

**Q8:** I think since we study English I think we should focus only on their culture because I feel that we are very distinct from each other (the eastern culture and the western culture) there is distinction between both. So, since I'm studying English, I believe that we should study their politics and their culture.

**Q9:** Actually, I do not have, I do not know why may be if I meet people face to face yes they will be my friends but via internet not, I won't have this chance, but no.

**Q10:** well, both, I prefer both. Let me say something. I prefer to watch than read this is first but sometimes I read but English more than Arabic. I prefer funny stories but in terms of watching a lot of English movies more a lot than Arabic one. Why? since it is my specialty I prefer to read about it more, many vocabularies I acquired it from watching of reading English novels I feel that I'm engaging more in the language it became more easy understandable like if it is my language and not a foreign language like somehow a native language nothing weird or complicated.

**Q11:** I celebrate both but by just posting on Facebook (concerning western events) but for 100% no it is not my ...but for instance Aid fitter, Aid adha I engage whether in my dress, in my eating, in the environment at home. I live it heartily but the others is just say you know.

**Q12:** Well, I'm really harsh in this point by the way. I cannot accept whether even people around me, I cannot accept people change their culture, their religious beliefs, their attitude of the Algerian culture with another ones. I'm totally disagree with this point even with الناس around me فما بالك أنا.

So, no, I'm not tolerant at all at all. I can not even think about it and this is concerning my religious beliefs of my culture identity but concerning my personal beliefs, I'm tolerant.

**Q13:** No, for studying English I take it as a background to me, it add in my mind another language another register, another culture. But, it doesn't interfere with my culture or my beliefs or my religious beliefs.

Clothing → no

Behaviors → we can say that speaking with gestures or saying some English words / expressions with my friends like OMG.... You know.

Way of thinking → No.

**Q14:** Yes of course I totally think that clothes express ones thinking for example I can know people from their dress whether they are interested in something and not interested in something else, their state, their levels... etc. I do not know I think that I can determine people from their clothes.

**Q15:** well, I choose my dress according to my opinions, I dress like I want like I see myself and I never dress and think that people do not like what I'm wearing a usually dress and

automatically people get interested with my dress. But in choosing them I don't take in regard others opinions.

**Q16:** It is totally my own choice, I get rejected but I stick in my opinion and here I'm by the way I wear the hijab in primary school and that's why they rejected me at that time but I never change my mind or think that I'm going to remove it or something.

**Q17:** first of all I choose my clothes according to the quality and not of the quantity of the price or the brand. When I see an Algerian brand which is very high quality I will be so proud. So, I don't follow the brands or the price because there is an idea that what is high in price is automatically good but in instance it is not applied for me I become very happy when I find something good in quality and the price is not high.

So, I follow just the quality. And generally we found the brands provide the quality to me but to say that I go with high brand even though there is Algerian brand no.

I'm not the type of people who wear brands to show off that I'm wearing a famous brand.

**Q18:** I adore my traditional clothes by the way. Every occasion whether or some other occasion I prefer to wear the Algerian traditional clothes I feel myself very glamor and very comfortable and I'm going with the flow.

Yes, I'm in the point with this dress so, of course I prefer my Algerian traditional dress.

**Q19:** well, I follow all people whether westerns or Algerians not because just they are westerns I follow people according to their content when I see some girls they have good life style a good dress I follow them but generally Algerian ones since they wear Hijab and they have style and I'm interested in the Hijab style, ليكاطات طوال, حجابات, ...etc.

So, I found this is what interest me since I wear the Hijab

So, I prefer to see bloggers or influencers that wear the Hijab so, I inspired from their style. So, you can say that most of them Algerians in social media.

**Q20:** I can say that each one should be proud of his or her culture even though studying another language way influence us in many aspects of life but we should stick to our culture, stick to our beliefs and opinions since we live in different words, different cultures I do not mind to know them may be follow them in something like style may be you like but to say that I ignore my culture, my dress, my beliefs and follow that culture no, you should be proud of your culture and I encourage people by the way to dress the traditional clothes because they are very interesting and they are very glamor and advise people to learn many languages and their culture just to enrich their minds, their back grounds about other culture and that's it. I'm not getting influenced by them.

### **Respondent 13**

#### **Q1**

**Q2:** in a way. How so, because I was trying to study in a medical field then I did not get accept it so I had a lot of choices so I chose English because I love it. So, it was a second choice but out of completely my choice.

**Q3:** Yes, admire actually our Algerian culture why? Because I have the customs like fascinate me the customs the way of dressing especially the kabyle one and the chaoui one. I love food like the traditional Algerian food should be more known because it is delicious. What else language okay I do not know it is like just a language for me I do not appreciate it as much as I do appreciate other cultural aspects but still. The norms, I do not appreciate the norms at all. The kind of Algerian traditions t dislike unfortunately.

**Q4:** Yes, I changed the way I see the Algerian culture. Both in a positive way and negative way, how so? Well while studying the English culture I discover that our culture as well is as

rich as the other cultures. But it is not appreciated as much. So, it made me feel sorry why not why do not we promote our culture. So yeah the English culture is amazing but the Algerian culture is also amazing. So, by knowing each aspect in each layer of different culture it made me see different aspects of my own culture that I did not know before.

So, yes it made me appreciate more my Algerian culture and I wished that we know more about it because we do not only know what is surrounding us, we do not know the diversity of the Algerian culture is fascinating once again but let's talk about tourism and that stuff that it is not promoted at all.

**Q5:** you may find this funny but actually I express myself in English let's say I'm angry (what the fuck is wrong with you).

My mom is not that good in English but she just looking at me and saying what do you think yourself are like talking like that but it depends on the situation because sometimes when I find myself uncomfortable like with people who do not speak English and I use it in expressing my feelings a lot because the amount that I'm touched to the English language is huge.

**Q6:** my life style is an Algerian one but me and my future life is going to be mix. I want a change little bit I would like to take the best of both worlds as they say.

**Q7:** So, this like for me I understood this after studying English. You could not learn the language fully if you do not study culture. Culture reflects language and vice versa.

**Q8:** So, here let's not take the example of politics because since I'm huge fan of politics I'm going interrupt it because it goes against the administration of each culture like it is known that Algeria is democratic but in fact they are prohibited from talking about politics but let's take something else. I think we should focus a lot of the western culture but without neglecting the Algerian culture. It has be a module that talks about the Algerian culture and



the British culture but we should focus more on the English culture because once again if you know the culture of the country/of a specific language you will language more.

**Q9:** Yes I do.

**Q10:** So, I'm a reader, I like to consider myself as a reader. So, I read mostly in English but sometimes you find works in Arabic that you need to read in Arabic so I give them that chance. Why? Because I love English let's start with that so English is a lingua franca as you know so it gives me the chance to explore all kinds of books and it is fun reading in English because I get to learn more vocabulary.

**Q11:** So, again as I told you I want my life to be mix of both cultures so, I do celebrate both of them. For example, this year I celebrate the New Year I made a party where I invited girls and we dance like yeah. So, Islamic and Algerian events we have to celebrate them. So, the other ones I create them okay as a part of me trying to mix cultures.

**Q12:** So, here, I do not know if you asked me this question four years ago I would have completely a different answer but now I'm tolerant for example things which are obligating like fasting I would never stop fasting but let's talk about hijab for example I could remove my hijab easily (sorry for that) but culture identity I do not like most culture is ruined when it is mixed with another one. So, I like it to keep it simple not mixed for example let's say food. Food is supposed to be cooked in an Algerian way needs to be preserved in that way. Do not integrate it in another way.

**Q13:** Yes, yes, yes, so, me being imposed to this culture has change me completely because again for example hijab I'm tolerant toward removing it, I changed the way I dress I made it more like a western world so yeah. The way of thinking I became how to say it a more of free spirit like an open minded like I would accept everything because of it or example the LGBT community if you ask me four years ago I will say how dare you say that but because of me

getting in touched with the English culture I'm more tolerant, like I do not support them but generally I do not care about them. Let everyone live the way they want live.

**Q14:** yes, yes. You have to know that your clothes reflect everything about you. The first impression that you will get from people is based on your clothes, so you can express yourself through your clothes.

**Q15:** ok, let's not be optimistic about ourselves. So, I do care about certain opinion of people from my life but personal people only because I do respect them but once again the Algerian community is not that tolerant toward change so, yes I do take a lot of consideration about what other people think about my dress.

**Q16:** It was my own choice but because of people of deeply rooted beliefs that I must wear it but if you take me back to that point again I won't wear. I kinda regret it because it doesn't represent me.

**Q17:** I would have if I can find something of quality that is made in Algeria that why. I insist on promoting good brands but if the quality is not that good I must choose something else. Sometimes sometimes if I want spoil myself I buy Prada and Chanel.

**Q18:** Again I'm fascinated by the Algerian traditional clothes one more than the other but I do love them so, I wear the Karakou and القفطان but later on I changed to western clothes. Why? Just because I wanted to change. But generally speaking in weddings I do not like to wear those extra extra clothes I do not wear them. I like those that are simple like the western that's why sometimes I think I'm influenced by the western culture because my style became more simple not like the Algerian dresses.

**Q19:** I starts following Algerian fashionistas then I stopped and I follow only western now. Why? Not because of personal reason but I think what they are promoting is shallow a bit.

Let's talk for example about Insta they just promote perfect life. Which affect my psychological life. Cut. Out.

**Q20:** Good luck with your topic is a great topic I loved all the questions, I loved the way you presented the topic.

#### **Respondent 14**

**Q1**

**Q2:** It is, it was my own choice.

**Q3:** well, let's say in terms of may be customs, food yes I do appreciate it but in terms of traditions well I have my opinion I guess, I believe strongly that same traditions should change.

**Q4:** I became maybe more open minded let's say. So of course it changed. It does. Sometimes you find yourself appreciating your culture and sometimes you have like this objection about some aspects so it is both negatively and positively.

**Q5:** Also it depends on the situation sometimes you feel more free to express your own let's say using the dialect and sometimes you can not find words even in your own language and dialect unless in English so, you find yourself stuck in the middle between English and the English culture and your own your mother culture. So, again it depends on the situation.

**Q6:** If I was free I would better do that. Like I'm open to do it but in our environment you can not even if you believe it is ok but you can not for the sake of the society you are in and even my life style now is not typically Algerian like our not hers no I'm a mixer of both. The old era and the new era.

**Q7:** you can not separate it, the language from its culture. I think we all like have chosen English because we loved or we still love the culture, their culture so, for the sake of the

culture we have chosen English to study it. So, you can separate both the culture and the language. they are strongly related.

**Q8:** here, I'm against focusing only on the English culture because eventually we are Algerians. I remember **بروفيسور طولقي مرة** told us that mastering the accent is not the main focus in studying English like we need to keep our touch our print even in studying other languages or another language so, we can not live as British or American because we are Algerians. So, the adaptation I believe it is a healthy thing. May be to teach English with an Algerian spices.

**Q9:** yes, I do have and we discuss and we talk and change things.

**Q10:** Sometimes I find myself obliged to read in English because of my studies but I feel most in Arabic when I read in Arabic. So, I prefer Arabic because I feel most, I do know it touches me straight to the point. So, in English yeah I like to read in English but not as much as Arabic.

**Q11:** First of all, I'm not against those who celebrate them may be I just do not celebrate them because I'm not fan of them. I do not like. May be I do not feel concerned valentine, birth day may be because they are more spread in our society. I celebrate Algerian and Islamic events.

**Q12:** Tolerance is my middle name, I'm tolerant to the masc. I hate judgments and I hate judge people. Tolerance I guess it is the base even concerning hijab I'm tolerant but I can not even I'm convinced 1000%. Personal beliefs → Yes, I can change my ideas, concepts, the way I see things but some Islamic order not for me.

**Q13:** It does strongly. People who study English changed concerning others who do not study languages. **تكوني** More tolerant, open minded, you had the chance to Hearn about thing that common people **ما يسمعونش بيهم** so, it change 100%.

**Q14:** Yeah clothes are a way of expression.

**Q15:** I'm the most careless person ever. I see the item, I try to try it, I like it, we are done. You pay it you take it (she doesn't take into consideration other views).

**Q16:** It was my choice but I was too young to decide. Such big decisions, I was too young I take the decision without even talking to my parents. I was just like I woke up in the morning I put something in my head and that's it. And I do regret to be honest.

**Q17:** to be honest the quality is good not only because they are famous. They are famous for their good quality. But, for example when you go to buy something you are not offered an Algerian brand quality. تلفايش رغم أنوال quality تاغنا مليحة خاصة ف shoes.

So, I prefer international because of the quality but if I find a good Algerian item I will buy it why not. I support local.

**Q18:** I prefer traditional ones because I believe we have the responsibility to keep our traditions.

حتى كون جيت نقرا في كامبردج وتجي مناسبة نخرج بال traditional dress.

**Q19:** Let's say westerns or let say both but Algerian not that much because Algerians are copy past westerns so, I prefer westerns نشوف لل.

**Q20:** Just I want thank you to give me this opportunity.

## **Respondent 15**

**Q1**

**Q2:** Yes, it was my first my own choice.

**Q3:** Well, somehow okay, not really, it is a good culture of course but, sometimes like there are some aspects like they are extreme or very exaggerated or inconvenient for our side but, generally speaking I do appreciate.

**Q4:** No, it did not, I think like when I study English like the western culture I learn from English it's so independent from my own culture. So, none of them influence the other.

**Q5:** Well, I use them both like sometimes when I'm with people who understand English I tend to use more English especially when we are talking about feelings and opinions and stuff, but when I'm at home with family members they do not all understand English obviously So, I use the Algerian dialect like normal (So, it depends on the situation but she prefers English), and also, it depends on the content for example, when I'm angry I always use the Algerian dialect because I can express (the feeling of anger) more.

**Q6:** Yes, It is typically Algerian. I do not even have pets.

**Q7:** Well, culture is language and language is culture like you can never learn language independently from its culture the cultural knowledge sometimes found it is important to understand the context. It helps you in understanding the context of the linguistic choice. You can never learn the language without its culture.

**Q8:** Well, I think like it is okay. Learning about the western or like English ideas and English culture through the English language. But, I think it is the role of the teacher to wake this integration like to compare to give this kind of comparative analysis between both cultures. Like in civilization (American and British politics) well when we study English we focus on American and British but it is the role of the teacher to give examples regarding our culture. When we learn a language we only learn all about this language. I think it is good to integrate our culture.

**Q9:** No, not really (It okay to have friends from another gender (boys) she said.

**Q10:** Well, it depends on the subject. Like when we are talking about novels, I read Arabic novels but, when we are talking about personal development and other types of books like poems I also read poems in English, I read more in English and lately I've been read more in English I have not read a book in Arabic *عندها عامين بالاك* I think because of studying and also because the choice like we have a diversity in English like I said in personal development we have a lot of choices in English rather than they are in Arabic we only have the translated version and since I study English it is easy for me to read it in English I go for the English version like the original version rather than the translated one.

**Q11:** Well, not really for birthday we always have a family party a small party for just like the members of the family but the other western events not I do not celebrate them and concerning (Algerian /Islamic events) yes we do celebrate them of course.

**Q12:** No, not really, I do not think that English influenced me to change any of my personal beliefs or my cultural identity like I've been this way before start studying English.

**Q13:** Well, I would say may be the way of thinking, it is the most thing that can be changed but not really because of the English like yes the English culture influences my way of thinking but not to the point that I start believe I'm an English girl or something.

The way of thinking like both how to see things and how we see the world and stuff. For example, when we think about politics, like the way we perceive politics. I gonna influenced by the English culture, the way politics work in western societies more than what I know about our Algerian politics.

**Q14:** Well, normally yes it is a way to express the self.

**Q15:** No, I just buy what I think it is convenient for me like something that I like, I do not care what people think about it, as long I like it I do not care what other think about it, but I think nowadays that people do not really like the previous question you said that clothes can

be used as a way to express the self well, normally it is a way to express the self without considering other people opinions, but nowadays people are not really thinking about whether it expresses them or not, they just like do what other people do I thinking it is more about like it is tend to be more different for girls who do not wear the hijab. They are more for being criticized and stuff where as we (veiled girls) we do not find a problem regarding this issue.

**Q16:** Yes, It was my own choice.

**Q17:** Well, I do buy stuff for their quality whether it is Algerian good quality or western good quality regarding like the brand. I do not consider the brand.

**Q18:** I actually wear them both, It like when I go to wedding, I wear something traditional like karakou and then I change with I do wear both.

**Q19:** I do not really do follow this whole thing of influencers and stuff but I know couple of them like couple of both westerns and Algerians.

**Q20:** I think the topic is very interesting because like we see in our department I said the topic is very interesting especially now *يعني* بعد we find a lot of people are being influenced by the western culture in the way of thinking, in the way of clothing and neighbor things like It is very clear they are influenced *بزاف* and I think it is not about just like the western culture whether it influences the person or not it is about the personality of the person more like whether he is able to be changed or not *هكا ديجا مزعزة* *هنا نلقاو العبد شخصيتو* *كيما نقولو* they are more it is easy for them to be influenced by any other opinion or idea or belief of western culture. Also concerning people *برواهم* *لي* *علايهم* they understand their culture, their own identity it would be hard for them to be impacted by any other western culture.

## **Respondent 16**

**Q1**



**Q2:** Yes, It was my own choice. I really liked it.

**Q3:** Well, when we say with all its aspects you mean like the good and the bad. Of course I'm going to be biased and that I do not appreciate all the aspects. I like the artistic part like the artistic side of the Algerian culture we have very talented people in all like fields and really like that but when it comes to some norms I see that our culture is a bit patriarchal to be honest so I do not like that the patriarchal part about the Algerian culture but the rest I think we have very beautiful culture.

**Q4:** Yes of course it had a major influence but it is like on both sides It influenced my views on other culture and on my culture but since the question is about my own culture yes of course it has a major influence because our culture is very conservative in comprising to those of western culture so, I think that's the big difference and we are better than them in some aspects and they are better than us in some aspects so it remains relative I can not really say I do not have a clear answer about if it is a positive or a negative because it is both. I guess it is both but because you are conducting a research I want to give you a definitive answer so, I think it affected me, it affected my culture in a negative way. I'm sorry to say this but it's okay.

**Q5:** Well for feelings I use English to be honest, I really do not why but I think learning the English language has opened. I know actually we answer it the western culture is very open when it comes to our mental health and emotions so I think I find the words way easier I find myself more comfortable expressing my emotions and being in English more than Arabic because I think the Arabic culture or our Algerian culture they are not really focused on emotions that much unfortunately but, the anger I think the anger is a very personal emotion so, I think I express it in Arabic in the Algerian dialect.

**Q6:** Well, I'm not you know those who study languages they were always accused of being detached from reality and *يقولوننا قور يخي* yeah but really I'm not I really appreciate the Algerian traditions like I said I love going to wedding and witnessing the tradition they do there like from time to time I just like go and watch a wedding or I watch a video of a kabyle women singing I really enjoy that yeah so I think its I do not want to say that I'm completely detached so, no matter I do I go back to my real country.

**Q7:** Well, I think for me personally learning the culture was the first step it is what made me want the language to be honest like I use to listen to songs and watch interviews of my favorite singers but it was not that enjoyable so I had to learn more about the American culture and the British culture and because I want to learn the culture I started learning the language so the culture open the way for me to learn the language so I think it is very important because it helps you to be not only accurate like saying correct words, correct grammar and stuff but to be appropriate like we have seen in linguistics.

**Q8:** That's a very good point and I think that's asap in the Algerian educational system because when you are after like for example for when we graduate now and we are thrown into the real life we do not really how to live here because we do not learn how our country works so I think we have to take into consideration the context we teach the English language, the language is English which is not our language but the culture and the context should be ours so we can be functional adults once we graduate.

**Q9:** Yes, I have known some English native speakers but when I was like 15 16 but unfortunately I lost touch but now I still have some friends who speak English and yeah it's nice and discuss together about different things.

**Q10:** I like for now I only read English not because I prefer English language but I really do not have time now to read Arabic because we are required to read English materials as you

know and for dissertation and stuff now I'm really focused on reading English materials but, I think later on in life in my free time I will turn more to Arabic because it is a very beautiful language.

**Q11:** Well, I appreciate their celebrations but I do not really in them to be honest on the other hand I celebrate our Islamic holydays. I would really love to be part of the celebration of Yennayar but I did not have the chance.

**Q12:** Yes I'm. I really try every day to be non-judgmental as possible because you never know why a person did same thing or what let them to be like you do not know the story so I think for the statics beliefs like the fasting and thing, that are mentioned in the Quran I do not play with that but when someone takes a decision to believe in something else I'm really non-judgmental I don't as long as it doesn't affect me personally I really do not care.

**Q13:** definitely yes, as we have studied I think it is really inevitable to try to stay rigid and not be affected and influenced so I think it has affected me like the cultures I came in touch with they all became part like some aspects of those cultures became part of my identity and I think that's a nice thing because once you put in situation when you have to deal with people from different culture you will feel very comfortable and you do not really act like strict and stuff like that you will be very competent to deal with people and yeah you have nice interactions yeah I think it is part of my identity.

**Q14:** Yes they can I mean they are.

**Q15:** I used to do that I mean I used to care a lot about what people thought the way I dress and it is no like *صحة ولا حاجة بصح* reviling clothes *ماكنتش نقول نلبس* I've always been a conscious person about what other people thought of me but not anymore and to say that it is not that I'm wearing something that goes against my society and I think studying English here have a role because *علاقتهم بالثقافة بالنفس و حب النفس و تطوير النفس هانو* I was not exposed to

that before but the English language they have a lot of like I could be wrong but for me I was exposed to that content through the English language so, I think yes it had affected me and for the other question of culture identity it is yes because of English.

**Q16:** No, it was neither, it was actually peer pressure (her friends) we all agreed to wear it in our BEM and I wear it.

**Q17:** I mean do we have Algerian Brands. The ones I know I do not think I'm going to buy. I think I'm influenced like if I have the chance to buy international original brands I think I would buy it. It is an investment nice and it has to do with quality as well.

**Q18:** Well, I really miss weddings. Well, for this question is not a matter of culture I wear what's looks good to be honest but suddenly my body is not really fit for traditional clothes but yeah it depends on the look it doesn't matter if it is traditional or not.

**Q19:** Well for Algerians I think If I know If I'm ever exposed to any Algerian fashionistas I think I will go with traditional ones other than that I do not follow any Algerian fashionistas and influencers for the western ones yes I do I follow a lot of people. I think their content is better I do not I'm not going to be biased but I'm not that much exposed to Algerian fashionistas but again if you are talking about those irrelevant ما نرتاحلهمش I do not really like our influencers and for western influencers there are ones that are not good as well but I follow the western influencers more.

**Q20:** Well, I really like the topic I like culture like topics related to culture in general I really enjoy people doing interactions, from different areas in life so, I think it is a really nice topic, I really like the Algerian culture but, I think we could do better I really hope so Inshallah . I really have hope but I do not know, we will see with time.

**Respondent 17**

**Q1**

**Q2:** Actually yes, studying English was my first decision.

**Q3:** Indeed yes, I appreciate our culture with all its aspects.

**Q4:** In fact yes studying English had changed my opinions in a positive way. I give a lot understanding about our culture but for example I compare the English culture with our, that's why I appreciate our culture this way.

**Q5:** It depends with whom I'm talking with. If someone is good in English I will use English and Arabic I mix them (I prefer to switch and use both of them). If a person does not understand English of course I will use Arabic (Algerian dialect).

**Q6:** Well my lifestyle is really simple and it doesn't differ from the lifestyle of other Algerians. I'm a footballer so I practice sport, sometimes I go with my friends to the gym, I ride a bike, I like traveling. (We can say here it is a mixture of life styles.)

**Q7:** I think it is necessary because understanding the target culture helps at developing competence in communication and raises awareness regarding the use of the language in intercultural communication. (He agrees on the importance of integrating culture).

**Q8:** I think it is obvious, we are studying English so our syllabus is about the American civilization and the British one that's why we do not study Algerian politics. And he agrees on focusing only on western ideas.

**Q9:** No, I do not have.

**Q10:** So I love to read books especially English books. Because I want to expand my vocabulary, expand or develop how to say it to enrich my vocabulary of English for example the tough words since we are studying English, we should learn vocabulary.

**Q11:** Concerning the western events, I only celebrate my birthday while concerning the Algerian events I celebrate all of them. (He added I'm not concerned with western events only the Birthday because it becomes something common in all the world).

**Q12:** Not at all, I'm not tolerant about this changing in my life especially the religious beliefs and even personal beliefs.

**Q13:** The only thing that has changed actually is the way of thinking. I will explain my mindset for example my mindset change I started think out of the box and developed the critical thinking.

**Q14:** I believe clothes can be used to express the self because clothes reflects the identity, the personality, the mood of people.

**Q15:** For me I do not take into consideration how people are going to react. I just buy clothes the way I like and I wear a respectful clothes.

**Q16:** I will give her the time to choose because when you force someone is not good for him but 18(age) is the maximum.

**Q17:** It doesn't matter whether it is an Algerian or an international brand. I'm a person who care only about the quality of the product.

**Q18:** I'm like all Algerians nowadays. In special occasions I prefer to wear modern clothes

**Q19:** Honestly, I do not follow them at all. I do not use social media a lot of time. I use the Redden forum (American forum) in which people discuss.

**Q20:** Actually, I enjoyed answering these interesting questions.

## **Respondent 18**

**Q1**

**Q2:** Yes, It was my own choice since I were in high school or even middle school my dream was to study English.

**Q3:** Yes of course I do appreciate my Algerian culture especially in language, customs, traditions, food. But in norms I have some conflict with the norms.

**Q4:** I think yes it did especially in our way of thinking. Our Algerian culture is kind of how to say it in Arabic like متحفظين in contrast to the English culture that's the difference. So yeah we can say a little bit negatively.

**Q5:** I use both, in English I use same words or even while I express myself because it is the language I'm studying of course use the Algerian dialect.

**Q6:** You can say Algerian, I do not practice sport outside because this is something that we do not have in Algeria and for riding the bike I do ride it but at night when no one can see me and judge me.

**Q7:** I think that learning a new language need to know the culture first then the language so that you can understand more about that language and its aspects and how you can deal with it and its people. It is something really important to integrate culture with learning the language.

**Q8:** Well, I think it is good to focus only on western ideas and culture because you are learning English so no need for the Algerian politics for example.

**Q9:** yes, I do, I have a lot especially on social media and I talk with them and we discuss and they ask a lot about our culture, habits, life style...

**Q10:** Well, I prefer both. English one are good and also the Arabic one poems are good. So, you can not choose one of them. So, I read both.

**Q11:** we do celebrate especially valentine days, the New Year and the birthdays are the most common one. So, yeah we celebrate our birthdays, and according to the religious and Islamic events yes we do celebrate them.

**Q12:** I think, I'm tolerant yes I do not mind.

For example, I have a friend who removed her hijab and it was okay for me and she still my friend. I respect her opinion.

**Q13:** I think yes changed me especially in clothing and our behavior. So, our clothing like we wear an English people especially in our jeans, skirts...Our behavior I think not really but the way of thinking yes. It changed it. Like the thing I was talking about when someone remove her hijab I'm open mind and I accept it but if I was an Algerian and I did not study any language I can be somehow not tolerant.

**Q14:** I think yes. Some people choose clothes depending I mean to express their self.

**Q15:** No, I do not consider others opinion when I buy clothes if I feel comfortable and confident about myself. So I do not take their opinions into consideration.

**Q16:** It is personal decision (not wearing the hijab) and my study doesn't interfere in this decision.

**Q17:** No, I choose based on the quality whether they are famous or not, even if they are not famous brands I can wear and buy them. I have no problem.

**Q18:** it depends on the wedding if it is one of my relatives I wear traditional clothes like القفطان, but if it is someone who kind strange I wear western clothes.

**Q19:** I follow both, because I do not have any problem with both of them.

**Q20:** It was so good and the questions I like them and the topic is so cool.



## Respondent 19

Q1

Q2: Yes, it was my own choice.

Q3: Yes, of course I do.

Q4: mmm, at first in like 1<sup>st</sup> year, 2<sup>nd</sup> year, it changed my opinion on Algerian culture negatively. I start seeing that our culture is like you know primitive, like they are modern and we are not. But then later on, I just like figured out that we have our own culture, they have their own culture like I should not be influenced by them that much.

Q5: I mostly use English because like when I express my feelings using Arabic I feel like I'm too naked you know. So I use English more. I'm too venerable.

Q6: My life style is just 100% Algerian. I do not practice sport nor ride the bike not plan for a friend party.

Q7: Okay, I think we only need to know linguistics knowledge. Not really (the importance of integrating culture) just if we want to learn like idioms and proverbs and stuff. We need to learn about the culture but if we want just to learn basic like a daily life language. I don't think that learning about culture is important.

Q8: Before, I thought about this and I like I would prefer if they brought as Algerian politics instead of English American /politics. But then when I feel like the English language is their language and if you want to be specialized in the English language we have to learn their own politics, culture and stuff (we asked her if she had the chance to choose whether to teach Algerian /American culture/politics...etc.)→ I would add it but not ونخلي western مايش نحي غير Algerian

We study both.

**Q9:** Yeah, I have 20. They are so many.

Mainly, we talk about everything. Like we don't have specific things to talk about but mostly politics and history and stuff.

**Q10:** I think, I read in both of them equally.

I do not prefer one over the other. (She said that she likes Arabic very much when we asked her even she is an EFL learner but still she read in both languages equally).

**Q11:** I do not celebrate western events at all. I used to celebrate my birthday but I do not anymore.

I only celebrate Islamic and Algerian events.

(The reason why she do not celebrate them) → I do not feel them.

**Q12:** The thing about hijab like first because it was imposed on me, at first, I have this idea in my mind if I have a chance to remove it, I think I would but then I just accept it. I would never do it now. Concerning personal beliefs. I'm open like towards any idea concerning the ideas about the universe and the word and everything.

**Q13:** It definitely did. Like especially clothing at first, I was wear like you know long hijab and stuff. But when I start studying English like بشوي بشوي they influenced us so much ولينا نلبسو السروال

The behavior → I'm not sure about the behavior but the words I use now they are very different from the words that I used to use before. Expressions and stuff.

Way of thinking → now I start to be like too open mind for my own good. You accept everything that is said to you.

**Q14:** Hijab is a way of expressing the self I think. I think they can be used as a way to express the self.

**Q15:** I just buy whatever like I feel like I look good in them I do not care about the opinion of the society or something.

**Q16:** I think it was imposed on me but I was young and I wanted you know to live more with my hair and show off my hair and stuff. Yeah. I did not want to wear hijab first. It was imposed on me but then I just accept it.

**Q17:** I do not care about the brand at all. If the design catches my eyes and I think it looks good, I just buy it. I like watching you know their fashion shows and their designs and stuff but I do not care. They do not hold much importance to me.

**Q18:** I mostly wear traditional clothes especially in Aid, I mostly wear traditional clothes like its Aid but in weddings I wear both (modern dresses and traditional dresses).

**Q19:** I follow western fashionistas why? Because I do not feel we have that much you know good Algerian fashionistas and both Algerian and western influencers.

**Q20:** I really like the questions by the way مامش ثقال ساهلين و حلوين

I think you covered the topic from all sides.

## **Respondent 20**

**Q1**

**Q2:** In fact no, it was not my own choice.

**Q3:** Of course, I really appreciate our Algerian culture because I believe that it is very rich and a person needs to live here and to get deeper to it in order to know it and realize how much important and rich it is.

**Q4:** Of course definitively positively because I was not interested in our Algerian culture only when I was exposed to the American culture I started to realize my culture. وليت نقول كيفاه بعيدة عليا و تاعي مانعرفهاش culture نعرف

**Q5:** Look, when I was in high school. When I was not exposed to my Algerian culture I used to express myself in English then when now I'm exposed to my culture I use definitively the Algerian dialect like I can express myself 100%.

Like using English I can express myself but not that much while using the Algerian dialect. نعبر على لي الداخل و على لي لبرا.

**Q6:** In fact, I do not know how to describe it whether it is typically Algerian or not. So, it is typically Algerian with a small western touch.

**Q7:** Of course it requires learning the culture and that's what realize in my study especially in communication module. I mean you can not communicate with an American person without going back or referring to this culture. For example, there are some words in our culture which are allowed but in their culture they are not allowed. So, I have to be aware of their culture in order to communicate appropriately with them. And I definitively agree on the importance of integrating culture while learning language. Each person needs to learn culture or understand culture in order to learn the language. You know that learning culture before language facilitates the language.

**Q8:** Actually I dislike that, I like to refer to the American culture. But, also with using the American culture. So yeah I prefer both. You know that when you teach American culture using a reference to something else makes the student understand well and it facilitates learning.

**Q9:** I used to have some friends but now I do not have contact with them. Actually I dislike their minds.

**Q10:** Yes, you know some people may call it a contradiction but I celebrate both the Algerian/Islamic and western events especially valentine's day I really appreciate it that, the New Year also, my birthday if I do not celebrate it I will kill them, Halloween only my brother.

**Q12:** I can not sorry. you know when someone sees me from the outside I might seems I'm tolerant. But I can not definitively. I'm Algerian, I'm Muslim and I like love my cultural identity. Concerning my way of thinking it changed but not because of the American culture no never على قدمي أنني تكبر على قدمي أنني نتعلق بال culture تاعي و بالديانة تاعي

In high school I was stuck American culture I used to say why نلبس حجاب, نصوم I كنت متعلقة بزاف but after I was exposed to the American culture and language especially كي كانوا يقربونا أساتذة . خلاتني نزيد نحكم فالثقافة تاعي كثر و كثر ماش نخليها their mindsetباينين

**Q13:** Do you know that as much as I student English as much as I'm sticking to my Algerian culture you know even in clothes like I wear jeans...etc and just now I'm start to think to change my way of clothing to wear hijab.

**Q14:** Of course definitively like for example wearing black means you are sad. Look them I'm sad wear pajamas to go to school when I'm happy I wear jean, colors, makeup....etc.

**Q15:** When I'm buying new clothes I do not take into consideration others opinions, I wear what I like and what suits me, others no never, I'm not sure, I know my society, I know my parents say, what my religious say yes I'm not that stuck to it but I know what to wear only something مستور and that's it.

**Q16:** I was in middle school, my mom went to work and when she back she told me زهرة you are going to wear the hijab on Sunday. So, it was imposed but now I'm say thank god and I'm thanking her each day and I never regret it.

**Q17:** Only because of brand (a lough) but believe me no I support منتوج بلادي . Actually Zara and Chanel creates clothing for fools. I prefer Algerian.

**Q18:** I'm not a bride to wear karakou or coftan but I wear Gandoura, jabadour...etc something simple traditional for youngsters but western no.

**Q19:** Actually I follow both. But know I'm really into Algerian and not to westerns.

**Q20:** Thank you so much for inviting me to this interview first. Second, if someone will listen to me or read your dissertation I would advise parents to let their daughters and sons to be exposed to another culture in order to know our culture because it is very rich.

و يعسو ولادهم parceque كايين أساتذة يجرو عليهم.

## الملخص

تهدف الدراسة الحالية إلى استقصاء مدى تأثير تعلم اللغة الإنجليزية كلغة أجنبية على الهوية الثقافية للطلاب الجزائريين، بالتحديد على مظهرهم الخارجي ومعتقداتهم الدينية. تسعى هذه الدراسة للإجابة على السؤال التالي: ما مدى تأثير دراسة اللغة الإنجليزية كلغة أجنبية على الهوية الثقافية لطلاب السنة الثانية ماستر بجامعة قلمة. من أجل الإجابة على سؤال البحث، تم اتباع منهجية نوعية وصفية لوصف وجهات نظر المشاركين فيما يتعلق بالعناصر الثقافية بعد 9 فصول دراسة للغة الإنجليزية كلغة أجنبية. للوصول إلى هدف الدراسة، تم إجراء مقابلات مع مجموعة من 20 طالبا من السنة الثانية ماستر بقسم اللغة الإنجليزية. جامعة قلمة 8 ماي 1945. تشير النتائج المتحصل عليها أن أغلبية الطلاب لديهم وعي ثقافي تجاه هويتهم الثقافية لذلك لا يوجد تأثير مهم على هويتهم الثقافية الأصلية، باستثناء بعض التغيرات التي من الممكن أن تظهر على مستوى معتقداتهم الشخصية والفكرية. قدمت الدراسة بعض الاقتراحات البيداغوجية للطلبة والاساتذة وذلك لتجنب أي تأثير سلبي لتعلم اللغة الإنجليزية كلغة أجنبية على الهوية الثقافية للمتعلمين.

**الكلمات المفتاحية:** تعلم اللغة الإنجليزية كلغة أجنبية، الهوية الثقافية، الثقافة، طلبة ماستر 2، جامعة قلمة.