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**The Impact of English Language on Algerian EFL learners'
Cultural Identity: Case of Tlemcen University**

A dissertation submitted to the department of English language in candidacy for
the requirement of a Doctorate degree in Sociolinguistics

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Statement of Originality

I hereby declare that this thesis represents my own work, unless plainly acknowledged. I certify that all the included information and materials that are not original to this work are cited in text and referenced in the bibliography section; and that all the data are original in this thesis and have not been neither a part nor the whole of any article, dissertation, or thesis submitted for a degree to this or any other university.

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Dedications

This dissertation is dedicated to:

All the persons I love and respect: My dear parents, my grand mother, my second family, brothers and sisters, my dearest husband, and friends.

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Abstract

In the last decades, Language-identity nexus has received enormous attention in different fields of research as language is considered as an identity marker; hence, there is a mutual relationship between the two. Considering that language encompasses beliefs, values, lifestyle, and cultural standards, learning a new language obviously leads to adopting a new cultural identity. Individuals, after the learning process, would identify themselves based on who ‘they become’ rather than ‘who they are’. On that account, this doctoral research is an attempt to raise the question of “*cultural identity construction*” as a result of language learning and what it may generate as changes in social, cultural, and individual behaviours. Therefore, this study investigates the impact of English language learning on the Algerian EFL learners’ cultural identities relying on a case study that consists of students who are mainly from Tlemcen University. The data were gathered through the use of different methods involving questionnaires, semi-structured interviews, focus groups, observation and recordings in order to guarantee results authenticity and validity. Furthermore, the collected data were analysed both qualitatively and quantitatively to meet the research objectives. The findings first demonstrate the competencies and skills developed by EFL learners in the informal learning setting. Second, this study explores different factors that enhance cultural identity change. Third, the extracts of this study reveal that EFL learners develop new linguistic, cultural, and social practices. Finally, the aspects of identity that are negotiated by these learners are highlighted. Based on this, the present investigation validates that learning a new language does shape learners’ identities, their ways of thinking and even behaving. As a result, this is a major contribution to literature concerning *identity construction* in relation to the learning environment.

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List of Acronyms

AA: Algerian Arabic

CA: Conversational Analysis

CI: Cultural Identities

CM: Code Mixing

CS: Code Switching

CV: Cultural Values

EFL: English as Foreign Language

GVC: Global Virtual Classroom

HC: High-Context

ICT: Information Communication Technology

IS: Interactional Sociolinguistics

LC: Literature and Civilization

LC: Low-Context

LS: Language Studies

MUN: Model United Nations

MMR: Mixed Methods Research

NS: Native speakers

TC: Target Culture

TL: Target Language

List of Phonetic Symbols

Symbol	Arabic Letter/ Symbol
ʔ	ء
B	ب
θ	ث
ʒ, ʒ̣	ج
ħ	ح
X	خ
D	د
R	ر
ʃ, ʃ̣	ش
ʂ	س
ɖ	ض
ʈ	ط
ʕ	ع
ʁ	ح
Q	ق
J	ي

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General Introduction

General Introduction

A Life spent writing has taught me to be wary of words.
Those that seem clearest are the most treacherous.
'Identity' is one of those false friends.

Amine Maalouf (2003, p. 09)

Who are you? The answer of this perennial question is extremely related to the individual attributes that are relevant to one's sense of self and belonging. There is no common answer because identity itself is paradoxical and it contains similarities that gather specific people and make them forming the 'we', i.e., it refers to "sameness". On the other hand, it includes the differences that distinguish people from others and lead them to form the "otherness". This complexity does not mean that the concept has been left without definition it rather illustrates its dynamic nature. Simply, identity can be determined in terms of similarities and differences within cultures. Besides, it can be related to various facets namely individual and collective, these are considered as two sides of the same coin. The first one includes personal traits, characteristics, aspects of personality, and behaviours. However, the second one refers to the collective set of norms, culture, traditions, and customs that are ascribed to a specific group of people and these factors also set the individual belonging (Weinreich & Saunderson, 2005).

In its broad sense, identity can be determined in relation to different aspects that one uses to identify himself/herself including language, values, traditions, culture, norms, customs and religions. These identity makers make us connected to a particular group of people, at the same time, these are the things that distinguish us from others (Weedon, 2004). More specifically, identity is viewed as a sociocultural element that gathers people based on a set of shared cultural and social values. Besides, many researchers argue about its flexibility and changing nature

In recent decades, identity has become one of the unifying concepts as it has been widely used in various fields including philosophy, politics, anthropology, psychology, linguistics, sociology, and sociolinguistics due to the interconnectedness that we are witnessing. Years ago, people used to identify themselves based on their own culture, beliefs, values, and practices. However, in today's highly connected world they rather identify themselves as world citizens (Samavor & Porter, 2003) and their identity would never be constructed separately because of the constant contact. In that context, an additional language in this globalized world provides people with opportunities to enact new identities that are no longer related to ethnic, national, and social identities (Higgins, 2011).

Identity has also been approached from different perspectives namely structural and post-structural approaches. The first one indicates that identity is something fixed as it refers to that kind of persons who do not change across time, i.e., it is about 'who you are'. While in the second perspective, researchers argue that identity is not a fixed entity and it changes due to different factors such as education, globalization, immigration, communication, etc. In light of this, identity is about 'becoming' rather than 'being' and there is a reciprocal relationship since it influences and it can be influenced. Contemporary researchers, in particular, take into account the mentioned features when tackling identity as related to present issues in order to better understand the concept (Higgins, 2011; Shin, 2013; Pearce, 2016; Norton, 2015).

Furthermore, one of the issues that extensively gains attention in modern research is the 'Language-identity nexus', this permanent connection has been discussed from various standpoints. It is assumed that language is a part of identity and identity is certainly transmitted through language. Reasoning from that, these two concepts are inextricably linked (Joseph, 2004; Edwards, 2009) since language includes both linguistic and cultural patterns and it is considered as an identity marker on individual and collective levels. The former includes all sorts of variation, dialect accent, and intonations; whereas, the latter represents the attributed language to the whole speech community.

Undoubtedly, any language represents a specific cultural identity and foreign language learning includes the adoption of different cultural identities; hence, new habits and beliefs would appear among learners and reshape their way of thinking and speaking. They move from defining who they are to who they become; basically, the changes include both individual and cultural levels. Moreover, in order to understand the relationship between language and identity, different educationalists, linguists, and identity theorists opted for poststructuralist approach because this perspective helps in gaining insights about the relationship between language, culture, and identity construction.

Although English is a second foreign language in Algeria, its spread is undeniable through media, internet, and music. Yet, in the present investigation, we choose people who are students of English, language users, and future teachers. Actually, the learning process can be divided into two main categories formal and informal. The former contains formal instructions that are delivered in classrooms, fixed curricula, and diplomas that would be received at the end of learning terms; however, the latter can be perceived as a lifelong learning that relies on learners' efforts, practices, and engagement in different activities to develop their language skills. This type of learning is first driven by their motivation and desires to learn. Second, students would find models to imitate (Hall, 1990). Based on that, the tools they use including music, books, media, internet, and communication help them in enhancing their language skills and cultural knowledge, then, learners' perceptions and their cultural identities will certainly change based on the learned language.

In the present research, the concept of identity is tackled using the poststructuralist perspective as we aim at analyzing how EFL learners would become after learning English. Thus, language learning is considered as a key factor that influenced their identities because it involves both linguistic and cultural patterns. It is also worth noting that learners may take the informal learning beside the formal one, they form different communities of practice, and engage in many cultural activities in the TL like interacting using their new linguistic repertoire and cultural beliefs; indeed,

all these features are certainly shaping their identities. Furthermore, the researcher's objectives for undertaking such study are to:

- Investigate learners' cultural identities and how they are affected by learning a foreign language.
- Shift attention from only language-centred research and involve different sociocultural features.
- Examine the variables contributing to cultural identity change.
- Analyze the nature of the new constructed identity.

In this regard, this doctoral dissertation is an attempt to review the construct of 'cultural identity', explore how it is shaped, reconstructed, and transformed during language learning process with a particular regard to the informal one. Our main concern is to analyze different cultural, social, and linguistic practices of EFL learners taking English language learning as the main factor because it introduces them to a new culture; consequently, adopting new beliefs certainly leads to identity change. In that spirit, we aim to examine to what extent the English language learning influences EFL learners' cultural identity.

Accordingly, four research questions are put to conduct this research:

- 1) What is the impact of informal learning on learners' cultural identities?
- 2) What are the factors, along with language learning, contributing to cultural identity change?
- 3) What is the nature of the new developed identity?
- 4) How do EFL learners negotiate their identities after the reconstruction process?

In this regard, the research hypotheses are listed below:

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

- 2) There are various factors that contribute in enhancing cultural identity change namely education, globalization, travelling, language learning and the target culture.
- 3) EFL learners tend to develop different linguistic and cultural behaviours as two main facets of identity, i.e., individual and cultural.
- 4) After forming a new self-view learners would negotiate it; besides, the positive or negative feedback determines the changed aspects of their identity.

The present thesis is organized into five main chapters, each one deals with a specific aspect of the study. The first chapter contains a detailed description of the key concepts namely cultural identity and language learning. It starts with defining learning in general and informal learning specifically. Then, we move to discussing culture, its elements, and its relation to foreign language learning. We also highlight different cultural models that are considered as significant determinants to handle, understand, and interpret peoples' behaviour because each cultural community is known for its own cultural value dimensions that explain individual acts. After that, we directly tackle the terminology related to identity, its categories, approaches and factors that contribute in enhancing one's cultural identity. At this level, we intentionally highlight the nexus between the three notions: culture, identity, and language. Practically speaking, this section illustrates the link between these concepts and the Algerian context, i.e., comparing local and foreign cultural values, beliefs, and language practices. In doing so, we give emphasis to various cultural models that are made by many scholars, anthropologists, and cultural theorists such as Hall (1956, 1990); Ting-Toomey (1999), Hofstede (1991, 2001); Trompenaars (1993), and many others. At the end of this chapter, we report previous research works that can be related to our investigation providing a review of literature about identity construction during the language learning process.

Chapter two is set to bring a detailed description of methodology, design, and procedures. It begins with a brief introduction citing the main purpose of this study, discussion of the philosophical ideas leading that investigation, motivations, and research types. This is followed by a thorough explanation of research instruments and data collection procedures. This chapter ends with a report of the methods that are used to analyze the collected data including both qualitative and quantitative analysis. At this level, the reader may have a clear vision about the followed methods in qualitative analysis including the grounded theory, constructivist approach, and interactional analysis.

In chapter three the practical part of this study is addressed. It details the obtained data from questionnaires, semi-structured interviews, and Likert scale surveys. Through the application of a triangular approach, we have both qualitative and quantitative data. The first type is represented in graphs and tables while the second one, by using the grounded theory method of analysis, is represented in form of themes.

Chapter four also reports the second part of the qualitative data analysis. The used method to analyze focus group data is an adopted one as it combines a constructivist approach that analyzes the content and interactional analysis that highlights students' interaction. In fact, data are presented in form of themes and blocks to facilitate the comparison between the groups. For the data obtained from recordings, we use both linguistic and conversational analysis. Clearly, the three steps of transcription, coding, and interpreting are carried out in order to reveal students' meaning of identity and their cultural and linguistic behaviour as major forms of their new constructed identities.

Lastly, chapter five holds the essential part of this research. It is concerned with data interpretation and research conclusions. It starts with interpreting results of each research question and relates them to the previous research works and literature theories. Then, the drawn conclusions are highlighted to prove or disconfirm the research hypotheses. The last part of this chapter points out the research limitations and put different suggestions for future research.

Chapter One

Chapter One: Theoretical Background and Review of Literature

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1.1 Introduction

The present chapter is devoted to provide a clear understanding of the related concepts to our investigation. In fact, it tackles three major variables including foreign language learning, culture, and identity issues. This chapter, interestingly, contains two main sections the first one represents full descriptions and definitions of the associated concepts. However, the second section reviews the related literature and previous research works.

This section sheds light on the relation between language, culture and identity ranging from the general to very specific abstractions. Respectively, it starts by defining the language learning and highlighting its major types particularly the ones that are related to our study. Then, it identifies culture, its different components and draws attention to the major cultural models. These models, basically, serve in explaining the cultural values and making differences between cultural communities. The next point concerns the aspect of identity and its categories; besides; there is a concentration on the notion of cultural identity and how it is inextricably related to language learning. The last point aims at relating all these theoretical concepts to the Algerian context, i.e., the situation under investigation.

1.2. Foreign Language Learning

The literature about language is already immense as many researchers worked on defining this human feature. One of the most known definitions, put by the American anthropologist Edward Sapir in (1921), implies that language is “a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols” (p.07, as cited in Edwards, 2009, p.53). This system also includes many symbols, rules, and meanings (Morris, 1946). Thus, language basically carries meanings, and it is the main mechanism for communication within a community (Edwards, 2009). In simple words, language represents a system

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through which we construct meaning at the same time it is a tool that helps in transmission. In addition to the mother tongue, individuals may learn different languages in order to achieve several goals such as communication, taking part in different speech communities, and learning. Respectively, Gatbonton, Trofimovich & Magid (2005) argue that “Language learning is viewed not just as a matter of accumulating knowledge of discrete language elements but as a process in which learners participate in a community of users” (p.508). Simply, language learners are considered as language users since they tend to appropriately use the learned language when necessary. They even go beyond the linguistic structure and learn cultural, pragmatic, and communicative knowledge.

When learning a foreign language, there is an important aspect that we should focus on “the learners motivation”. This latter has a significant role in the process as those who are highly motivated tend to make better achievements than those who are not. In this regard, many researchers acknowledged motivation’s role in learning and made different types, for instance, integrative and instrumental (Gardner & Lambert, 1972), extrinsic and intrinsic (Deci & Ryan, 1985, 2005). In the first model, students want to either integrate in the ethnolinguistic community or just having a desire to gain social and economic advantages through foreign language knowledge. However, in the second model, learners might learn because they found the foreign language interesting and amusing, it also takes them to separable outcomes and products, i.e., to achieve their purposes. In fact, such theories never exclude one another (Dornyei, 2003), but rather give different stages of the motivated behavioural process. Hence, the whole process can be seen as dynamic force involving many factors such as attitudes, values, needs, interests, pleasure, and efforts (Benson, 2007). The analysis of learners’ motivation must take into consideration all the mentioned factors in order to attain the desired results and get a deep understanding of learners’ behaviour. Before tackling learning outcomes and learners’ strategies to master the target language, we need first to distinguish between leaning types; therefore, the following subsections bring detailed explanations about the main differences.

1.2.1. Types of Learning

Generally speaking, the learning process is considered as the central matter of human existence since people need to communicate with each other. They tend to use a set of signs that are presented verbally or non-verbally. For those who do not share the same language, they would go to learn a particular language to communicate. Hence, “learning is regarded as the cornerstone of human existence. Knowing the language can help us to express our opinions, hopes, and even our dreams.” (Tavil, 2009, cited in Zainol-Abidin, Pour-Mohammadi & Alzwari, 2012, p.119). Furthermore, many researchers are interested in investigating the factors that would influence the learning process such as: motivation, attitudes, anxiety, learning achievements, aptitudes, intelligence, age, personalities, etc. (ibid.)

In discussing the learning process, researchers differentiate between three main types of learning. The formal one which is mainly concerned with the institutions and schools, the non-formal and informal which are basically conducted outside. Coombs and Ahmed (1974) were among the first researchers defining these modes of learning, for them, the informal education implies:

the lifelong process by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment; the non-formal education is any organized, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children[...]the third form of learning is defined by authors as the institutionalized chronologically graded and hierarchically structured educational system, spanning lower primary school and the upper reaches the university.(p.08, cited in LA BELLE, 1982, pp. 161-162)

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Actually, in the present investigation we focus on the informal learning mode and its features. Many researchers in the field worked on it, Tough (1967, 1971), for instance, made the notion of ‘self-teaching’ and referred to it as studying and making individual projects where most individuals learn things without relying on the teachers as the most resource. He added that this learning could have two main facets: intentional and unintentional one, it mainly occurs as the product of ‘project-oriented activities’. Hence, the adults rely on themselves and activities as well in gaining knowledge and information.

Besides, informal learning has been defined from many perspectives, and no single definition is found due to the vagueness of the word. McGivney (1999), for instance, focuses on the individual contribution in this kind of learning since it includes the self-direction, intention and planning. She went further mentioning that this learning takes place outside a dedicated learning environment, which arises from activities and interest of individuals or groups but it may not be recognized as learning (learning by doing, listening, observing, and interacting with others and so on). Consequently, the education is not conducted formally or done in a structured way; it rather comes with the experience itself. In a recent work, Colley, Hodkinson, & Malcolm (2002) identify various features of both formal and informal learning. In the former, the teacher controls the learning process, everything is planned and structured, and learning is the main explicit purpose and applicable on a range of contexts. However, the informal one includes no teacher, the controller is the learner, and the outcomes are unspecific and enormous (as cited in Golding, Brown, & Foley, 2008).

Informal learning, indeed, is beneficial and has many advantages on the academic level. Coffield (2000, p. 08) argues that “informal learning should no longer be regarded as an inferior form of learning whose main purpose is to act as the precursor of formal learning; it needs to be as fundamental, necessary, and valuable in its own right, at times directly relevant to employment and at other times not relevant at all” (qtd. in *ibid.* 42). Accordingly, informal learning also has a significant role as it is always related to the social activities and performances in which the learning occurs. Besides, Hager & Halliday (2006) tackle some key factors of the informal learning; for

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them, it tends to be opportunistic, ongoing, and it can be strongly related to motivation as a main concept in the improvement.

It is worth mentioning that such learning process is based on person's experiences and this what really makes it different from the formal one (Boileau, 2017). It is also an outcome of the need to know that was produced from the limited structure of the formal learning. In the same vein, Boileau (2011) argues that "Humans learn when they perceive a need to know, and evidence of learning is in their ability to do something they could not do before" (p.13). Hence, in this informal setting students could be motivated to learn since the learning is unintentional and discovery guided. In some versions, researchers may refer to it as 'experiential learning' where persons certainly learn from their subjective experiences, engagement, and involvement. Boileau (2017, p. 06) carried on setting different sub-categories including:

- Self-directed learning: learner initiated and guided learning activity including goal setting resources identification, strategy selection, and evaluation of outcomes.
- Incidental learning: an incidental by product of another activity that occurs outside of the learner's direct stream of consciousness as an unplanned or unintended consequences of doing something else.
- Tacit learning: most subtle form of informal learning occurs at a sub conscious level based on intuition, personal experiences, or emotion that is unique to the individual learner.
- Integrative learning: integration of non-conscious tacit knowledge with conscious learning activities providing creative insight through non-linear implicit processing.

The outcomes of each mode of learning are different, for instance, Cross (2007) made an outcome paradox. He mentioned that in the formal learning which is most of the time spend in organizations and institutions the returns are few in terms of performance outcomes. However, in the informal learning where there are no classes, attendance, or any grades, the outputs tend to be high in terms of performance. In addition, the learner has the total choice, control, and management. "[...] the unofficial,

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unscheduled, impromptu way people learn to do their jobs [...] informal learning is like a bike; the rider [learner] chooses the destination, the speed, and the route.” (ibid. p.104). Thus, the learning is completely voluntarily, no instructions are included, the learner may not feel restricted, and its outcomes are derived from learners’ motivation mainly.

It is worth noting that the informal learning is enhanced by technology, this latter has a significant role in attaining the learner’s objectives and facilitates many tasks and activities; moreover, it could be considered as a source of motivation. Boileau (2017), in his part, names this process of using technology devices and media as “Micro-learning” since it is connected to different media formats like blogs, videos, and ICT’s in general. As a result, these technological tools help learners in bridging the gaps and enhancing their knowledge especially if the formal learning is quite limited. Colley, Hodkinson, & Malcom (2003) made a model for the distinction between both formal and informal learning attributes (as cited in Boileau, 2017).

Category	Formal attributes	Informal attributes
Purpose	Learning is a primary purpose (intentional)	Learning as an unintended outcome (or not recognized) a casual learning
	Extremely determined (standard curriculum)	Self-determined community of interest
	Audience for students work is closed (teachers, parents, classmates)	Audience for students work may be closed/ known or open/ unknown or variation
Process of learning	Teacher- mediated	Incidental, experimental, Spontaneous
	Teacher-led (didactics)	Self- directed (negotiated) Individual agency.

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Location/ Context	Educational institutions (e.g. schools)	Home, community, museum, after school club (e.g. out of school)
	Time restricted	Open-ended
	Learning objective Certification Curriculum	No learning objective No certification No curriculum
Content	Knowledge acquisition High status knowledge Specified outcomes rigid	Every day practice Status of knowledge is irrelevant unacknowledged Specified outcomes flexible or serend piteous

Table.1.1 The difference between formal and informal learning modes.

In the above table the distinction between the two modes of learning is clear. It is mentioned that the formal learning is quite rigid, structured and even the location is specified. However, the informal one is more flexible, unfixed, and unstructured. The learners are essential elements and their experiences, objectives, and communities are the most important issues. In fact, individuals take knowledge generally from the environments they are in including parents, friends, and even teachers. It has been argued that informal learning is more effective since it is put in the individual spot, it is learner-initiated, and it is under his/ her responsibility (Cross, 2007). In our investigation, we focus more on the informal learning, as the EFL learners do efforts outside the classroom to learn that language and make activities related to it

In the present research work, we refer to the out-set-learning as ‘an informal learning’. In such settings, students voluntarily make efforts to enhance their language proficiency. Learning, for them, is not restricted and does not involve formal instructions; hence, they have the choice, independence, and self-control when learning. Unlike the formal learning, the informal one includes use of some tools like

movies, music, internet, authentic materials (texts and videos), and communication tools. It must be noted that these instruments ensure the exposure of the learners to the TC. Accordingly, Lado (1974) affirmed that any kind of authentic use in foreign language learning, reading literary genre and listening and watching to native speakers, would provide the learners with the cultural knowledge about the TC (as cited in Belkhir-Benmostefa, 2017).

1.3. Definition of Culture

Broadly speaking, culture refers to the set of customs, beliefs, values, and norms that people of a specific cultural community share. It is, in fact, divided into two main parts the first one is manifested in people's behaviour including the art literature, and everyday life. In the second part, we have the unseen part containing the beliefs, attitudes, and values (ibid.). A definition put by Taylor (1871) implies that culture is "that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (p.01, cited in Benett, 2015, p. 02). To sum up, culture consists of the shared elements by one cultural community; these elements are acquired and transmitted through a shared language and across generations.

In fact, it is quite hard to find a single clear definition because culture is one of the most complex and multidimensional concepts, Raymond William (1976) commented that "culture is one of the two or three most complicated words in the English language" (cited in Mayo, 2000, p. 13), its definitions are above 'one hundred and fifty seven' (Kroeber & Kluckhohn, 1952, p. 149). This complexity is mainly the outcome of wide use of the concept in different fields of study including ethnography, sociology, philosophy, linguistics, communication and so on. This does not mean that it has been left without definition but each single domain treats culture from a different angle. Its dynamic and fluid nature, actually, made it hard to define and many researchers perceive it as an elusive construct that changes over time and space (Hall, 2001; Harklaw, 1999). Hence, all these factors contribute in making the concept more complex and sophisticated.

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Actually, culture is an individuals' product and without it there would be no human society because it refers to the set of symbols, ideas, and materials linked to the social system (Mayo, 2000). Thus, it is related to the way of behaving and way of life which are developed through history by specific people in a certain community. In the same line of thoughts, the concept of culture, according to Giddens (1989, p. 310), consists of 'values the members of a given group hold, the norms they follow, and the material goods they create' (cited in *ibid.* p. 13). Since culture is purely human, to a certain extent, there is a mutual relationship; on one hand, it influences people's behaviour and in order to understand the act one need to carefully analyze the cultural norms and values that these people follow them. On the other hand, the individuals create social norms and transmit it to others, this is the main reason behind the fluidity of the construct, respectively, "Culture is learned, not inherited. It derives from one's social environment, not from one's genes" (Spencer-Oatey, 2012, p. 06). The fact that culture is not innate made it dynamic and changeable according to the circumstances.

As far as our study is concerned, culture would be linked to the visible and invisible parts of the things that represent our society ranging from buildings and institutions to beliefs and values. With this in mind, we can refer to culture as "the relationship between core beliefs and values and the partners of behaviour, art communication that group produces, bearing in mind that these beliefs and values are constantly being negotiated within the group" (Belli, 2018, p.104). The shared features, among people who belong to one culture, are always negotiable mainly when interacting in order to assure one's belonging to a certain group.

1.3.1. Culture in Identity Issues

Culture and identity are intertwined and strongly linked to each other. Both are dynamic and flexible, shared by people of specific community, and contain a sophisticated construct. Despite the fact that culture contains "The collective programming of mind"(Hofstede, Hofstede, &Minkov, 2010, p. 06) and essentially distinguishes individuals belonging to a specific society, it can never be used synonymously with identity. Identities of another side consist of people's answers of 'who am I?' "Where do I belong?" (Hofstede, 2001). In fact, the difference lies in

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transmission, culture can be transmitted from one generation to another, and it consists of different types such as dominant culture, sub-culture, global, local, popular cultures, digital cultures, etc. However, identity cannot be transferred and it consists of two main categories individual and collective. The first one includes persons' awareness of who they are (Baumeister, 1998; Ellemersn Spears & Doosie, 2002), while the second refers to the individual definition of themselves with regard to their social group (Islam, 2015). In addition to this, culture is at the heart of identity, as it helps us in understanding people's behaviours.

1.3.2. Culture and Language Learning

Admittedly, culture is an extremely important factor in foreign language learning/ teaching, it involves both linguistic and cultural knowledge. In the first one, learners tend to learn all the linguistic aspect in order to master the language, while in the second one; they dig deep in the target culture in order to understand the cultural meaning. In the same line of thoughts, For De Jog (1996) declared that the language learning process entails learning norms and values from the target culture (cited in Belkhir-Benmostefa, 2017). Hence, the learning is a holistic approach as it includes more than the linguistic structure (vocabulary and grammar) it rather involves culture in order to make appropriate meanings. Byram (1990) and Byram & Fleming (1998) also assert that the inclusion of the TC in English learning/ teaching environment is quite important to equip the language learners with the culture of English-speaking countries (cited in *ibid.*). More to the point, culture is an indispensable element in language learning and teaching as well, it goes along with the skills that any learner should develop in order to attain high level of proficiency and mastery.

In this way, culture is no longer perceived as optional or 'an add-on element' but rather as 'an integral part' of language learning process (Courchene, 1996). Indeed, it introduces the learners to the target community and it provides them with the necessary basis to appropriately use the language. Accordingly, the second/ foreign language learning should never be detached from culture learning because it broadens students' horizons and open their minds to the way native people think. Hence, this eliminates the prejudices, biases, and judgments (Citron, 1995; Mekheimer, 2011).

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In addition, the target culture immensely helps the learners when it comes to communication and appropriate use of language. Edwards (2009), for instance, asserts that culture is an integral part of language; for him, “It can hardly be denied that linguistic community is a powerful cultural support” (p.251). For this reason, any language learner should take into consideration culture learning in order to make better achievements because without culture, only linguistic structure that could be achieved while appropriate language use would be missed. Similarly, Byram (1992, p. 169) affirms that “To speak a language is to speak the culture, to exchange language which embodies a particular way of thinking and living”. In this way, culture can never be neglected otherwise there will be a lack in pragmatic and communicative competencies. Taking this into consideration, the cultural patterns help students in developing cultural knowledge and awareness as well.

Since the process itself is already multidimensional and complex, the learning goes beyond the linguistic concepts to include different cultural knowledge, competencies, and attitudes about foreign cultures. In a similar vein, Lee (2009) asserts that “culture-specific learning involves acquiring knowledge, behavioural skills, and attitudes as related to a given target speech society” (p.78). Based on this, we can understand that culture learning gives learners an access to another cultural communities and it also increases their cultural awareness. Moreover, the cultural aspects, in the target language learning, are categorized in both ‘big C’ and ‘small C’ (Paige et al., 1999, 2013 cited in *ibid.*). Domains of the first one demonstrate information and statistics as related to arts, history, geography, business education, and customs of the target speech community. However, domains of the second, the small ‘c’, refer to “the invisible part and deeper sense of a target culture” including the cultural beliefs, values, rituals, and norms. Peterson (2004), on his side, distinguished between the main themes of culture; for him, the big C includes architecture, geography, classical music, literature, and political figures as a visible culture. However, the invisible one comprises the values, behaviours, beliefs, and society norms. On the other hand, the ‘small c’ also encompasses knowledge, popular issues, preferences, gestures, body posture, food, hobbies, and music.

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As mentioned earlier, learning culture is quite important and its ignorance would make students ‘fluent fools’ who basically speak the language but never understand the philosophical, cultural, and social context (Bennett, 1993). Simply, fluency does not always matter if someone has a gap in his/ her cultural knowledge as they could never communicate effectively; thus, they will end up learning about target beliefs, lifestyle, attitudes, and so on.

1.3.3. Culture Elements

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

1.3.3.1. Beliefs

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

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Moreover, beliefs are philosophies, ideas, and thoughts that are “common to several individuals that govern interaction” (Greif, 1994, p. 615). Indeed, the beliefs influence people and their behaviour. Basically, the constant change in people’s life would cause beliefs change as well. For instance, people would believe in individual rights, freedom, and personal achievements while others are more attached to the group goals, cooperation, and group priorities are more important than the individual rights. In view of this, we can understand that the beliefs manifest in their behaviour, way of interacting, and perception of things.

1.3.3.2. Values

Values, as the second element in the iceberg, are considered as a significant aspect in culture; after all, the social and cultural behaviour can be explained through a deep analysis of values (Leung & Bond, 1989). A theoretical definition of the concept implies that “a value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions” (Kluckhohn, 1967, p. 395). Simply, understanding cultural values of a specific cultural group help us in interpreting people’s behaviours, their intentions and desires as well.

Each cultural group is known for its specific values that make them similar at the same time different from other groups. Besides, “Cultural values are principles or qualities that a group of people will tend to see as good or right or worthwhile” (Peterson, 2004, p. 22). Obviously, there is a variation among cultural communities what is appropriate in a specific group cannot be accepted in another one, yet, in each group the values are said to be fully appropriate for its people and meet their needs as well. For example, the concept of subordinates differs among cultural groups, in some groups they are expected to be only consulted, while in others, subordinates expect to be told what to do. Many other values differ such as the stress on the ‘I’ or ‘we’, different conception of education, the notion of individualism and collectivism, and freedom. Furthermore, just like beliefs values tend to change with continuous individual changes, then, the whole cultural community would witness a transition.

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When talking about the social behaviour two main concepts would be introduced cultural values and cultural norms. The former helps in explaining people's behaviours, more than that, values obviously direct group member's attention to what is more or less important. The latter defines what can be set as an appropriate and inappropriate behaviour (Brett, 2003). In simple words, cultural values explain people's behaviours while cultural norms control them. Ting-Toomey (1999) also, in this regard, argues that "cultural values refer to a set of priorities that guide 'good' or 'bad' behaviors, 'desirable or 'undesirable' practices, or 'fair' or 'unfair' actions[...] cultural values can serve as the motivational bases action. They can serve as the explanatory logic for behavior. They can also serve as the desired end goals to be achieved" (p.11). Simply, while the values permit in understanding the behaviour, the norm sets what is proper and improper in a given situation. To a certain extent, these two concepts can be related to each other as both of them contribute in analyzing the social behaviour.

1.3.3.3. Language

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

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Apart from this, each language has its own meaning and sometimes specific items that cannot be translated. Hence, the meaning might not be captured due to the absence of alternatives. To illustrate, taking the religious concept */ʔid/* in Islam, even if the literary translation means */feast/*, it does not represent the whole meaning. This situation confirms that there is a cultural diversity and language has a significant role in giving new insights and meanings.

1.4. Cultural Values Models

Many studies have been conducted by researchers in various fields such as anthropology, cross-cultural psychology, sociology, international management, linguistics, and intercultural communication in order to set specific patterns in cultures to make the difference and comparison. According to Ting-Toomey (1999) “[cultural value] highlights both possible differences and similarities of practices between cultural groups. It also helps us to understand our own implicit beliefs and values through looking into the mirror of another culture.” (p. 58). She continues arguing that these cultural values have many functions such as identity function, group solidarity function, evaluative function, adaptational function and explanatory function. In simple terms, cultural values assure the diversity among communities; besides, they carry a specific meaning and function as well. Many researchers, anthropologists and cultural theorists, such as Hall (1956), Trompenaars (1993), and Hofstede (1991), conducted studies about different cultural communities and established numerous cultural theories and models.

The first model has been introduced by Edward Hall in 1990 where he put five value dimensions to differentiate between cultures, he is well known for his theory that divides people to High-low context culture and monochronic and polychronic people. These dimensions, so others, are explained below

- High-low context measures: the former is implicit and most information is already in the person, and little is said clearly. However, the latter includes explicit messages and no one is expected to read between the lines.

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- Space: its control marks importance and priorities, in monochronic cultures, the emphasis is on categorization of functions and people and the evidence of that could be illustrated in private offices. In contrast, for polychronic people business offices often have large reception areas where people can wait, they also feel that private space disrupts the flow of information by snutting people off from another.
- Friendship: monochronic people are accustomed to short-term relationships. However, polychronic people have a strong tendency to build lifelong relationships.
- Time: in monochromic societies, people pay more attention to time and do one task so they make schedules and agendas to facilitate the work. However for polychromic people, time is not really valued and many tasks can be done at the same time. For them, a tight fixed agenda is perceived as encumbrance and insult to one's intelligence.

(Hall, 1976; Hall & Hall, 1990).

Hall's work is quite influential in the field of cross-cultural studies and it was referential for other works. Hofstede (1991), in his part, distinguished between five different cultural dimensions.

➤ Power Distance

It can be small or large in the first one power is legitimate; however, in the second legitimacy is irrelevant. Illustratively, in small power distance parents treat children equally while in large power distant society parents teach their children obedience.

➤ Individualism Vs Collectivism

This dimension can be explained in terms of 'I' Vs 'We' consciousness, in the first one, people stress on individualism and individual rights while the second includes the stress on belongingness and group-based goals.

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➤ Masculinity Vs Femininity

In masculine society girls who cry not boys, they should rather fight and this latter is not allowed for girls. Also, the fathers who decide on family size and few women are in elected political positions and there is an admiration for the strong. On the other hand, in feminine societies both men and women should be modest and caring. There is a balance between family and work, sympathy for the weak, both mothers and fathers deal with facts and feelings, both boys and girls may cry but neither should fight, mothers decide on the number of children, and many women in elected political positions.

➤ Uncertainty Avoidance

The third dimension refers to the feeling of threat towards uncertain things and unknown situations. In weak uncertainty avoidance cultures, people encourage risk taking while in strong uncertainty avoidance people prefer clear procedures. Tolerance for change is also perceived differently, in the first one, it is possible to change according to circumstance while in the second one, it should be the same in all situation and changes took very long time to occur.

➤ Long Vs Short-time Orientation

In long-term oriented societies most important events in life will occur in the future; however, in short-term orientated societies most important events in life occurred in the past or take place now.

Later on, Trompenaars and Hampton-Turner (1993) also conducted a research based on cross cultural comparison and concluded that what distinguishes people from different cultures is where these preferences fall on the following seven dimensions

- Universalism Vs Particularism: in the first one, people place high importance on laws, rules, values, and obligations. They treat people fairly based on specific guidelines and the rules come before people. However in the second dimension, people believe that their circumstances and relationships dictate the rules they live by.

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- Individualism Vs Communitarian: people with individualistic profiles believe in personal freedom, achievements, and self-reliance. While in communitarian cultures, it is assumed that the group is more important than the person as it provides help and safety in exchange for loyalty.
- Specific-based people always keep work and personal lives separate and relationships do not impact work. However, in diffuse-based cultures, people tend to overlap between work and personal life, and they focus on building good relationships before focusing on business objectives.
- Neutral Vs Emotional: people manage their emotions effectively while in emotional based cultures people find ways to express their emotions even simultaneously at work.
- Achievement: ‘you are what you do’, i.e., performances are valued regardless who the persons are. The opposite of this dimension is ascription where people believe that persons should be valued for who they are.
- Sequential time people like events to happen in logical order; they place high value on punctuality. Whereas for synchronous time people past, present, and future are interrelated and they work on several projects at once.
- Internal-direction Vs Outer-direction; the former includes people who believe that they control their environment to achieve their goals. While the latter involves people who believe that nature or environment controls them at work and in relationships.

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Lewis (2005), too, in differentiating cultures introduced three major features: 1) Linear-active cultures, in here, people are task-oriented, highly organized and prefer doing one thing at a time. They also prefer straight forward, direct discussion and talk and listen in equal portions. Illustratively, USA, Switzerland, Germany, and UK are linear-active societies. 2) Reactives are courteous, outwardly amiable, accommodating, compromising and good listeners. Their cultures are called 'listening cultures'. Reactives prefer to listen first in order to establish both their own and other's position, they often seem slow to react after a presentation or a speech and when they speak up it is without clear signs of confrontation (Lewis, 2005). 3) Multi-actives are warm, emotional, loquacious, and impulsive. They like to do many things at a time, they often talk in round and it is typical of them to speak and listen at the same time which lead to repeated interruptions. In addition to that, they are uncomfortable with silence and seldom experience it with other multi-actives e.g. Turkey, Arabs, Africans, Iran.

A recent study, conducted by a Bulgarian scholar Michael Minkov (2000, 2007) using data from the world values survey, allowed a new circulation of the fifth and the addition of sixth dimension (Hofstede & Minkov, 2010). Their six dimensions are labelled 1) Power distance: related to the different solutions to the basic problem of human inequality. 2) Uncertainty avoidance: associated with the level of stress in a society in the face of an unknown future. 3) Individualism Vs Collectivism: this dimension is related to the integration of individuals to primary groups. 4) Masculinity Vs Femininity: it implies the division of emotional roles between women and men. 5) Long-term Vs Short term-orientation: it is linked to the choice of focus for people's efforts in future, present, and past. 6) Indulgence Vs Restraint: related to the gratifications and control of basic human desires to enjoying life.

As far as our study is concerned, we tried to make an adapted cultural model in order to investigate the cultural dimensions of EFL learners' identity and to see to what extent this latter is influenced. The five/ six culture value dimensions are classified in table 1.2

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Culture dimensions	The author
High Vs low context Time	Hall (1990)
Individualism Vs collectivism Long-term Vs short- term orientation Uncertainty avoidance	Hofstede (1991)

Table1.2 adopted cultural model

- High Vs Low-context Culture

As mentioned earlier, these notions have been introduced by Hall in 1976 to differentiate between two types of communications high and low context. The features of low context communication are directness, explicitness, and verbal expressiveness; however, the high-context communication includes indirectness, implicitness, and non-verbal expressions as it has been argued that “most of the information is either in the physical context or internalized in the person, while very little code is in the coded, explicit, transmitted part of the message” (Hall,1976, p. 79 as cited in Gao & Ting-Toomey, 1998, p. 05). Such a description provides a picture about the U.S.A and UK as having low-context style of communication and Algeria with a high-context style of communication.

- Polychronic Vs Monochronic People

It is also referred to P-time and M-time. In the first one, people tend to value time, respect it and followed schedules either directly or indirectly. However in the second one, people are less committed to schedules and would do many tasks at once.

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For M-time people, time is linear and segmented like a road or a ribbon extending forward into the future and backward to the past. It is also tangible and speak of it as being saved, spent, wasted, lost, made up, accelerated, slowed down, crawling, and running out (ibid.). In contrast, polychronic people, such as the Arabs and Turks, who are almost never alone, even in at home make different uses of screening. They interact with several people at once and are continually involved with each other. Scheduling is difficult if not possible with P-time people unless they have mastered M-time technically as a very different system, one they do not confuse with their own but use when it is situationally appropriate, much as they use foreign language.

- Individualism Vs Collectivism

These aspects represent two main ends of one continuum, in the first one individuals' independency, self-reliance, and resilience are highly valued. However, the second one focuses on group attachment, allegiance, group goals, and achievements that strongly bring honour to the group. In view of that, "Individualism and collectivism" is one dimension of cultural variability utilized in the study of culture and communication (Hofstede, 1980; Trandis, 1988). Hofstede also argues that people in individualistic cultures tend to emphasize self-actualization and individuals' initiatives and achievements, and the focus on the 'I' identity" (Gao & Ting-Toomey 1998, p.03). In such societies, we find high appreciation of individual concerns, rights, and maximum self-independence. Conversely, in the collectivist-based societies people emphasize belonging to the community, and great importance is offered to the 'we' identity. In fact, "needs, goals, and beliefs of the in-group often take precedence over those of the individual" (ibid. 04). Simply, the concepts of individual and collective needs, desires, objectives, intentions, identification, and beliefs are treated differently according to the based cultural values one stressed the grouping and the collective representations. While the other gives a great importance to the individual rights and freedom. Besides, identification is also different according to each context.

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- Long Vs Short-term Orientation

The main differences between these dimensions are listed as follows: in long term-oriented societies, firstly, most important life events will occur in the future and people may work hard to manage it. Secondly, in this type of culture it is assumed that many things strongly depend on circumstances such as the notions of good and evil, traditions, and persons themselves would display some changes accordingly. Family, too, is guided by shared tasks. Finally, people belonging to this type of societies try to learn from other countries and their students attribute success to efforts and failure to luck of efforts. However, in short-term oriented societies most important events in life occurred in the past or take place now. In that case, the persons in this culture are supposed to be proud of their country not only that but a good person is always the same and does not change according to circumstances. Moreover, there are universal guidelines about for good and evil, traditions are sacrosanct, and students attribute success and failure to luck.

- Uncertainty Avoidance

The third dimension in Hofstede's model implies weak and strong uncertainty avoidance. This latter refers to "the extent to which the members of the culture feel threatened by uncertain things and unknown situations and the extent to which they avoid these situations" (Ting-Toomey, 1999, p.71). Indeed, weak uncertainty avoidance cultures encourage risk taking while the strong uncertainty avoidance people prefer clear procedures and guidelines. In the weak uncertainty, there is a greater tolerance of innovative ideas and behaviours. Conflict is never viewed as personal unlike the strong certainty people who prefer the formal structure and formal rule and in work there is a great resistance to deviant and innovative ideas.

1.5. Identity

Before defining the concept of cultural identity, we need first to carefully review the notion of identity. Just like culture, identity is conceived as a slippery and ambiguous term. It has been used in many fields such as sociology, anthropology, philosophy, linguistics, etc. In light of this, Jenkins (2007, p.08) confirms that “identity became one of the unifying themes of social sciences during the 1990’s, and shows no signs of going away. Everybody has something to say: anthropologist, geographers, historians, philosophers, political scientists, psychologists, sociologists.” Accordingly, the concept has been variously discussed and investigated since its appearance from the modernity to the post modernity era. Moreover, in today’s highly advanced and interconnected world, one of its major outcomes is bringing identity into question.

Identity, indeed, is defined from different perspectives and this is mainly a sign of the dynamic nature of the notion. Some researchers argue that the complexity is inherent in the term itself. Buckingham (2008), for instance, explains that

The fundamental paradox of identity is inherent in the term itself. From the Latin root *idem*, meaning “the same”. The term nevertheless implies both similarity and difference. On the other hand, identity is something unique to each of us what we assume is more or less consistent (and hence the same) overtime. (p.01)

In this regard, identity can be applied to describe communalities among the same group or some individuals with specific features at the same time, it is at the heart of the process that makes each one different and unique to his/ her own subjective experiences. From what has been said, we can understand that the literature about identity is already vast because it is considered as one of the most studied concepts mainly in social sciences (cf. Brubaker & Cooper, 2000; Coté, 2006; Jenkins, 2007, 2008, Tadjfel & Turner, 1986). This diversity does not mean that the concept has been left without definition. In consulting different research works, we find that identity has been used to refer to a specific thing in a specific field. Accordingly, in

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this section we try to review the literature about identity and focus mainly on what serves better our investigation. Identity, actually, was first introduced by the German-American developmental psychologist and psycho analyst Erick Erickson in 1950. He defined identity as “the permanent self-identification within the inside of the person and the reciprocal relationship of a principle character which always share with others (Erickson, 1967, p.17as cited in Inaç &Unal, 2013, p. 225). According to him, it is called ‘the ego’ since it is something that has its own life with its conscious and unconscious parts. It clearly symbolizes personality then identity (Fleming, 2004).

In this light, identity is treated as something static and permanent and it is basically conceived as that part of self that does not change over time, this is in fact at the heart of structuralist approach. However, in recent works, researchers report that identity is rather fluid, dynamic and relational in nature (Shakouri, 2012; Weeden, 1997). It is build through discussion (Hall, 1990), negotiated through language use (Norton, 1997) mainly when communicating (Ting-Toomey, 1999). Hence, post-modernist and poststructuralist researchers give a new insight to identity, for them, “Identity is a process, identity is split. Identity is not a fixed point but an ambivalent point. Identity is also the relationship of the others to oneself.” (Hall, 1989 cited in Fearon, 1999, p. 05). Identity is tightly related to the language we speak in the sense that our way of speaking, language use, and our linguistic repertoire would serve as identity markers. Furthermore, identity has many facets each one includes specific attributes which can be classified in different categories. Similarly, Rivora (2008) summarizes what has been mentioned saying that:

Identity, simply stated, is who you are; individuality; the condition of being a certain person. In the social sciences, identity is defined as the way that individuals label themselves as members of a particular group; in psychology it refers to an individuals’ self-esteem or self-image. We can speak about social identity, gender identity, cultural identity, religious identity, national identity and many other identities (pp. 65-66)

1.6. Identity Categories

When talking about identity, researchers would use different approaches that typically focus on different levels of identity such as collective, individual, social, cultural, gender, linguistic, etc. these levels can be treated separately or linked to gain certain outcomes.

1.6.1. Personal Vs Social Identity

The psychoanalyst Heinz Lichtenstein, for example, introduced two different kinds of identity: “psycho-social identity” and “socio-cultural identity”. For him, the first one has three main dimensions: objectivity and subjectivity, individuality and sociability, sameness and otherness and alterity (Inaç & Unal, 2013). In other versions, we find individual, collective, and relational identities (Sedikides & Brewer, 2001). In talking about individual identities, many researchers shed light on self-identification at the individual level. Such identification includes goals, values, beliefs, self-esteem, self-evaluation, desires, and expected future selves (Vignoles et al., 2011). Basically, the included aspects in this type of identity represent individuals and specific items that make them different from others whereas the relational identity implies one’s vis-a-vis other people’s identities (ibid.). In fact, this category contains many roles like being a child, wife, co-worker, or supervisor and this type of identity can be located within the interpersonal space, i.e., identities cannot be built based only on individual choices, it is rather relational. For the collective identity, it takes into account the person’s identification as related to feeling, attitudes, and result from identifying them. Simply, it involves the affiliation in a specific social group like ethnicity, religion, and gender (De Fina, 2007; Tadjfel & Turner, 1986; Van Zomeren, Postmes, & Spears, 2008; Vignoles et al, 2011).

In explaining this approach, Taylor (1994), for instance, puts a simple distinction between these two dimensions of identity. According to him “there is a collective dimension pertaining to the interaction of their collective identities, and there is a personal dimension, consisting of other socially and morally important features, that are intelligence, charm, wit, cupidity, etc. that are not themselves the

basis of forms of collective identity.” (p. 152). Although they are considered as two faces of one coin, each kind has its own characteristics and many features contribute differently in the process of identity formation. It is also worth noting that these different aspects would co-exist together depending on the social context. i.e., an individual can define himself as an Algerian, father, teacher, competent person, etc. In this vein, “identities are inescapable both personal and social not only in their content, but also in the processes by which they are formed, maintained and changed overtime” (Vingoles et al., 2011, p. 05). Simply, both collective and individual identities have a significant role in persons’ life which can never be ignored.

From what has been mentioned earlier, one might ask himself/ herself whether she/he can conform to one identity or multiple identities; respectively, there are two main views when consulting ‘identity literature’ or ‘identity studies’. Erickson (1950) and his followers talk about the singular and unitary identity while others like Rattansi & Phoenix (2005), Hall (1991), and others are for multiple identities. In the first perspective (structuralist), identity is assumed to be fixed while in the second (poststructuralist) it is seen as dynamic and fluid. All these would make us wondering about the nature of identity.

1.6.2. Religious Identity

Generally speaking, religion is the set of beliefs and socio-cultural system that may include some rituals, behaviour, morals, texts, books, and so on. All religions included missionary and each message was transmitted in a language that is related to that religion. In that sense, Safran (2008) indicated that both language and religion are basic elements of ‘ethnonational identity’, he continues arguing that “originally it was religion that was at the root of collective identity and that provided the foundation of the state. In the nineteenth century, religion was eclipsed by cultural populism and linguistic exclusivism” (p.179). In other words, religion was the basis of identity but in recent time, it has been replaced by language, this latter is important in all cases since there is complexity between language and religion.

The connection between religion and language can also involve links to identity. For instance, the spread of religion has often been linked to language, the dramatic expansion of the Islam religion in the seventh and eighth centuries made Arabic a world language. Also, with the fourth-century conversion of the emperor Costantine, Latin became a lingua-franca of the Christianity (Edwards, 2009). Hence, identity, just like language, is strongly related to religion and its transmission; these two basic components are significant marker of identity.

1.6.3. Ethnic Identity

Identity, recently, is perceived as something fluid, dynamic, and always changing. Yet, there are some factors with such construct that remain more or less stable and fixed. For instance, the sexual identity that rests upon biology is more stable than gender identity that can be influenced by the actual environment (ibid.).

The link between language and ethnicity has also attracted many researchers in fields of psychology and sociolinguistics because the linguistic patterns such as vocabulary, accent, repertoire, are argued to be influenced by the speakers' ethnicity. In this view, Noels (2014) refers to the concept of ethnic identity as "a speaker's construction of a sense of self within her/his social world that pertains to ethnic group membership." (p. 89). In other terms, our sense of belongingness is mainly derived from our ancestry, cultural heritage, customs, traditions, values, and evidently language and religion (Green, Sarrasin & Fasel, 2015).

Ultimately, ethnic and religious identities concern where we come from and where we are going – our entire existence, not just the moment to moment. It is these identities above all that, for most people, give profound meaning to the 'names' we identify ourselves by, both as individuals and as groups (Joseph, 2004). In most cultures, ethnic and religious identities are bound up with reproduction, i.e., they limit who one can marry, whether endogamy or exogamy is the cultural norm. That, of course, gives them an evolutionary dimension (Ibid.).

1.6.4. Gender Identity

Broadly speaking, gender identity can be used to refer to the masculine and feminine self-definitions because in each cultural context there is a specific ascription to male and female or any social category. In this respect, Wood & Eagly (2015) indicate that “Gender identity is only one of many possible social identities, with each identity representing one’s psychological relationships to a particular social category in which one has membership e.g. race, social class, religion” (p.109). In other terms, this type of identity is tightly related to the personal conception of oneself as male or female with regard to their social group.

According to Price & Skolink (2017), there are three markers of gender identity the first one is physical markers of gender. This one denotes the biological features, typical characteristics that distinguish male from female such as pitch, body hair, relative size, etc. the second marker is social/ cultural. In here, all gender expression, gender representation and gender role fall in the behavioural category that individuals use to communicate their gender identity including hairstyle, clothing, makeup, etc. However, the gender role, which is not always related to gender identity, would refer to manifestations of identity that represent gender identity. Ultimately, the third marker represents internal identity, and this one refers to person’s view of oneself as being gendered (ibid).

1.6.5. Cultural Identity

Just like culture and identity, the notion of ‘Cultural identity’ has been analysed from different angles depending on the researchers’ purposes. It is worth mentioning that various researchers in the field of (inter)cultural communication do agree on the fact that cultural identities has been employed as an umbrella construct to encompass, or subsume, relate to group identities such as nationality, race, ethnicity, age, sex and gender, sexuality, socioeconomic status, regional identity, Ethnolinguistic identity, political affiliation, and (dis)ability. Besides, cultural identities are inherently relational and shape and are shaped by communication choices, behavior, and negotiations particularly within intercultural interactions (Chen & Lin, 2019).

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According to Oxford dictionary of Media and Communication, cultural identity is: “The definition of groups or individuals (by themselves or others) in terms of cultural or sub cultural categories (including ethnicity, nationality, language, religion, and gender) and in stereotyping, this is framed in terms of difference or otherness” (Chandler & Munday, 2011, p. 137). Thus, persons always rely their sense of belonging to the above factors. For example, sharing the same code or language makes them belonging to a specific speech community and differ them from others. It can also be applied on cultural practices and social behaviours. Further Kim’s (2007) work on cultural identity developed three main considerations about the concept. The first one includes both individual identity, social category, and a system of communicative practices. The second includes both the individual agency and the group right, and the third, cultural identity is adaptive, evolving, flexible, negotiable and non- negotiable, distinct, communal and discrete (as cited in Chen & Lin, 2019).

Furthermore, many researchers perceive the concept of cultural identity as a key factor in the social, national, and self-identification. In fact, such construct has gained a particular meaning mainly in the globalization era as we become a part of that global village where almost all the borders are crossed. Aristova (2016), illustratively, explains that “The easiest way to define cultural identity would probably be to say that it actually means the feeling of belonging to a certain social or cultural group” (p.145). Therefore, the identification in the present time is linked to the social and cultural groups that individuals claim belonging to. In the next section, we are going to treat cultural identity from the perspective of globalization.

1.6.5.1. Globalization and Cultural Identity

Generally speaking, the term globalization would be used to characterize the dramatic independence of world’s economy and interconnectedness of cultures and population. According to Mineva (2009), globalization does not stop at the economical development and association, it also boosts the cultural assimilation, and the call for new global culture. She continues stating the impact of globalization as follows:

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- 1) Acculturation – the mutual influence among cultures and their gradual convergence and unification;
- 2) Migration –increasing migration processes due to the collapse of local economies and;
- 3) The increased number of illegal migrants;
- 4) Marginalization and alienation;
- 5) Spread of individualism and consumer attitude which undermine the values of traditional society;
- 6) The increased exchange of information and ideas –information on a global scale doubles its volume every two years, i.e., individual consciousness is increasingly overloaded with information and still more uniform.

Due to the fact that the technological tools have considerably influenced our life, we cannot find in the present time (rarely) individuals -both adolescents and adults- growing up knowing only one single culture. In other words, it is not easier to get only one single culture since we are exposed to different cultures virtually or in real setting. It is true that globalization made our life easier but it is quite difficult to build one's cultural identity conforming to only one context. Jensen et al., (2011) explain that the consequences of globalization mentioning that: “developing a cultural identity has become more complex, no longer a question of becoming an adult member of one culture but instead of figuring out how to negotiate multiple identities”(p.286). Consequently, in the age of communication, it is better to focus on how individuals would construct and negotiate their identities as a result of the increasing development of communication tools. This point, in fact, is the main issue as treated by cultural theorists like Hall (1990) and Ting-Toomey (2015). They argue that cultural identity is build, formed, transformed, and negotiated through the constant interaction.

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Actually, our research investigates the notion of cultural identity considering different perspectives, i.e., as related to globalization and English language learning. Indeed, the first one carries in its own the second one. Globalization has made our world civilized, developed, and extremely fast. Yet, it brought many cultures into contact and this latter put our identity in question and made it impossible to construct a separate pure cultural identity without getting influenced by other thing. The English language learning, in its own, or any language learning put the learners in a position where they get introduced to the culture, consciously or unconsciously, they will learn other cultural concepts and practices in addition to language. Globalization and English language learning meet in one point and learners would go beyond the classroom learning to attain high levels of achievements; this process of learning contains different technological devices and they will be directly introduced to the target culture. Since globalization made us familiar with different cultures without even travelling or leaving one's space, our cultural identities construction will be influenced as learners and as people in general.

1.6.5.2. Cultural Identity and Language

In consulting the literature about identity, language, and culture we find many researchers in different fields investigating the nexus between the three concepts. Obviously, there is a strong relationship between identity and language in the sense that language does not serve only as a means of communication, but our identities are expressed through the language we speak and the culture we hold as well. Joseph (2004), in view of this, asserts that in contemporary perspective identity and language cannot be separated

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Identity, even in the here and now, is grounded in beliefs about the past, about heritage and ancestry, and about belonging to a people, a place, a set of beliefs, and a way of life. Of the many ways in which belonging is signified, what a language a person speaks, and how he or she speaks it, rank among the most powerful because it is through language that people are placed and named, heritage and ancestry recorded passed on, and beliefs developed and ritualised (p.19).

In brief, there is a reciprocal relation due to the fact that no language exists on its own, identity takes its form from the social context and variation as well, because the differences are the main tool that gather specific people based on shared things and differentiate them from others including the grammatical structure, the sound realizations, accents, vocabulary, and meaning. All these insure the variation in language and culture, simply, identities are manifested in languages. Just like languages, no group can be culturally homogenous (Joseph, 2016), having a religious identity like being “Christian” or “Muslim”, there are various ways of performing the Christian and Islamic cultural identities. We can find orthodox, Catholics, protestant, Sunni, Sufis, and Shia. We can also find tolerant, biased, liberal and conservatives. Hence, despite the fact that most beliefs could be shared, their practices make the difference.

Language is considered as a strong part of culture, since people will use it to identify themselves with (directly or indirectly). It is perceived as the mirror of identity and reflects its holders. They either use it in terms of naming and labelling to describe a specific behaviour, person, fact, etc. People also could be identified through the language they use. In fact, Joseph (2016) argues that:

Our identities are indexed in the languages we speak and write and in how we speak and write them. This indexicality does not need to be intentional; people will interpret our identities based on our language whether we want them to or not. Their interpretations will be grounded, to a surprisingly

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large degree, in the ‘layers of time’ that steady linguistic evolution has produced in every language. (p. 30)

Simply, the complexity is inherited and each side is influenced, i.e., identity is presented through the language we speak and language is a part of one’s identity. Although language can be one of the identity hallmarks, some researchers argue that both of them are changing across time and according to different contexts. In the same vein, Llamas & Watt (2010) pointed out that: “Neither our identities nor our language are static, however, both are constantly shifting and being re-negotiated in response to the ever-changing contexts of our interactions” (p. 09). In other words, they are both dynamic and can be influenced by external factors like both language and culture contact since people would negotiate meanings, tolerate, and behave differently when communicating. Hence, interaction is one of the most influential factors. Yet, there are some parts which remain the same such as DNA, fingerprints, facial characteristics, etc. these, actually, are put in the individual spot.

It is true that each specific idiosyncratic feature like DNA, fingerprints, and unique facial characteristics make out our individual or personal identity, and they would remain constant. But, we can never deny the fact that we are people belonging to a specific society. We are social beings with social identities (Llamas & Watt, 2010), this would make us stuck in the trap of variation including dress, behaviour, culture, and the variability of our language use would make us belonging to specific social groups.

It is true that language is one of the fundamental tools that human beings use to communicate, this latter is more than specific sentences that we need to transmit meaning, it includes an implicit message about who we are, where we come from, and why we use a language in specific ways. In this line of thoughts, Joseph (2004, p. 09) argues that “Researchers have been analyzing how people’s choice of languages, and ways of speaking, do not simply reflect who they are, but makes them who they are—more precisely allow them to make themselves”. In addition to the communicative function, language serves as an identity maker and this is exactly the main reason

behind variation. Within one language we can find different accents, intonations, ways of asking, and word choice.

1.7. Foreign Language Learning and Cultural Identity

The literature about identity issues and language learning is already enormous (Block, 2008; Norton, 1995, 1999, 2015; Norton & Toohey, 2012; Jou, 2013; Richard, 2006; Derwing, 2003). Many researchers in different fields categorized identity and used various terms to describe it. These terms are gathered from a wide range of articles, such as ‘social identity’, ‘sociocultural identity’, ‘voice’, ‘cultural identity’ and ‘ethnic identity’ (Norton 1997, p. 419). Each of these has been investigated differently in order to find the nexus between identity and language. In fact, language is more than a system of signs, linguistic structure, and a tool to communicate (Kannapell, 1993), it is a social practice through which knowledge are shared, experiences are formed, and identities are negotiated (Norton, 2012). Basically, identity has a crucial role in the field of sociolinguistics as it helps in defining how individuals learn a second language and interpret their subjective experiences.

In this field, identity is perceived as “a complex and multifaceted construct occurring in dynamic interaction across temporal and spatial scales, that is, linguistic interactions construct identity and are constructed by language practice. As language and culture are hardly separable, issues of identity construction should be approached through social and cultural lens.” (Jou, 2013, p. 51). Accordingly, identity is a slippery and multidimensional item since it is interactively constructed then all the related issues should be socially and culturally discussed in order to get a thorough understanding. Above and beyond, the learning process engages learners’ identity (Norton & McKinney, 2010), i.e., what is acquired goes beyond the linguistic knowledge since learners tend to develop new ways of thinking, new cultural knowledge, and new meaning of identity as well.

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Identity researchers, with the intention of understanding the correlation of identity and language, have applied the poststructuralist approach and sociocultural theories to consistently interpret identity in a multilingual society (Norton & Toohey, 2012; Jou, 2019). In such approach, identity is not conceived as a fixed state, it is rather seen as “socially constructed, self-conscious, ongoing narratives that individuals perform, interpret and project in dress, bodily movement, actions and language” (Block, 2007, p. 27). From now, all the mentioned features contribute in understanding the notion of identity and how it is constructed in relation to them. It is assumed to be flexible, fluid, influential, and ever changing concept. Actually, there is a reciprocal influence because even identity can influence the learning process depending on learners’ identities, their investments in the foreign language, multiple desires, and resistance.

In today’s world, learning foreign language is no more perceived as something prestigious or a sign of education. It became a necessity to learn in order to cope with the changes that we are witnessing. As mentioned earlier, globalization has more than political and economic influence; it also calls for the cultural homogenization. The interconnectedness and communication tools also brought identity into question and significantly influenced its formation. Hence, learning new language and the exposure to its culture shape learners’ identities.

1.7.3. Learner’s Identity

The language learning process is complex and multiple as it includes many factors such as learning environment, site, materials, motivation, and learners’ identities. All these factors permit us to explore the relationship between identity and language learning. As far as our study is concerned, learners’ identity is assumed to be socially and individually constructed and the learners are intended to take an active role in the learning process. They first relate themselves to the actual situations; then, they actively evaluate themselves and the world around them. In this view, Dumitraskovic (2014) affirms that “Learners place themselves in relation to the situation at hand and take an active role in seeing themselves and others around them. Identity work happens during the process of language acquisition, no matter what

context. Language develops along with cognitive and emotional development and learning a foreign language gives learners a new sense of who they are and their place in the world” (p.256). Considering that, learning engages learners’ identities regardless the environment and circumstances as in the classroom, outside the classroom, formal learning, informal learning, second or foreign language. All these provide learners with a new perception of themselves and their positions in their environment and in the world in general.

Likewise, the learners’ identities are strongly influenced because of the acquired knowledge linguistic, cultural, social, and so on. Respectively, it has been argued that “various contexts provide models for learners to imitate, and, if they choose appropriate the informal meetings language learners have with other learners, whether they are experts or novices, help them to control their own linguistic development, evaluate their communicative competence and (re)define their identity within the context” (ibid.). Basically, learning only grammatical structures and vocabulary can be useless if learners do not know how to use this language appropriately. They tend to develop a sociocultural competence and do more efforts to develop their cultural awareness. In developing so, learners may go beyond the formal learning and establish a model for imitation in order to attain their goals. In here, a cluster of competencies are learned through different activities such as communication strategies, linguistic patterns, and cultural knowledge. These factors, indeed, provide them with new meanings of themselves, the world around them, and reshape their identities.

1.7.4. Linguistic Practices

Foreign language learning provides the concerned individuals with new linguistic code and cultural items, they, hence, will be defined as bilinguals or trilingual. Obviously, there is language contact and this leads to different linguistic behaviours among the learners as they are intended to extend their repertoires, cultures, knowledge, horizons, and awareness. In the present section, we deal with the possible linguistic behaviours that can appear among English language learners such as code switching, code mixing, developing a foreign accent, making jokes in TL,

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language use, expressing one's thoughts in one language and not in the other, etc. There are many research works that tackled these issues as related to identity (Auer, 1984; Gumperz, 1982; Jenkins, 2007). Also, Bucholtz & Hall (2008) suggested a key work that tackles identity from all these perspectives 'sociocultural linguistic perspective'. This field, for them, is interdisciplinary and it is concerned with language, culture, and society. It encompasses disciplinary subfields of sociolinguistics, linguistic anthropology, discourse analysis, social psychology, and so on. They also argued that "identity does not emerge at single analytical level- whether vowel quality, turn shape, code choice, or ideological structure- but operates at multiple levels simultaneously"(p.586). All the above-mentioned factors contribute informing one's identity.

- **Identity and Code Switching**

Generally speaking, language has many functions that range from communication to learning, expressing one's needs, and expressing identity. When talking in a specific language, people are communicating their social identities, but when adopting a foreign language or a new voice, they are establishing their cultural identities through another 'voice'. More than that, identities can be negotiated through different linguistic behaviour namely code switching. In this view, Joseph (2004) argues that "It is not the case that language entirely determines how we conceive of a person. But how they speak, inseparably from what they say, plays a very fundamental role" (p.02). Language, on its own, is considered as only one identity hallmark but its use and function can play a significant role in the construction process.

As far as our study is concerned, Grosjean (2001) defines CS as "the alternative use of two or more languages in the same utterance or conversation" (p.145). Bilingual speakers, in fact, are expected to code switch due to many reasons involving place, situations, age, gender, background, topic of conversation, etc. According to Grosjean (2001), code switching would have various functions:

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- Switching codes when not finding appropriate words or expressions in language
- CS could be perceived as a sign for speakers' attitudes, communicative intentions and emotions.
- CS might be used to develop and underline a specific point such as approval, disapproval, adding a statement or ending an argument, etc.
- It could be used to exclude persons from the actual conversation

In addition to the functions of CS, it is a tool to express one's intentions and learning. Many researchers perceive CS as a main factor to express and negotiate identities. GeorgaKopoulu & Fennis (2009, p. 469) rightly argue that their CS "does not only create identities [based on] socially and culturally derived positions but also... [Based on] desiring and fantasizing persons". It is often claimed that it is ordinary for bilinguals to experience a change when switching between two languages. Each language or a 'voice' may trigger a cultural shift or a distinctive interpretive framework that can lead to different positions or stances associated with each voice/code that speakers use to make sense of their experiences (Sapir, 1929; Whorf, 1941, as cited in Pavlenko, 2014). In simple terms, individuals would opt for another language to express their thoughts, ideas, communicate, and negotiate their identities as well. Each language is linked to specific cultural values and this is what reinforces the CS because what is found in one language/culture cannot be found in the other.

With regard to identity, Romaine (2000) stressed that people's choice of language is not arbitrary and all speech communities are formed or organized in the same patterns. This means that CS and language choice are triggered by specific reasons. She, then, explained that through the selection of one language over another or one variety of the same language over another, speakers may display what might be called "acts of identity" choosing the groups with whom they wish to identify with (p. 35). In brief, with the communicative function of language, individuals tend to project their identities (ethnic/ cultural) through the used language and this latter determine their membership or exclusion within specific groups. Auer (1995), on his part, stated

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that language choices can give us information and details through two perspectives. The first one is language choices that are linked to personal histories of speakers and their preferences. The second perspective reports that individuals are related to personal linguistic competencies, linguistic history and complex bi-cultural identity. Hence, the adoption and usage of different language can reflect personal option and awareness of individuals' identities in the context of different cultures. Basically, two levels are used at the same time when making language choice personal and cultural.

Furthermore, BenNafa (2016) claims that "in the case of languages, switching codes can be a means through which speakers may (re)construct aspects of their identities, adopt or highlight different/ partial roles that are not necessarily 'dual' or contrasting as was commonly believed" (p.02). Specifically, identity as related to code switching can tell us a lot about the bilingual speakers, the complexity of their linguistic practices are better captured when we study the notion of identity within a poststructuralist context (Bauman, 1991; Giddens, 1991). In this approach, identity is conceived differently, not static, flexible, changing and it is treated as a process rather than an entity. In the postmodern societies, speakers can constantly negotiate/redefine their identities, or 'cross-over' to languages/ varieties of other groups they do not ethnically belong to (Rampton, 1995, as cited in *ibid.*). Thus, the dynamic and interconnectedness that we are witnessing enhance negotiation and redefinition of individuals' identities.

In fact, there are many ways through which individuals negotiate their identities mainly during their linguistic practices. Unlike the previous studies that tackled code switching as related to ethnic identity (Blom & Gumperz, 1972; Gumperz, 1982), the present investigation focuses on how CS and the use of more than one linguistic variety contribute in reconstructing the speakers' cultural identity. Fundamentally, there are three main models of CS; the first one is the traditional model which was developed by Blom and Gumperz (1972). It includes two main components 'we' code and 'they' code, this paradigm tends to explain people's linguistic behaviours in different communities. The native language or 'we' code generally marks the in-group and highlights the ethnic identity; however, the second/ foreign language is associated

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with ‘they’ code so, it marks the out-group identity. On that basis, this approach assumes homogeneity within speech community and stable relationships between language and identity (Joseph, 2016). This perspective has been later criticised by other researchers (De Fina, 2007) since it conceives identity as a fixed entity and it directly links the language to ethnic group as if this latter is homogenous. Many researchers, such as (Eckert, 2000), view language as a social practice, and it could be a means through which they perform identities not only representing it (Eckert, 2012).

The second model of CS is referred to as ‘the sequential approach’, as an alternative to Gumperz’s work, Auer (1984, 1998) and Li Wei (1995, 1998) argued that the meaning of CS is strongly relied to utterances/ expression that are mainly constructed through interlocutors’ strategic mutual meaning production that emerges through the local and sequential organization by turn (BenNafa, 2016). This approach, indeed, takes conversation Analysis (CA) as an analytic method and it excludes the associations between speakers’ utterances/languages and their social categorisation, such as ethnic identity (Auer, 1992). This model had, also, some critical remarks (Blommaert, 2005; Coupland, 2001) as it ignores the role of ethnography and regards context as constructed by participants themselves, and their macro identity marks are far from being relevant to their linguistic choices (BenNafa, 2016).

The third model of CS is a comprehensive model for exploring identity. In this perspective, identity is studied in a comprehensive manner (ibid.), the combination of both ‘macro’ and ‘micro’ can provide significant outcomes as it analyzes the language in everyday practices. In this view, Buscholtz and Hall (2008, p. 154) suggest that studying Identity at the ‘interactional level’ has to be complemented by considering ‘ethnographic’ and ‘sociocultural’ aspects of community. They argue that “identities may be linguistically indexed through labels, implications, stances and that is, for example, through stance that we can understand how language and identity are interlinked” (Buscholtz & Hall, 2005, p. 585). In explaining so, we may link language use to the cultural values that control linguistic practices; illustratively, in collectivist based-societies, the language where the ‘I’ is used is completely avoided. Bilingual speakers, then, may code switch and opt for an individualist voice in order to use the

'I'. Hence, identities are assumed to be linguistically indexed and CS can be used as a language resource to negotiate and construct the speakers' cultural identity.

In addition to CS, bilinguals/ trilingual may adopt many other linguistic and cultural practices from other linguistic and cultural communities. This is mainly related to the education process as it strongly influences the learners' identities. Also, language variation has a significant role in identity formation, speakers would choose different voices to express and communicate their identities because what is found in one language/ culture cannot exist in another one. In consideration of the foregoing, language is strongly related to culture and identity as there is a mutual relationship between these aspects. In this regard, Fishman (1999) confirms that "language is intrinsic to the expression of culture. Language is a fundamental aspect of cultural identity. It is the means through which we convey our inner most self from generation to generation, it is through language that we transmit and express our culture and its values" (p. 448, as cited in Rovira, 2008, p. 66). Respectively, language is assumed to be a complex item and its components -code and content- contribute in the construction and understanding of our identities.

1.8. Situation Analysis

The present investigation involves the study of the impact of English language learning on the Algerian EFL learners' cultural identity. In order to get valid and authentic data, we are going, first, to carefully analyze the status of English in the Algerian society. English can be considered as a powerful means of communication, due to globalization it is, now, spoken in all over the world. It has been argued that "the global spread of English and the loss of diversity it is thought to be bringing about, in terms of both linguistic and cultural identity" (Joseph, 2004, p. 181). In simple terms, globalization gives English a powerful status, and has influenced both linguistic and cultural identities of its users. When the economist Richard G. Harris (1998) says that "The general presumption of many observers on international use of language is that English is the *de facto* lingua franca of the global economy', the observers he refers to include linguists, anthropologists and sociologists whose work contains direct observation of language use, as well as pundits, reporters and business

people who draw their conclusions from personal experience – less systematically recorded, though not necessarily less real” (ibid., p.182). Thus, the spread of English is held to be connected with ‘globalization’, a sort of economic imperialism that entails not just linguistic homogenisation but cultural levelling as well.

1.8.3. English Status in Algeria

The Algerian society is culturally and linguistically diverse, indeed, many cultures and languages exist in such country as a result of history which is full of events that remarkably lead to language contact. In this regard, Mghaghi (2016) asserts that “ it is undeniable that, as a result of the diverse events (historical and linguistic) that the country has gone through, the Algerian society has acquired a distinctive socio-linguistic characteristics particular dynamic-intra and inter-lingual variation- can clearly be attested in the way(s) people speak” (p.29). In reality, there are four spoken varieties in Algeria: Algerian Arabic, standard Arabic, Berber and French. Berrabah (2013) also added the English language as the fourth competitive international language in such multilingual society.

More specifically, Algeria is well known for its complex linguistic situation due to the rich history that it has been through. It is culturally and linguistically diverse as it has been invaded by many nations. There are two main distinct groups of people among the Algerian population: Algerians who speak Arabic and those who speak Berber. Language users speak a variety of Arabic known as Derja, a variety of Berber, and/or French. Code-switching using a Berber variety, ‘Derija’, and French is common among Berber speakers. The majority of native dialectal Arabic speakers do not speak Berber; thereby code-switching among dialectal Arabic and French only (Belmihoub, 2018). In present time, the diversity is getting increased due to the globalization process and travelling facilities, the access to communication tools, and the education process. Hence, the use may go beyond using French, Arabic, and Berber and many other languages would be used namely English.

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Although French is considered as a foreign language, linguistically speaking it is the second one. For the standard Arabic, it is mostly used in the institutions, schools, and mosques. English, unlike French, has the status of second foreign language in Algeria and it is not taught at early age. In his article, Belmihoub (2015) revisited the status of English in Algeria and its role mainly in this globalized world. In explaining so, he mentioned “since English and globalization are closely intertwined, Algeria’s opening to the world is thus interesting for scholars who examine contexts where the presence of English increases” (p. 23). Consequently, with the linguistic complexity that we are witnessing, Algeria also has entered in the globalization track and the English language came to promote peace –long term- in Algeria. After a long way of linguistic diversity and conflict, in the globalization era, English can achieve the sociolinguistic peace in Algeria, and promote new linguistic insights in this multilingual country, i.e., the diversity can be limited more or less at the global level.

Despite the fact that English is taught as a foreign language in Algeria, we cannot deny it in different domains. As many other countries, English established a solid status in Algeria yet the influence is less heavy because of the dominance of French in different institutions. In this way, Mami (2013) argues that:

By the mid of the year 2000, Algeria has started a series of changes with the aim to improve the structure of the educational system. However, the traumatic past events have left the administration confused in certain areas where many schools required better organization and more teachers. Since the introduction of the English language into schools, it has become an important part of the curriculum and has recorded a great demand in all levels of education. Various TEFL (Teaching English as a Foreign Language) schools have been established throughout the country. While encompassing the motive of the venerable French grammar, the current view of the place of English in language learning is also filled with political scenes aiming to put one language at the edge of drowning

(p.911, as cited in Baya & Kerras, 2016, p.144)

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Algeria, like many other countries, took another linguistic path mainly after the globalization infiltration in the society. Even if English is a foreign language, its influence can be highly remarked at different levels. Yet, we cannot claim the same about its use since French is still having a powerful status at the institutional levels, administrations and so on. The changes can be noticed with the growth of new generation as youth are more exposed to English culture and many other cultures through the media and communication tools.

1.8.4. Globalization in Algeria

Like other countries, Algeria has its part of the globalization process as this latter touched many levels of our life. In reality, we are now economically independent, culturally diverse, and linguistically even rich. People are more educated and using different cultural and technological tools, this made them exposed to various cultures mainly the English one. On that account, there are many factors that lead to change in the Algerian society and globalization promotion as well. The impact of internet on our life is immense as it facilitated people's social, professional, and educational life. The ICT's and communication tools made people more interconnected than ever before. In this regard, Belmihoub (2018), again, argues that:

The advent of such social media spaces as Facebook and YouTube offers a platform for Algerian youth to express themselves in English and become users of this language in an unprecedented fashion. The cline of English user proficiency on social media tends generally to be a function-based sub-variety of educated English and hovers on the lower end around zero, but some users of English are found to be on the central point or the higher bilingual point. For example, there is a Facebook group of the Algerian Association of Teachers of English, and many of these teachers are highly proficient in English (p. 07).

On one hand, such technological devices exposed Algerians to many other cultures including the English one. On the other hand, these tools helped the Algerian English speakers to establish an environment to use English bearing in mind that in daily life the use is very limited.

1.8.5. The Comparison of Cultural Profiles

Each cultural community is known for its principles, values and convictions that are considered as identity markers. These features differ from one society to another; therefore, one needs to be familiar with such factors in order to understand people's behaviour within a specific context. In this part, we are going to analyze the Algerian EFL learners' cultural profile comparing to the target one including the native people from both USA and UK. For this reason, we are going to compare the cultural values, behaviours, and beliefs of each community.

In comparing world's culture, Hall (1976) put two main distinctions High and low-context cultures and he also classified countries based on these dimensions. For instance, being an American or British makes them culturally low-context, their communication is explicit, and they do not expect people to read between the lines. However, in the Algerian context people tend to be culturally high-context, this means that their communication is not direct as they base on the common shared knowledge and context to help the interlocutor to understand what has not been said. We have the concept of invitation, to illustrate, in the American context it is direct and explicit if someone wants to invite another person or pay the bill.

- a. Shall we go to eat?
- b. This round's on me

In the first example American just invites, however in the second, it is explicitly mentioned that he will pay. In the Algerian context, example A is perceived as the second one. Expression 'b' is never explicitly mentioned, it is just understood from the context. The 'yes' in the American context means agreement; however, in the Algerian one it is not always the case and they may use nonverbal cues to display so. Respectively, Ting-Toomey (1999) asserts that "By high-context communication we

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emphasize how intention or meaning can best be conveyed through the context (e.g. social roles or positions) and the nonverbal channels (e.g. pauses, silence, tone of voice) of the verbal message” (p.100), this is what distinguishes the two styles of communication because in the direct mode there is precise, clear talk and less nonverbal cues. Furthermore, Individuals who value harmony, hierarchical values and an indirect communication pattern are often classified as high context communicators, where the context surrounding the words plays a significant part in the communication process. On the other hand, people who value honesty, assertiveness, candidness and a direct pattern of speech tend to be defined as LC communicators (Warner-Soderholm, 2013). There is an Algerian proverb that says **/ana ntemtem w enta tefham/**/I mumble but you do understand/ this proverb refers to the fact that our communication style is indirect in the sense that someone does not need to say the words explicitly in order to be understood.

Moreover, the identification of one’s self differs from one context to another. According to Weaver (2001), people from United States of America and low-context cultures often identify themselves based on what they are, i.e., their achievements. However, in other cultures like east Africa and Arab countries they identify themselves based on who they are, i.e., the primary source of identity is their parents, birth place, family, and heritage not what they does as individuals.

The notion of time, as stated by Hall (1976), is also understood and used differently. Algerian culture is said to be plynchronic this means that time, for them, is plentiful and there is no problem with making people waiting all day (Mouhadjer, 2010). They also tend to do many tasks at once and scheduling for them is difficult and problematic. However, being an American or British makes them culturally monochronic. They value time and punctuality is perceived as a virtue, this makes them regularly scheduling. Hall (1976), respectively, asserted that American time is “monochronic” and Americans usually prefer to do one thing at a time. This, in fact, requires some kind of scheduling, either implicit or explicit. He also highlighted the fact that not all of people in this society conform to monochronic norms. Yet, the social and many other pressures ensure making Americans in monochronic frame.

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Another, characteristic that distinguishes polychronic time systems is the involvement of people and completion of transactions rather than adherence to preset schedules. P-time is treated as much less tangible than M-time, it is apt to be considered a point rather than a ribbon or a road, and that point is sacred.

In many traditional, non-western cultures like Algerian children learn that the relationships are more important than the achievement, i.e., relations prevail over the task. Besides, the achievements are for the sake of family and bringing honour to their families and ancestors. Furthermore, they tend to build long-term friendships, cooperation is valued more than competition and it is even rewarded at home and in the workplace (Weaver, 2001). However, in western cultures like American or British, there is a great emphasis on independence and self-reliance and individual achievements. In such societies, the task prevails over relationships and success is attributed to hard work and failure is attributed to lack of efforts.

Algeria is a collectivist-based society, this means that the stress is on belonging and the group is more valued than individual. They tend to work cooperatively rather than competitively, and group goals are always prioritized. Conversely, The United States is an example of the individualistic cultures. Given the emphasis on individual's rights such as individuality, independence, and freedom, in the United States family relations, loyalty, and harmony are perceived as less important (Chu, 1989, as cited in Gao & Ting-Toomey, 1998). For collectivist cultures, in contrast, people stress fitting in with and belonging to the in-group and they focus on the 'we' identity (Hofstede, 1980, as cited in *ibid.*). An Algerian proverb that would illustrate collectivism is **/kol majeʔbek w lbes ma jeʔzeb nass/** /eat what pleases you and wear what pleases the others/. This means that what is representative should focus on the collective image rather than the individual pleasure. Children are taught to do things that bring pride to the whole family then the whole group.

To illustrate these two dimensions we have the example of United States as an individualistic-based society and Chinese and Algeria as collectivistic-based society. In the former the 'I' identity is valued; however, in the latter the 'we' identity is stressed. In Algeria it became well known to use the expression **/jkoun hna/** which

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means “*who are we?*” to express and talk about the Algerian identity. Whenever talking, they prefer using the ‘we’ and in the present investigation we refer to Algeria as collectivist and high context culture. Yet, we do not suggest that Algeria is a homogenous cultural group or that every individual in this community is a typical Algerian. We attempt to account for ways of communicating and relate it to every Algerian

The more individualistic values individuals hold and independent their self-construals, the more they use LC communication. Yet, the more collectivistic values individuals hold and interdependent their self-construals, the more they use HC communication (Gudykunst et al., 1996). Besides, those living in collectivist society must show commitment and loyalty to group members, family, and friends. In addition, transcending society rules is perceived as “shame” and they are always reminded about what people say before every move.

In cultures like American and British uncertainty is valued, risk taking is highly encouraged, and conflict can be viewed as positive. However, in other cultures, such as France, Greece, Spain, west and east Africa, and Arab countries uncertainty is perceived as a threat, and people work mainly in expected clear procedures. Further, innovation and deviant ideas are not always welcome and conflict can be seen as negative.

Future-oriented societies, mainly the Americans, are low-power distant and subordinated for them are to be consulted only. On the other hand, people like the Algerians are culturally past-oriented, i.e., most important life events occurred in the past or the present and this would make them short-time planners. An Algerian proverb states “*let me live today and kill me tomorrow*”, it implies that people would better think about the present only, who knows maybe they cannot live until tomorrow so why bothering with planning. Furthermore, in long-term oriented societies people try to learn from other countries, traditions are adaptable to changed circumstances, and students attribute success to effort and failure to lack of efforts. In short term-oriented societies, one is supposed to be proud of his/her society, traditions are

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sacrosanct and do not change easily, there are universal guidelines for good and evil, and students attribute success and failure to luck.

All the above-mentioned features, indeed, distinguish the world's cultures based on specific value dimensions. The English native cultures are said to be individualistic, low context cultures, monochronic, long-term oriented societies, and weak uncertainty avoidance in the sense that they encourage risk taking and new innovative ideas. However, the second type of cultures, like the Algerian one, people are said to be collectivist, polychronic, high-context, short term-orientation is dominant, there is strong uncertainty avoidance, and people are encouraged to take steps mainly when the procedures are clear. Since there is a great diversity in each culture we can find some Algerians or Americans who are not conforming to the norms and would be different. Hall (1976) argued that people from HC societies would be monochronic if they master aspect from the LC cultures/ societies. Therefore, cultural profiles would change and people learn from other cultures and the fact that no culture or society is homogenous would make exceptions. To exemplify, in the present context EFL learners would learn many value dimensions from the LC cultures as they learn their language.

The second section of this chapter, significantly, provides of review of the related literature. In here, we present an analysis of some studies that are related to identity issues and language learning. The review includes other kinds of identity, with the cultural one, in relation to language in order to understand the link between these elements and to select what is relevant and non-relevant. Then, after reviewing the literature we briefly discuss the contribution of our study to the body of literature concerning language learning and identity studies.

1.9. Language Learning and Identity Studies

Generally speaking, language learning experiences do not only provide learners with the needed academic and linguistic skills, it also helps them in constructing a sense of self which could be different from the actual one. Shakouri (2012), in the same line of thoughts, argues that "In order for meaningful learning to take place, the

individuals need not only to make sense of the learned subject matter and the learning situation, but also make sense of himself in the specific learning situation. As a result, the educational experience includes the construction of meanings about oneself as a learner, that is to say, a learner identity” (p. 586). To a certain extent, one’s identity is constructed and built through the engagement in different educational and learning experiences.

Taking a look at the literature of identity construction in language learning, it is clearly noticed that the poststructuralist approaches to identity and language leaning are the more attractive and used among identity researchers. Such theories bring a different identity aspect from that one of the structuralist approach. This latter, unlike the poststructuralist one, excludes the social meaning that can be related to signs in a given language (Norton, 2011, as cited in Shakouri, 2012). In other words, people would belong to the same linguistic community but one sign can have different meaning for different people within the same speech community which is assumed to be heterogeneous. More than that, language can be considered as a ground for speakers to build their identities in relation to the social world (ibid.). We can clearly detect the role of language in constructing one’s identity in relation to learning experience and the social environment where the language is used.

1.9.3. Social Identity Theory and Language Learning

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

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

Undoubtedly, Tadjfel's work was the basis for coming investigations concerning identity. For instance, Giles & Johnson (1981, 1987) developed their ethnolinguistic identity focusing on language as an emblem for identity and belonging to a specific group. Gumperz (1970, 1982) made language as the key element when investigating social identity; similarly, Gumperz & Cook (1980) believe that "social identity and ethnicity are in large part established and maintained through language" (p. 07, as cited in *ibid.*). Their study focuses on specific speech events to examine the relationship between speaker's choices of linguistic categories; also, they looked for instances of CS either between languages or varieties of the same language. The major paradigm in this approach is known as 'they' code and 'we' code, CS may signal many group memberships and identities.

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

1.9.4. Social Identity Theory and SLA/EFL

Research on identity issues is considerably vast and each research gives a new perspective to identity theory. Thus, identity has been tackled from various fields such as psychology, sociology, education, linguistics and so on. Taking into account the field of linguistics mainly second/foreign language learning, Norton Pierce is considered as the pioneer of SLA and identity research. She has numerous publications

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and articles developing the theory of foreign language learners' identity. Illustratively, Norton (2000, p. 05) claims that the term identity is used as "reference to how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands the possibilities for the future" (cited in Norton & McKinney, 2010, p. 73). For this reason, identity exists in accordance to a specific context and learners' identity is mainly formed in relation to different factors that also facilitate to them understanding their future selves.

Identity in general and learner's identity specifically is not fixed but rather changing over time and context. In view of this, whenever learners speak and express themselves "they are negotiating and renegotiating a sense of self in relation to the larger social world, and recognizing that relationship in multiple dimensions of their lives" (ibid.). In simple terms, when talking in foreign language learners are adopting new voices to talk about their feelings, interests, passions, thoughts, and ideas. As a result, through this process they are not using a certain code to speak only but to communicate their new sense of selves as related to their knowledge and the social environment they are in. Accordingly, identity for Norton is multiple, dynamic, and changing.

Drawing on identity theory, as well as the micro-level working of power in everyday social encounters (Foucault, 1980), Norton & Toohey (2001) indicate that many theories of good language learners have been developed on the premise that language can choose under that conditions. They will interact with members of the TL community and this will increase learners' motivation. Basically, motivation is considered as a key factor in the learning process, not only to attain better achievement but also to reconstruct and negotiate identity. In explaining so, Norton (1997) presents the notion of investment which is quite different from motivation especially the instrumental one. In here, learning is not stimulated by specific goals nor aimed to communicate with native speakers only. Instrumental motivation often "presupposes a unitary fixed and a historical language learners who desired access to material resources that are privileged of the target language speakers. The notion of investment, on the other hand, conceives of the language learner as having a complex identity and

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multiple desires” (Norton & McKinney, 2010, p. 75). In short, the main characteristic of investment is flexibility and this latter is not found in instrumental motivation.

Language and identity are strongly related to each other, there is a reciprocal influence since identity would influence the learning process and the learning process might contribute in constructing learners’ identities. Respectively, it has been confirmed that “language learning engages the identities of learners because language itself is not only a linguistic system but also a complex social practice through which relationships are defined, negotiated and resisted” (ibid. p. 77). In addition to the linguistic knowledge, students may accumulate cultural knowledge and this obviously will give new insights to their sense of self and the way they define themselves. In this view, the poststructuralist approach also highlighted the cultural theories as a new angle theorizing the concept of identity. For example, in theorizing cultural identity Hall (1992a, 1992b) focused on identity as a process and stressed the importance of representing the following form of discursive construction of identity(ibid.).

Finally, a number of studies have examined the role of learners’ social and cultural identities in learning English and the role of the English-teaching profession in reconstructing people’s identities and roles. Yet, most research on language and identity has been conducted with learners in ESL settings (Duff & Uchida, 1997; Goldstein, 1995; Kim, 2003; McKay & Wong, 1996; Morgan, 1997; Nero, 1997; Peirce, 1995). More to the point, Peirce highlighted, in her study, the importance of understanding adult immigrant women’s personal, social-psychological investment in learning ESL and manifestations of those investments in their social interactions. In their study of four Chinese immigrants to Canada, McKay & Wong (1996) found that the second-language learner is set up by relations of power and may exercise resistance to the power relations. The language learner may even set up his or her own counterdiscourse that puts the learner in a more powerful position rather than a marginalized one. Duff & Uchida, 1997 conducted an ethnographic study of two American and two Japanese EFL teachers in Japan and explored the interrelationships between language and culture, between teachers’ sociocultural identities and teaching practices, and between their explicit discussions of culture and implicit modes of

cultural transmission in their classes. Results revealed the complexities associated with teachers' professional, social, political and cultural identification, and the reflections of these complexities in their classes. Finally, in a recent study, Kim (2003) explored the relation between language and sociocultural identities of ESL learners in a multicultural society in Malaysia. The collected data by means of interviews, personal narratives, and questionnaires revealed that in a multicultural postcolonial society, identity issues were far more complex and multilayered, and that the aforementioned identity shifts took place frequently in strategic and nonstrategic ways as the participants found their way in society in search of acceptance and belonging (ATAY & ECE, 2009).

1.9.5. Poststructuralist Approach to Identity

A remarkable word by the poststructuralist feminist, Christine Weeden (1997), introduced the concept of subjectivity. Her main concern was the conditions under which people speak within contexts. Indeed, she focused on the role of language in the analysis of the relationship between the individual and setting in the sense that language goes beyond determining institutional practices and includes the construction of our subjectivity (Shakouri, 2012; Norton, 2011). Besides, "It is in language that differences acquire meaning for the individual. It is in language that we learn how to differentiate pink and blue and to understand their social connotations. Language differentiates and gives meaning to assertive and compliant behaviour and teaches us what is socially accepted as normal" (Weeden, 1987, p. 76). Shortly, language is at the heart of our activities, it helps us making meaning about ourselves and the world around us, and it tells about the accepted and non-accepted behaviour within a social environment. Language is also at the heart of identity as this latter is socially constructed.

Moreover, subjectivity implies the person's sense of self-resulting from human convictions concerning 'true-self'. Norton (2011), in discussing so, states that "subjectivity signifies a different conception of the individual than that associated with humanist philosophy, which presupposes that every person has an essential, fixed, and coherent core: "the real me." The term "subject" is a particularly helpful one, as it

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reminds us that we are often “subject of” a set of relationships (i.e. in a position of relative power) or “subject to” a set of relationships (i.e. in a position of relative powerlessness)” (p.172). Basically, the subjectivity is better understood as connected to subject and it is constructed in different ways including discourses and sites of practice.

In a nutshell, the poststructuralist theory of subjectivity was first tackled by Weeden (1997) who defined subjectivity as “the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world” (p.21). Furthermore, according to this feminist poststructuralist approach, the concept of subjectivity is multifaceted, dynamic, and changing according to the context. Following an interpretive approach to explain identity, we can find that “language is made and remade in conversation and identity is dialogically created in those conversations” (ibid.). Besides, relying on the concept of subjectivity, some researchers introduced many features to define the concept of social identity. For instance, Pierce (1995), made three main defining characteristics: the multiple nature of identity, identity as a site of struggle, and identity as changing across time. For him, identity is about the link between individuals and their social context and it is mediated through institutions including families, schools, workplaces, and social services (Norton, 1997). Essentially, identity does not exist on its own, it is always related to the social context as it is constructed and negotiated based on the sites of practice.

1.9.6. Cultural Identity Theory and Language Learning

As mentioned earlier, in order to understand the relationship between language and identity, postmodern and post-structural theorists emphasized the point that identity is dynamic and studied it from a poststructuralist approach. It is assumed that language and identity are interwoven because language is a central concept in culture; at the same time, language serves the larger cultural identity function (Ting-Toomey, 1999). Actually, cultural theorists have put their blue print, too, in studies concerning identity issues and language learning. Hall (1990), for instance, perceives identity as a process and highlighted the importance of tackling it from a discursive approach

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(Norton & McKinney, 2010). This means that identity is not an established fact but rather a construct that is built during the interaction process.

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

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

In addition to this, another important aspect that should be stressed is 'identity negotiation'. It is assumed that identity does not exist all alone and we, as individuals, cannot decide on it by ourselves only (Riley, 2007). A part of that construct is socially made and the foreign language learners tend to negotiate their identities just after forming a self-conception, i.e., they will engage in self-confirmatory process (Swann, 2005). They express their new self in many ways first, through the language and their communicative behaviour, i.e., their language repertoire, choice, localization of the foreign language, etc. Second, the identity cues that they would display such as physical appearance, nonverbal behaviour, lifestyles, etc. These individuals would receive positive feedback and attain the self-confirmatory (ibid.) or they receive negative feedback and could be rejected from their environment. This generally leads

them to surround themselves with only people like them and completely opt for identity change.

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

1.10. Significance of Our Study

The literature about identity theory is divided into two main approaches, the classical or the structuralist and the poststructuralist or postmodern one. The former is based on “the essentialist paradigm which considers identity as a fixed entity. This belief can be seen when people from a specific region, tribe, community, social group, or geographically associated with certain attributes- mostly known as the stereotypical view of identity” (Rezaei & Barami, 2019, p.68). For instance, identity can be related to specific things that are assumed to be homogenous, permanent and unchanging such as ethnicity or social categorization. However, the second approach implies more flexibility and fluidity, it is assumed that “Globalization with its wide-spread effect has refashioned identity to the point that many communities are no longer identified with their ancestral and heritage culture and beliefs” (ibid.). In view of this, researchers perceive identity as a process and changing as results to people’s acts and performances. For example, language learning obviously imposes cultural constraints (Kmiotek & Boski, 2017); hence, the new learned way of thinking, styles, and behaviour will determine and shape learners’ identities.

Moreover, identity can be perceived as person’s self conception which is then related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture (Moha, 2005). Such features, in fact, are considered as a mechanism that creates the notions of cultural differences or similarities. People sharing the same culture, language, and beliefs are classified as similar, yet, these similarities exactly what make them different from others.

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Simultaneously, cultural identity is assumed to be as a sociolinguistic factor either bringing individuals together on the basis of a shared cultural mindset/ language/ lifestyle/ traditions or alienating people from their original social and cultural communities (Ibid.). Consequently, language and culture are inseparable each one has a significant role on the other, language learning influences one's identity and his identification changes due to the new cultural and linguistic backgrounds, identity also influences the learning process.

It is also worth noting that many research works have been conducted to investigate the learners' identity as related to learning process and performance (Preece, 2016; Grosjean, 2008; Norton, 1998, 2000; Norton & McKinney, 2010), culture and identity (Riley, 2007), national identity and foreign language leaning (Pavlenko, 2003). Due to the status of English language in today's world, these researchers and educationalists focused on that international language as a key factor in their investigations. Nevertheless, considering the Algerian EFL context, few studies have been conducted considering the status of English and cultural globalization of the Algerian society.

In consideration of the forgoing, this study focuses on the impact of English language learning on Algerian EFL students' cultural identity, we, firstly, aim at contributing to the body of literature about foreign language learning and identity construction. As noted previously, most of the conducted studies on learners' identities focus on SLA and the context where learners would become language users within the target community. Secondly, our investigation brings a new insight which is focusing on foreign language learning at home country and to what extent it could influence the learners' cultural identities taking into account other factors that reinforce the reconstruction. Thirdly, sine language is at the heart of cultural identity issues, we tackled the linguistic practices as related to identity from the poststructuralist approach in order to get an overall understanding about the phenomenon under investigation. Ultimately, most conducted researches about the sociolinguistic situation in Algeria focus on French and local varieties; in the present study, we suppose that English language and culture are already infiltrated in the Algerian society as an outcome of

globalization, communication tools, and media. Accordingly, this is a prelude to investigate the sociolinguistic profile of the English users in Algeria.

1.11. Conclusion

Although identity is considered as a complex and intricate aspect, it is at the heart of anything we do. Recent research focuses on the importance of understanding this construct in order to solve issues in cultural, political, and social matters. Literature about identity is enormous because it has been tackled from different perspectives and it appeared under many names “voice” “social identity”, “cultural identity” “ethnicity” and so on. Therefore, to take identity into consideration when conducting a research means to have a full understanding about the investigated phenomenon.

In this chapter, we presented a theoretical basis for our investigation. It was divided into two main parts, the former included conceptual base where we defined each single variable, dealt with its complexity, and linked it to our research. However, in the second part, we reviewed some literature about language learning and identity issues in order to make comparison with our research findings. Then, we have noted contributions made by sociologists, psychologists, educationalist, cultural theorists and poststructuralist researchers. The main objective of this chapter was providing the reader with the conceptual frameworks underpinning our research project and the focal point was on the reciprocal relationship between cultural identity and language meaning. Moreover, a key factor that was stressed, in our work, is the cultural models that differentiate cultures and identities as well. Indeed, a deeper analysis of these models could help in understanding the cultural difference and the ways in which individuals can deal with it.

Chapter Two

Chapter Two: Methodological Procedures and Research Design

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2.1. Introduction

As a general rule, research is considered as the systematic way that any researcher or investigator use in order to get more knowledge about the phenomena being investigated or studied. Moreover, research design is regarded as the key part in because it contributes in achieving a significant degree of accuracy, reliability and validity. Respectively, the present chapter provides a detailed description of the followed methodology in this investigation. It starts with a theoretical overview about research paradigms, types, and design in order to facilitate to the reader where our study positions itself. Then, a careful explanation of the research tools is made providing a functional analysis of each one. In order to reach the research goals, the researcher adopts the mixed method research as a basis for her study with the application of a multiple-data-gathering- approach where a triangulation of research instruments and procedures is used. Lastly, this chapter includes a detailed presentation of data analysis procedures in its both qualitative and quantitative forms.

2.2. Purpose of the Study

The main goal of the present investigation is to understand the nature of cultural identity development and shift among EFL students. Therefore, this study is proposed as an exploration of their sociolinguistic and cultural profiles, the process through which their identity is constructed as related to their activity systems in the foreign language and culture (languaculture), and how they construct new meanings about themselves and their cultural identity.

The research questions that guided this study are:

- 1) What is the impact of informal learning on learners' cultural identities?
- 2) What are the factors, along with language learning, contributing to cultural identity change?
- 3) What is the nature of the new developed identity?
- 4) How do EFL learners negotiate their identities after the reconstruction process?

2.3. Worldviews

The philosophical ideas are of great importance when designing and conducting any research project. Yet, in most cases they largely remain hidden and implicitly recognized (Slife & Williams, 1995). Therefore, it is highly suggested to make explicit philosophical ideas when doing a research, proposal or plan. The included information, when doing so, will help to better understand why the researchers may choose qualitative, quantitative, or mixed methods approaches for their research.

Researchers might develop the worldviews based on their field orientations, research communities, past and present experiences. In the same line of thoughts, Creswell & Creswell (2018, p. 44) see the worldviews as “General philosophical orientation about the world and the nature of research that a researcher brings to study” It should be highlighted that when consulting the literature review, we can find a myriad of labelling for instance “worldviews” (Creswell & Creswell, 2018; Guba, 1990), paradigms (Lincoln, Lynham& Guba, 2011; Mertens, 2010), “epistemologies and ontologies” (Crotty, 1998), or broadly conceived as “research methodologies” (Nueman, 2009). In addition, “A word that is often used synonymously with the worldview is paradigm” (Kuhn, 1970 as cited in Creswell & Plano Clark, 2017, p. 67), it refers to a set of beliefs, generalizations, and values of a community of specialists. In our research we refer to these philosophical ideas as worldviews.

More to the point, it has been argued that if researchers take their philosophical beliefs from these factors, they will end up embracing a strong qualitative, quantitative or mixed methods approach in their research (Creswell & Creswell, 2018). Due to the fact that paradigms are not simply methodologies; they are ways of looking at the world, different assumptions about what the world is like and how we can know or understand it (cf. Hammersley, 2013; Cohen et al, 2018). In fact, there are four major worldviews or paradigms which are widely discussed in literature: post positivism, constructivism, transformative, and pragmatism. We try to discuss each one briefly:

❖ **Post positivist worldview**

The principles of this paradigm denote the traditional type view as it applies more quantitative than qualitative research. It includes 1) deterministic philosophy in which the problem needs to be identified and assessed through the causes that influence the outcomes 2) reductionistic, i.e., ideas are reduced to a small and discrete set to test 3) Careful observation (which is already pre-determined) and measurement 4) Theory verification.

❖ **Constructivism**

It is also called social constructivism (Creswell & Creswell, 2018) and always combined with interpretivism. In reality, this philosophy is attributed to qualitative approaches and works form a different set of assumptions. 1) Understanding: individuals try to understand their environment and build subjective meanings based on their experiences. 2) Multiple participant meanings: the abstraction is much preferred than narrowing meaning and putting them into categories. Also, the inclusion of participants' view is very important. 3) Social and historical constructions are of great importance since the subjects are negotiated historically and socially. Additionally, researchers always pay a careful attention to the process of interaction among individuals. 4) Theory generation: the researcher focuses mainly on interpreting what the others hold as knowledge about their world. Thus, instead of bringing a theory and testing it, they will inductively develop a theory from the data (Crotty, 1998). In this kind of investigation, the research is shaped 'from bottom up', i.e., the researchers take the individuals' perspectives, develop them to abstract patterns, and then to understandings (Deniz, 2012).

❖ **Transformative**

It includes researchers that are critical theorists, participatory action researchers, feminists, Marxists and racial and ethnic minorities, persons with disabilities, indigenous and post colonial people; members of lesbian, gay, bisexual, transsexual, and queer communities etc. According to Mertens (2010), key factors of this worldview or paradigm can be summarized in the following points:

- ✓ Researchers focus on studying lives and experiences of people that have been traditionally marginalized
- ✓ Doing this research requires the emphasis on the differences including gender, race, ethnicity, disability, sexual orientation, and socioeconomic class that result in asymmetric power relationships.
- ✓ The research in this worldview links political and social actions to these inequalities. 1) Political 2) power and justice oriented 3) collaborative 4) change-oriented.

❖ **Pragmatism**

The last paradigm derives from the work of the American philosophers Pierce, James, Mead, Dewey (Cherryholmes, 1992), and many other writers contributed in it like Murphy (1990), Patton (1990), and Roty (1990). In practical terms, it is typically associated with mixed research methods as an encompassing philosophy embraced by a large number of mixed methods scholars (Tashakkori & Teddlie, 2003)

- ✓ It is considered as the consequences of actions and situations (Creswell & Creswell, 2018).
- ✓ Problem centered, i.e., the focus is on the problem rather than methods (Rossman & Wilson, 1985).
- ✓ Pluralistic, i.e., in addition to the focus which is directed to the research problems. The researchers in this worldview use the pluralistic approaches to get the sufficient knowledge about the problem. (cf. Morgan, 2007; Patton, 1990; Tashakkori & Teddlie, 2010).

- ✓ Real-world practice oriented: individuals have the freedom to choose the methods, techniques, and procedures that best meet their research needs and purposes (cf. Creswell & Creswell, 2018; Cherryholmes, 1992; Morgan, 2007).
- ✓ Pragmatists and mixed methods research approach share one common feature which is looking to many approaches for collecting and analyzing rather than subscribing to only one way.
- ✓ Truth is what works at time.
- ✓ The pragmatist researchers look to the ‘what’ and ‘how’ to research based on the intended consequences. Where they want to go with it. Mixed methods researchers need to establish a purpose for their mixing, i.e., a rationale for the reasons why quantitative and qualitative data need to be mixed in the first place.
- ✓ For mixed methods researchers, pragmatism opens the door to multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis.

Based on these definitions, our study positions itself in the pragmatist worldview. It is based on the following points:

- Pragmatist approach is more flexible and it provides multiple methods to get different forms of knowledge.
- A mixed methods research approach was selected in order to ensure reliability and get authentic data.
- Many research instruments were used to supply each other.
- The focus of this study is on identity construction during the learning process and many ways of collecting data were used in order to have sufficient knowledge about the phenomenon.
- The pragmatist approach better suits our investigation as it helps us in answering the ‘what’ (impact, factors enhancing changes, and types of

developed behaviours) and ‘how’ (EFL learners construct their identities, how they do negotiate the new developed one).

It must be noted that some principles from the constructivist approach have been applied in our research. Due to the fact that this study is more qualitative than quantitative, we considered the process of interaction among individuals, we focused on interpreting what the students hold as knowledge about their world, and we took the individuals’ perspectives, developed them to abstract patterns, and then to understandings.

2.4. Motivations of the Study

The present investigation is the result of ‘remarkable’ questions that have arisen because of the interconnectedness that we are witnessing and the exposure to different cultures in particular. As a former EFL student, there were many comments made by people like “being a foreign language learner does not make you foreigner”, “the language that is strange not you”, being addressed as ‘American’, ‘French’, etc. All these made me reflective about the notion of identity and what are the factors that would define individuals. Therefore, in conducting this research, I wanted to know how people would define themselves and other people around them, to investigate the salient factors of one’s identity and if one would opt for different features from other groups and this makes him/ her looking foreigners or strangers.

Answering these questions might be impossible without conducting a research and getting authentic and reliable data. The exploration of learners’ identity and describing the reconstruction of their Cultural identities as related to the language they are studying. Hopefully, sociolinguistics combines the socio/cultural aspects controlling this study along with the scientific investigation of the foreign language they are learning.

Through this research, many cultural aspects were investigated namely their behaviours as a part of cultural identity and various conversations, natural and non-natural, were analyzed in context. Some conversations were achieved during focus group discussion and others were done in natural settings. In the learning environment, it happens frequently that learners invest their cultural identities, and opt for cultural behaviours from the target language and culture and negotiate their new developed identities. Basically, all above-mentioned were recorded and saved for this investigation.

2.5. Preliminary Study

Generally speaking, the preliminary study refers to initial exploration of the related issues that were formerly made when conducting any scientific inquiry and its outcomes influence the study itself. The pilot study is defined as “a mini-scale or trial run done in preparation of the complete study. The latter is also called ‘feasibility’ study and it can be a specific pre-testing of research instruments, including questionnaires or interview schedules. It is also done after the researcher have a clear vision about the topic, questions, techniques, and methods ‘reassessment without tears’ (Blaxter, Hughes & Tight, 1996, p. 121, cited Cresswell & Creswell, 2018). In our case, the preliminary study was mainly used to decide about the target population and the variables that should be included.

2.5.1. Unstructured Interview

Firstly, After deciding about the topic “Learning a foreign language and its influence on the cultural identity construction” ,the researcher started extensive reading about the notion of cultural identity, this latter, according to the poststructuralist approach, can be influenced by many external factors such as globalization, mixed marriages, immigration, and education (Hall, 1990; Weedon, 1997; Liams & Watt, 2010). The last factor was selected as the main variable to conduct the present investigation. The intention was to investigate how the education namely foreign language learning shapes the learners’ identity.

Secondly, before selecting the population, the researcher conducted an unstructured interview in January 2017 and made an indirect observation. The interview was basically done in three languages: French, Arabic and English, the distribution was random, and it was for almost all categories (youngsters, adults, male, female, literate and illiterate). The number was not really large, it included only 19 participants and we had four main categories:

Age	Number	Gender	
		Male	Female
Category1 (60-50)	3	2	1
Category2 (30-45)	6	3	3
Category3 (19-25)	6	3	3
Category4 (16-19)	4	2	2

Table2.1. Age and gender distributions

Table2.1 represents the demographic data including age and gender. As it is illustrated, the distribution is almost equal and most of them are adults. However, in table 2.2, the common answers about the definition of identity are gathered. The distribution and categorization of answers was based on two main variables age and social status.

a. Identity Definition

1st category (old)	Identity is tightly related to religion, history, and food
2nd category (adults)	Identity is demonstrated in the way of speaking, beliefs, religion, and origins.
3rd category (adults)	Identity includes clothes, level of education, achievements of individuals, and culture
4th category (young)	Language, culture, and history

Table 2.2. Identity perception

As illustrated table 2.2, identity perception varies from one category to another depending on the persons' knowledge and age as well. The common factors between the first and second category are religion and history, they believe that identity is strongly related to these two while in the third category the intention shifted to physical appearance, education, and personal accomplishments. Lastly, for the fourth category, it was quite hard to bring a cut clear definition. They mentioned that they do not really know but as taught in schools, it can be related to language, culture, and history.

b. The Salient Factors of the Algerian Identity

Participants were also asked about their knowledge about the salient factors of the Algerian identity. The answers were various depending on each category. In the first one that includes mainly old people, factors such as history, revolution, and the country of martyrs were strongly discussed. For them, these are the pillars of their nation and their identity markers as well. In the second and third categories, people cited different elements such as Languages, hospitality, Islam, being Berbers and Amazigh, dignity, revolution, special food, and traditional clothes. Also, there is no punctuality, pride, different ethnic groups, strong relation to history, and generosity. In the fourth category, participants shifted their attention from history and elements of

national identity and mentioned music, love of country, history, way of thinking, and typical way of behaving. Hence, we can clearly see that determining the factors depends mainly on two factors age and education because in the 2nd and 3rd categories we have variation of answers including linguistics, cultural, and religious.

c. Algerian Culture is Changing

All participants agreed on the fact that our culture is changing and reasons differ from one category to another: in the first one, the change was strongly attributed to the rise of new generation, the infiltration of other foreign cultures and the easy access to internet and media in general. Answers of the second category were quite similar to that one and the change itself was not perceived as totally something positive. They see themselves strongly attached to religion and what is brought by these tools made them contradicting it; besides, such change is considered as cultural colonization through media and internet. People in the third category were quite neutral, they see the change at different levels of life such as family values, lifestyle, physical appearance, and beliefs but they did not mention if they were for or against. For the last category, the change is appreciated and the fact that their life contains many things like internet and technology, made it easier and more comfortable. For them, everything is accessible through internet, even children can learn English songs through YouTube, and our clothes are more fashionable and trendy.

d. New Vs Ancient Algeria

Category	Answers
Category 1	Algerian families are changing, we used to be more related to religion, Women are now calling for their rights.
Category2	Although the technological developments are widely spread in Algeria we still need education. We, as intellectual individuals, are much wiser and educated.

	We are more educated and open-minded.
Category 3	<p>Youngsters are following the Americans as they watch movies;also, because of the spread of YouTube, Facebook,and technology.</p> <p>We are making a better Algeria</p> <p>Those who speak foreign languages behave in a way as if they are not Algerians.</p> <p>Learning new things and new behaviours.</p>
Category 4	<p>Now is better, we have technological development which is a strong point.</p> <p>There People who speak English outside.</p>

Table.2.3. Changes in the Algerian society

Table2.3 includes respondents' answers about the main differences between the new and ancient Algeria. In the first category, they referred to the change as brought by the new generation mainly and they hold negative attitudes about that since it makes them away from their religious values. People in the second category are neither for nor against, they see the changes in the present as a good thing, it brings more education and civilization. Yet, there is a blind imitation mainly among youngsters. On the other hand, the third category included diversity in answers. Some see the changes in a positive way and they are a part of that change, others talked about the strange behaviours of bilingual speakers in Algeria. Respondents in the last category did not maintain negative attitudes about the present time; they rather praised the availability of technology in today's Algeria.

Based on what has been found, we could make a conclusion about the cultural transition which was made by intellectual people and reinforced by technological tools. Moving from general to specific, we shifted the focus to educated people only. Hence, we decided to choose the foreign languages students since the learning process goes beyond learning the grammatical structures and vocabulary. Yet, the selection of sample population was done after the observation process.

2.5.2. Observation

Guided by the initial hypothesis, the investigator might select a site where to observe. Then, the chosen site for observation was the faculty of foreign languages at the University of Tlemcen Algeria. The faculty contains three main departments: Spanish, French, and English.

The observation process started in January 2017 and lasted for one month only. The researcher went to each department alone and spent almost the whole day listening to conversations in the corridors, the library, near the classrooms and amphitheatres before entering the lectures. Furthermore, the researcher used only diaries where she took notes about the observed behaviours, clothes, use of language, and so on. Yet, the focus was mainly on their language and how they used it in a natural setting. Concerning conversations, the researcher took notes only as it was not possible to make recordings because of the noise in the corridors and she could not approach them in a very remarkable way; otherwise, she would not get natural data. In addition, the main goal of the observation was not to note every single behaviour or action of all students, but rather looking for something that might guide us to choose the right population and the suitable tool for that was the field note.

It was observed that some students use English even if they are not English students; they used some words, expressions, and sentences. Students of English switch between English French and Algerian Arabic, French and some Spanish students use only English words. Here are some examples of the noted sentences:

Sentence	Meaning
/On y go/	let's go
jbali ana rani out	I think I'm out
Je vais faire un black-out	I will have a black out
Ah oui je like	Ah yes I like
J'ai acheté des trucs qui ont changé ma life	I bought some stuff that changes my life.

/iwa hija habet tʃabili job djali	Well, she wanted to take my job
/Hello/ with a French accent	

Table 2.4. Code switching among Algerian students

Table 2.4 illustrates different expressions that are used by Algerian bilinguals. The used expressions are marked by the infiltration of English language. For that reason, the researcher approached some asking them if they speak English but it was not the case (Except for English students of course), saying that they just use some words, and the reasons differ like:

A: My favourite YouTuber uses English words even if she is French

B: I watch a lot English videos and films but with French subtitles.

C: My friend is an English student and I love her American accent

D: Most of boys said that they love American movies yet, they watch them with French or Arabic subtitles.

E: The French students sometimes use English words to make fun of the French pronunciation in English.

Accordingly, factors enhancing cultural transition are the globalization process, the spread of English, and the increasing use of technological tools. Hence, the selection of English language students was basically motivated by two main things:

- 1- Globalization and the spread of the technology devices, this process also guarantees the infiltration of English language in our society. Even the non-English speakers use some English words in their dialect -consciously or unconsciously-, and the affection by English movies and American lifestyle is also present.
- 2- Despite the fact that English use is quite limited in the Algerian society, the English language students are the most exposed to the target culture, and if there is an influence it will directly appear in their behaviour.

Previously, we talked about the cultural transition which is mainly brought by intellectual people and reinforced by technology. Following the poststructuralist perspective, identity could be influenced by many factors, so we hypothesis that the English language is one of these factors that strongly influences students' cultural dimensions of their identity. Thus, the main focus of this investigation is the analysis of the nature of the developed cultural identity: does it shift after learning English language or it will be just reconstructed?

2.6. Research Approaches

Broadly speaking, research refers to the search of knowledge, details and evidence; hence, it is considered as the art of the scientific investigation. In the same line of thoughts, Kothari (2004, p.18) defines research as “a scientific and systematic search for pertinent information on specific topics”. In short, it is also about the methodical attempt to gain knowledge about particular phenomenon.

Considering research as an academic activity, it involves determining research problems, forming hypothesis, providing solutions, collecting data, and making analysis and interpretations. Accordingly, the whole process is considered as an original contribution to the stock of knowledge (Kothari, 2004). He also listed many types of research:

- Descriptive Vs Analytical
- Applied Vs Fundamental
- Quantitative Vs Qualitative
- Conceptual Vs Empirical
- Other types like: longitudinal, historical, exploratory, etc.

It must be noted that these research approaches are not exhaustive; each one can be used independently or it can be combined with another approach. Accordingly, the present research is descriptive analytical in nature. It aims at bringing a detailed description about the phenomenon under investigation; at the same time, it considers the analysis of cultural identity construction during the learning process.

In the above description, we talked about research types and this automatically brings to light research approaches. There are two main approaches to research: qualitative and quantitative. The former, in fact, is concerned with subjective assessment of attitudes, opinions, and behaviour. However, the latter involves the generation of data in a quantitative form which can be subjected to rigorous quantitative analysis in a formal and rigid fashion. Besides, there is a third approach that combines the two (mixed methods approach.)

2.6.1. Qualitative Vs Quantitative Approach

Whenever starting any research in educational or social sciences, researchers find themselves hesitating between putting their investigation in qualitative or quantitative spots. In general, the difference between these two approaches is framed in using words (qualitative) rather than using numbers (quantitative). The first brings authentic natural data while the second concerns statistics.

More precisely, the first method –qualitative- relies on the exploration and understanding human or social problems related to individuals or a group. Further, data are gathered in natural settings (using direct talk to people and noting their behaviour as it occurs) using instruments such as interviews and observations, they are analyzed inductively and built from particular to general themes (Creswell & Creswell, 2018). Moreover, the researcher's interpretation is a key element here and the report of results has a quite flexible structure (*ibid.*). In other words, researchers in this type of investigation will opt for the inductive style as they focus more on bringing meaning and giving answers to the research questions they made during the research process (cf. Creswell, 2016; Hatch, 2002; Marshall & Rossman, 2016).

However, the second one –quantitative- is an approach for testing objective theories by examining the relationship between variables. The researchers adopting this method tend to use assumptions to test theories deductively, avoid biases, control for alternative explanations, and they are able to generalize and replicate the findings (Creswell & Creswell, 2018). Indeed, the quantitative approaches in educational research or social sciences mainly rely on hypothetic-deductive model of explanation. Whereas, the qualitative inquiry relies on a different model of explanation, and argues for a different goal of inquiry (Ary et al., 2010).

Besides, when doing educational research two types of reasoning are considered: inductive and deductive. The former implies observation to construct their conception about the phenomenon while the latter includes testing the formed hypothesis. In the same line of thoughts, Ludico et al., (2006, p. 5) made a set of these types:

Inductive reasoning:

- ✓ It is a ‘bottom-up’ approach
- ✓ The researcher uses particular observations to build an abstraction
- ✓ Describing a picture of the phenomenon being studied
- ✓ It always leads to inductive methods of data collection
- ✓ The research systematically observes under phenomena
- ✓ It searches for patterns or themes in the observation
- ✓ It develops a generalization from analysis of those themes

In contrast, deductive reasoning uses:

- ✓ A ‘top-down’ approach to knowing
- ✓ Educational researchers make a general statement and then seeking specific evidence that would support or disconfirm that statement
- ✓ It employs hypothetic deductive method, i.e., forming a hypothesis

In a nutshell, these rationales demonstrate two main roots to knowledge in educational research. The inductive is mostly associated with qualitative approaches, wherein the major data are gathered using interviews, discussions, observation, etc. In a similar vein, Ary et al., (2010, p. 25) argue that “In an inductive reasoning you reach a conclusion by observing examples and generalizing from the examples to the whole class or category”. Thus, qualitative researchers use the inductive approach to data because they formulate hypothesis only after observing patterns, interviewing people and analyzing documents. These hypotheses are examined and modified by further data collection rather than being absolutely accepted or rejected. Additionally, qualitative researchers believe that full understanding of phenomena depends on the context, so they use theories primarily after data collection to help them interpreting the observed patterns (cf. Cohen, 2007; Creswell, 2013; Deniz & Lincoln, 2015). Yet, the deductive reasoning is closely associated with quantitative approaches; it summarizes data using numbers and frequencies. Hypotheses and methods of data collection are created before the research begins; again, researchers asserted that: “In deductive reasoning, if the premises are true, the conclusion is necessary true. Deductive reasoning lets you organize premises into patterns that provide conclusive evidence for a conclusion’s validity” (Ary et al, 2010, p. 23). In simple words, after making a predetermined plan to quantitative research, researchers then, tend to test hypotheses or theories. These are typically considered to be generalizable and applicable to a wide range of similar situations and populations.

2.6.2. Mixed Methods Approach

Although there are inherent differences between qualitative and quantitative approaches, they should not be viewed as rigid, distinct categories, polar opposites, or dichotomies. Instead, they represent different ends on a continuum (Creswell, 2015; Newman & Benz, 1998); a study tends to be more qualitative than quantitative or vice versa. Furthermore, mixed methods research resides in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches (Creswell & Creswell, 2018). Accordingly, mixing methods, when conducting

research, is very important since relying only on one technique or method is not of high reliability. More to the point, studying the phenomenon and answering the research questions from diverse perspectives, triangulation, or mixed methods research (henceforth MMR) will assure high authenticity, reliability of data, and it provides a better understanding of the research problems and questions.

Moreover, the application of this approach can be done at different levels, Creswell & Tashakkori (2007) outlined four different grounds where MMR can be applied: (a) methods (quantitative and qualitative methods for the research and data types); (b) methodologies (mixed methods as a distinct methodology that integrates world views, research questions, methods, inferences and conclusions); (c) paradigms (philosophical foundations and world views of, and underpinning, MMR); and (d) practice (mixed methods procedures in research). Therefore, the MMR functions at all stages and levels of research (Cited in Cohen et al., 2018). Since mixing can be applied in all levels, it provides the researcher with strong basis for his/ her research.

In this view, our research includes both inductive and deductive reasoning and it falls in the mixed method approach. We started by observation to form the abstraction about the phenomenon then we made hypotheses and moved to test them. Yet, it should be noted that the present research is more qualitative than quantitative, the mixture also included research tools, paradigms, data collection, and analysis.

On another point of note, the present research study is concerned with the analysis of the new developed cultural identity among EFL students; hence, it is a case study. As an initial step, questionnaire is related to quantitative research because it provides numerical data and statistics. As a next step, the techniques related to qualitative study are: interviews, focus groups, and recordings. Thus, this study includes both qualitative and quantitative methods, each one aims at achieving a specific object; yet, we can see that our investigation position itself in the inductive spot more than the deductive one since we started by observing patterns, then, we

made hypotheses and now we try to answer the research questions based on the collected data.

2.7. Research Design

When conducting any investigation, researcher must pay attention to research design. This latter is considered as the first and most important part because it includes a concrete and specific statement of the research objectives. Accordingly, it is perceived as the process of building a structure, or a plan for one's research project (Leavy, 2017).

Research design as defined by many scholars, refers to the systematic strategy used by researchers to incorporate various components of a study in a coherent as well as a logical way. By this means, one might ensure that it effectively addresses research questions and hypotheses, data collection, and analysis (cf. Labaree, 2013; Cohen et al, 2018). In addition, there are many types of research design such as experimental, surveys, action research, ethnography, case study, longitudinal, cross-section, causal, etc. As mentioned by Cohen et al., (2018), none of these would indicate type of data. Each one, in fact, or all of them may include questionnaires, interviews, observations, and so on.

2.7.1 The Present Research: Case Study

Generally speaking, a case study is considered as a valuable source of research data as it provides a detailed review of the phenomenon under investigation. In the same vein, Tight (2010, p.78) refers to it as “a detailed examination of a small sample” (cited in Creswell, Manion, & Morrison, 2018, p. 337), it is an in- depth investigation of a specific, real- life ‘project, policy, institution, program or system’ from multiple perspectives in order to catch its ‘complexity and uniqueness’ (Simons, 2009). As a result, the case study permits researchers to have a close look on particular case or situation over a specific period of time. Moreover, it can be single or multiple and it relies on different sources of theoretical and empirical evidence.

Besides, the case study can be applied on different levels such as individual, group, organization, community(ies), or nation depending on the purpose of the inquiry (cf. Punch, 2005; Robinson, 2002; Tight, 2010). The researcher should be precise about the unit of analysis, levels of analysis, and the boundaries of the case. In the same line of thoughts, Creswell et al., (2018, p. 376) argue that “A case study provides a unique example of real people in real situations, enabling readers to understand ideas more clearly than simply by presenting them with abstract theories or principles”. In brief, the case study gives the reader a complete understanding of the relationship between the ideas and abstract principles. It can also include situations that are not always ready to numerical analysis since it includes different variables, various research instruments can be applied, and both numerical and qualitative data will be blended including explanation, description, and illustration (Yin, 2009).

In the present research work, we opted for the case study because it studies and reports real-life, complex, dynamic interaction of events, human relationships and other factors. Similarly, Hitchcock & Hughes (1995) made a set of features for the case study:

- Providing a comprehensive and realistic description of events relevant to the case.
- Making a chronological narrative
- The description is blended with the analysis of events
- The specific events related to the case are highlighted. (Cited in Creswell et al, 2018, p. 317)

As a practical matter, the case study has several types and the selected one in this investigation is the descriptive intrinsic one. On one hand, a descriptive case study involves accurate description of the phenomenon under investigation. in a similar vein, Tobin (2010) asserts that “A descriptive case study is one that is focused and detailed, in which propositions and questions about the phenomenon are carefully scrutinized and articulated at the most outset” (p.288). Essentially, it helps in determining boundaries of the case and allowing the reader to see the case through the theory-

driven lens of the researchers. Its strength involves the possibility of extracting the abstraction and the development of descriptive theory. On the other hand, the intrinsic case study involves examining persons, specific groups, occupations, departments, or organizations. In here, the primary interest is the exploration and this latter is determined by a desire to know more about the uniqueness of the instance rather than building a theory or how the case represents other cases (ibid.).

Taking into consideration the above-mentioned, our inquiry joins both cases descriptive and intrinsic. We made such combination in order to achieve the following objectives; first, the main aim was to bring a detailed and in-depth overview about the phenomenon. Second, the researcher wanted to reveal the patterns of connection between identity construction and language learning. Third, our case study provides the readers with an opportunity to understand the particularities and it strives to capture the richness and complexity of the instances. Ultimately, when making analysis we focused on interpreting meaning rather than collecting categorizations of data. Briefly, the included subjects are EFL students at Tlemcen University, Algeria. The main purpose, thus, is to bring a full description and explain to what extent the English language learning influences their cultural identities and how they do negotiate their identities as related to their activities in that foreign language.

It is worth mentioning that there are two types of generalizations when making a case study. The first type refers to the statistical generalization where the researcher seeks to move from the sample to the whole population based on sampling strategies, frequencies, statistical significance, and effect size. However, the second type suggests an analytical generalization. Herein, the concern is not so much for representative sample but rather the ability to contribute to the expansion and generalization of theory (Yin, 2009). For this reason, the intent of the present case study is not generalizing to the whole population but rather contributing to the generalization of the theory under investigation.

The central issue of our study is to find out the different directions of cultural identity change and analyzing the sociolinguistic profile of the Algerian English speakers mainly EFL students. We hypothesize that the new cultural behaviour, if any, leads to cultural transition then, an identity shift would occur among EFL students during the process of learning. Therefore, we followed analytical methods by which we have examined the case in order to understand what happened. It must be noted that there is no control over students' behaviour be linguistic or non-linguistic.

2.7.2. Sample Population

In carrying out any type of research, one might give a considerable attention to the selection of participants. The involved persons are, then, group of people who will answer surveys, questionnaires, interviews, and will be observed as well. Hence, the selected ones will be a sample of the population; yet, recruiting an appropriate sample is one of the most challenging tasks that any researcher faces during his/ her journey. In this regard, many scholars argue that both sample and population are integral parts of the scientific inquiry. Creswell (2013), for instance, asserts that sampling is a key elements since it is 'representative of the population' (p.297); thus, after deciding about the population one might choose only a sample to symbolize as it is the representative unit through which we can make generalization to the whole population.

Moreover, various types of sampling fall in two main broad categories probability and non-probability samples. The first one is generally associated with quantitative research and it typically follows random sampling procedures (Creswell, 2015). Also, such type of sampling enables every single object/ person to have an equal chance to participate in the study. It includes different types namely systematic sampling; cluster sampling, multistage sampling and stratified sampling. On the other hand, the second category is non-random and its key factor is the choice of population based on specific purposes (Etikan & Bala, 2017). It is mainly associated with qualitative research; more precisely, the case study because the aim is to carefully study and analyze the phenomenon rather than generalizing hypothesis or results to the whole population. This type, too, includes various categories like quota sampling,

purposeful sampling, snowball sampling, and convenience sampling. Unlike the probability sampling, this one does not include large size of participants.

In the case under examination, the research intentionally combined two main types of sampling in order to achieve research objectives. One type includes simple random and she made sure that all population would have the same chance to be included in this investigation, i.e., the start was random and the purpose in doing so was to be directed to those who have outside classroom activities. The size was quite large comparing to the other sample, depending on the whole population, the generalization at this step was taken into consideration.

After collecting a large number of answers, the researcher checked out the results of the questionnaire and started selecting those who seem more convenient to the research (those who are active outside the academic environment). This adopted sample is more suitable for the present case study, at the beginning (when applying the other instruments, i.e., semi-structured interview, focus groups and recordings) she opted for purposive at the same time convenience sample population because her attention was examining a real life phenomenon (identity construction) rather than making statistics in relation to the wider population (whole EFL students). Purposive sample population is basically defined as a strategy in which specific settings, persons, or situations are selected purposefully in order to provide the needed information (Taherdoost, 2016). The collected data in this type of sampling cannot be easily obtained from other types; after all, the researcher would include what guarantees the research objectives.

2.7.3. Selection of Participants

The intention at the beginning of this study was to find a group of people who have communities of practice, who are engaged in informal learning even outside the classrooms, and who have activities related to English language. The decision to focus on those who have activities was first based on claims related to students' motivation especially the intrinsic motivation (Gardner & Lambert, 1972). This latter is, obviously, different from the instrumental one, it is more flexible and it can be tightly

related to their desire in learning, their investment in both target language, and their identities as well (Harmer, 2000). Therefore, the choice of students was essentially done based on two main reasons intrinsic motivation/ desires and the out-set activities.

The initial method of selecting, in March 2019, was to gather students who had different activities in English, who have the desire to learn more than linguistic patterns, i.e., cultural patterns. The questionnaire was distributed randomly and all students had merely the same chance to take part in the study. The questionnaire had two forms: printed and online. The latter was used to gather as much as possible answers in short periods and it assured the return of the copies. It also served as a pilot for the follow up interview. Ultimately, the participants were recruited voluntarily via online questionnaires and they were asked to leave their contact information if they wanted to participant in our research. Yet, not all those who have activities accepted to take part in interviews.

After conducting the interviews, the researcher also asked the participants to take part in the focus groups but not all of them accepted to do so. Accordingly, the recruitment for focus groups was based on the following principles:

- Students availability
- Their desire to take part with their friends
- Their desire to share the necessary data

Furthermore, participants who took part in focus groups were divided based on their specialities, level of study, and fields of interest so that we can make comparison between the four groups that were included.

2.8. Data Collection Instruments

In this section, the used methods during the data collection process are briefly discussed. They are described in a chronological order according to their planning and concrete use with participants.

The scientific enquiry, in fact, cannot be realized without the inclusion of research tools. Dornyei (2011) refers to them as ‘the backbone’ of research since they ensure getting valid and reliable data. Based on a multi-method approach which, in its turn, requires multiple sources of data collection, the researcher designed the present study. It includes the use of questionnaires, semi-structured interviews, observations, Likert scale questionnaire, focus groups, recordings, and observation. This was done to achieve the triangulation and enable the researcher to have different perspectives of the same phenomenon under study.

Triangulation guarantees that the researchers are studying all sides of the situation, as it provides an in depth understanding of the phenomenon. Referring to this investigation, the researcher adopted the triangulation to support the research instruments and to strengthen the analysis by a variety of data. It is also considered as a powerful way of assuring validity in the study and to avoid any bias that could distort the research representation.

2.8.1. The Questionnaire

Questionnaires, of all kinds, are the most common methods in collecting data in educational researches and foreign language research in particular. After all, the aim of any scientific study is to systematically find answers to the questions in an organized manner. For that reason, questionnaires have gained a substantial significance in both social sciences and educational research. In this line of thought, Brown (2001, p.06) states that "Questionnaires are any written instruments that present respondents with series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers." Such instrument is carefully designed and structured in order to get the desirable data.

Furthermore, the major attraction of questionnaires is their remarkable effectiveness in terms of time, effort, and financial resources. In this respect, Dornyei (2011, p. 09) asserts that “by administering a questionnaire to a group of people, one can collect a huge amount of information in less than an hour, and the personal investment required will be fraction of what would have been needed for, say, interviewing the same number of people.” Thus, the questionnaires are very beneficial in obtaining conventional and open responses to a specific topic from a large number of people and in a short period. Cohen et al., (2018), from another angle, talk about the reliability, validity, low-cost, and the rapidness of getting data from questionnaires. Likewise, if the questionnaire is well structured, the researchers then will gain time mainly if they use some modern computer software to analyse; conversely, questionnaires have some serious limitations as they will produce invalid and unreliable data if they are ill-structured (Dornyei, 2003).

It is relevant to note that no single research instrument is perfect this is why questionnaires do not have only virtues and this mainly lead us to choose other research instruments. Some of the pitfalls are summarized as follows:

- Due to the fact that no probing deeply into an issue will be included, the questions should be sufficiently simple and understood by everybody.
- The researcher can get unreliable and unmotivated respondents
- Respondents’ literacy problems
- Little or no opportunity to correct respondents’ mistakes.
- Social desirability or (prestige) bias.

This instrument, in practice, can generate three types of data about the respondents: factual, behavioural, and attitudinal (Dornyei, 2003). The first one is mainly used to find out who the respondents are, i.e., the questions included in this type will cover the demographic characteristics such as age, gender, race, level of education residential location, occupation, religion, etc. The second type is behavioural, it includes questions to find out what the respondents are doing, and what they have done in the past, i.e., people’s actions, life-styles, habits, and personal

history. Ultimately, the third type, attitudinal questions, is concerned with people's attitudes, beliefs, interest and values. This is the main reason for choosing such research instrument at the very beginning.

The questionnaires, in this investigation, were chosen for their rapidity, easy access, and effectiveness. We also aimed at getting large amount of data that help us in making, to a certain degree, generalization and getting the representativeness. On the other hand, it was our only way to reach the convenient sample for our study. The questionnaire had two forms, printed and online but we mainly applied the second one using Google Forms. The major advantage of the online questionnaire was gaining answers in a short time after the distribution, the questionnaire was posted in all the groups of the department of English (on Facebook) and sometimes it was send via emails because the researcher was asking students of different levels to give their emails if they accepted to be part of the study. They were also asked to share the online survey with all English language students they know. It was distributed in the middle of the school year 2018-2019 and the received answers were 187.

Additionally, it was divided into three main parts, the demographic data (gender, level of education, and specialty). The second part contained questions to get information about students' motivation towards learning the foreign culture, the third part is concerned with language attitude, preference, and activities done in the foreign language. The informants were also asked to leave their information so the researcher could conduct with them a follow up interview. Accordingly, the aims of the questionnaire can be listed as follows:

- Defining the students' motives behind choosing English language
- Their attitudes towards English language
- Their activities as related to foreign language
- The tools they use to develop their competencies and skills
- Selecting those who make activities in the foreign language to carry out the research.

2.8.2. Semi-structured Interview

Broadly speaking, the interviews are tools that help the researcher to get verbal answers. It can be conducted face to face, via phone call, or virtually, as it is recently spreading, via electronic devices.

Additionally, interviews are used to obtain data from people about their opinions, beliefs, and feelings about a certain situation or event in their own words. They are widely applied in qualitative research in order to understand people's experiences as they occur and the meaning they make of them rather than making hypotheses to test. In this respect, Ary et al., (2010) argue that this research tool helps researchers to get data that cannot be collected during the observation. They even provide a source for pilot questionnaires, observing behaviour, and putting it into context. Interviews make more sense of different behaviours and permit us to understand actions and even choices.

Interestingly, interviews have two continuums, at the end of the first we have the unstructured interview and it is a conversational type (ibid.), in here, the questions arose from the situation itself. Besides, the respondents may not even notice that they are being interviewed, and the researcher may use some guiding questions like who, when, where, what, and so forth. At the end of the other continuum, we have the structured interview. This type of interview is already prepared, scheduled, and the respondents are asked the same questions. Basically, the structured interview is quite different from the quantitative unstructured interview because the list of questions is limited and most of them cannot be answered only with yes or no. In between, we have the semi-structured interview where the area of interest is selected and the questions are established. Yet, the researcher may formulate, modify, or even change according to the respondents' answers. All the qualitative interview formats share common characteristics which are: open-ended questions and the questions that are essentially designed to reveal the phenomenon under study. Apart from this, Ary et al, (2010) set a list of the interview advantages:

- ❖ It provides insights about respondents' perspectives
- ❖ Immediate follow-up and clarification of participants responses
- ❖ Supplying large volumes of in depth data rather than quickly
- ❖ The meaning of events for people is involved, information about the site, and perhaps even information about unanticipated issues.

This research instrument, like many others, has another side including pitfalls. These can be reduced through the use of other instruments and to ensure getting valid and authentic data. After all, the aim of using many research tools –triangulation of methods- is to fill the gap or support one another. In the case of interviews, we may find many individuals who are not willing to share their experiences. Besides, this instrument requires a great deal of time to conduct then to transcribe and if these two were missed the whole method falls apart.

In the present study, the researcher opted for the semi-structured interview because 1) the interview was preceded by a pilot questionnaire, where some questions needed to be explained orally, 2) the semi-structured interview is more flexible and the modifications were according to the respondents' answers. Sometimes their answers needed to be more explained and each time the researcher asked for more clarifications. 3) The interviews were conducted in English, hence; the linguistic behaviour could be observed.

During the interview, the researcher used the audio-recording device because it was less distracting than taking notes. Sometimes the interviewees were talking quickly and she did not want to miss any detail about what they were saying. The audio-recording also facilitates the next step which was the transcription; indeed, she was interested in the language they use and their style too. As far as the investigation is concerned, it should be noted that some points were treated carefully when conducting the semi-structured interviews:

- A.** The interviews were conducted in English for two main reasons: all the interviewees were English language students and the researcher wanted to analyse their language behaviour.
- B.** All the interviews were conducted in the library of the university since it was the easiest and most accessible for all the interviewees.
- C.** The interviews lasted from 5 to 30 minutes depending on respondents' answers.
- D.** The researcher used both recording devices and field notes.
- E.** The interviews were individually conducted except for three interviews where the interviewees asked for the presence of their friends since it was more comfortable to them. Two friends (girls), two friends (boys) and a couple (a girl and her boyfriend).
- F.** All the respondents agreed on recordings and they signed the consent forms (see appendix B).
- G.** At the end of the interview, students (mainly who accepted taking parts in the following research parts) filled out a written surveys including some Likert scale questions.

Besides, the interviews were conducted with only 80 informants, bearing in mind that not all those who have activities were reached. The interview included two main sections: the first to justify some of the questionnaire answers, whereas, the second one aimed at rising up new topics related to the present study like the culture they like, what they do to learn it, what they learn about it, if they are familiar with TL cultural values, and they do imitate NS or not. This latter will be further explained and examined through other research instruments like observations.

The semi- structured interview objectives can be listed as follows:

- a)** To get in-depth information about the participants
- b)** To have insights about the participants' attitudes towards the target culture and cultural values mainly.
- c)** To have insights about participants' perception of the cultural change

2.8.3. Likert Scale Questionnaire

As mentioned previously, the interview included a written survey containing Likert scale questions. This instrument was added to the interview for two main reasons; first, it contained questions about their behaviour and if these questions were asked verbally, participants could get embarrassed or give misleading answers. The answers were anonymous and no one wrote his / her name to make the interviewees free to answer. Also, to reduce the source of error which could be produced due to the length of the interview, similarly, Smith (1972, pp.19-26) asserted that “the overlong schedule may lead to inattention and fatigue, and cheating on both sides: interviewer and interviewee”. Second, the survey included some of the cultural values that were later discussed during the focus group discussions. The main purposes of such research instrument can be summarized as follows:

- To measure students’ attitudes towards English language and the target culture.
- To make a ground for the next research instruments (observation and focus groups).
- To get some answers that could not be mentioned during the interview.
- To have ideas about students’ behaviours (linguistic and non-linguistic).

2.8.4. Observation

In general sense, observation refers to data collection instrument that enables the researcher to get information about participants’ behaviours and their actions. It can be used by both quantitative and qualitative researchers. The first one is more structured and systematic, however, the second is more global and the researcher’s goal is to make a complete description of participants’ behaviour in a specific setting rather than providing numeric values of occurrence or duration of the observed acts (Ary et al.,²⁶ 2010). More specifically, quantitative observation contains a check-list or a grid that are developed before the process. In contrast, the qualitative observation is likely to happen without prior hypotheses; it rather relies on narrative or words describing the situation, behaviour, and interactions. Hesse-Biber & Leavy (2006) note

possible researcher's roles as complete observer, observer as-participant, participant-as-observer, and complete participant.

Observation, in the present study, was realized in two main phases 1) at the very beginning of the study to make hypotheses about the research 2) the researcher started observation after conducting interviews. Again, it was both participants and non-participants depending on the situation and the context.

When observing the linguistic behaviour, actually, the researcher (sometimes) took part in the conversation but the participants were told that the conversation was recorded at the end of the procedure. Then, no one was against mainly when the anonymity was insured. Sometimes, the researcher did not take part in the conversation she only took notes when a specific behaviour happened. It was, indeed, quite difficult to note the non-verbal behaviour, in natural or in non-natural setting, as it required video-taping and this was impossible. In the same line, Patton (1990) and Hatch (2002) identified several strengths of observational data

- ❖ Direct observation of the phenomena helps better in understanding the actual context
- ❖ It makes the researcher open to discovering inductively and how the participants understand the settings
- ❖ The researcher has the ability to see things that are taken for granted by the participants.
- ❖ Getting closed to social phenomena allows the researcher to add his or her own experience in the setting to analyze.

The observation, in the present investigation, enabled the researcher to 1) note the participants' behaviours, 2) have a ground for the next instruments 3) ask the interviewees about explanations or clarifications of specific behaviours 4) make a comparison between high-context and low-context behaviours, 5) see if the students are imitating, more specifically, to know at which level the imitation occurs.

2.8.5. Focus Groups

Unlike individual interviews, focus groups include many participants who discuss focused topics. This tool contains a specific criterion which is not found in the interviews 'the interactional side'. More to the point, focus groups are considered as one of the techniques that enhance and support both survey research and case study. They are often seen as effective instruments that bring new insights of an exploratory or preliminary kind (Krueger, 1994) whereas focus groups can be used independently, i.e. as a primary method (Morgan, 1988, p. 10). Furthermore, focus groups are "small groups composed of individuals perhaps six to ten with specific common features or characteristics with whom a discussion can be focused onto a given issue" Wellington (2015, p. 241). In other words, the main feature that distinguishes this instrument is the dynamic nature and the interaction process as well.

In focus groups the researcher's role is enormous he/ she can be an organizer, a moderator, a manager, a stimulator, an observer, a facilitator, and so forth. The choice of participants depend on the topic or research questions, among the advantages the focus groups hold is a substantial set of data/ observations in a short time. The group itself may 'progress' as a result of its involvement in research. However, this technique illustrates the unnatural settings (Wellington, 2015).

Focus groups, as the names implies, are basically techniques that gather information using a group of individuals. Although some researchers refer to them as focus group interviews, in fact, there is a slight difference between the two. In the same vein, Wilkinson (1998, p. 53) argues that "Focus groups are not simply group interviews, in the sense that the moderator does not ask questions of each participant in turn but rather seek to facilitate the group discussion, actively encouraging group members to interact with each other". Respectively, it is more than asking questions and getting answers from every single person in the group, the construction of meaning will be realized through the discussion.

Some authors also make a distinction between the focus groups and the group interviews in terms of the used techniques. Bryman (2012), for instance, talked about such a difference. For him, the first typically emphasises on a specific theme or topic that is explored in depth. However, the latter sometimes is carried out so the researcher can save time and money by carrying out interviews with a number of individuals simultaneously. In addition, Flick (2009) has made a distinction between three forms of verbal data: group interviews, focus groups, and group discussions.

2.8.5.1. Group Interviews

This research tool, also, includes many persons who form the group. Yet, the used technique to conduct the discussion is different. In here, the focus is based on yielding a large number of answers and from all the individuals of the group (Watts & Ebbutt, 1987 as cited in Flick, 2009). Moreover, such a technique is quicker than single interviews, time saving and it involves minimal disruption (Cohen et al., 2005).

Interviewing a group of people was one of the central suggestions to extend the interview situation. As introduced by Merton, Fiske, & Kendall (1956), this type of data collection tool has been used in a number of studies. Similarly, Patton (2000) defines group interview as “an interview with a small group of people on a specific topic” (p. 385). Also, this group must contain from six to eight people to participate in one-half to two hours. In other versions, the number of individuals and timing differs but they generally agree on the minimum number which is 4-5 and maximum 8-10, it should not be too small or too large to give opportunity to all to participate and conduct an adequate interaction.

The procedures are structured and controlled by the interviewer (flick, 2009), in general, he/she has multiple tasks and responsibility as being flexible, objective, empathic, persuasive, and good listener (Fontana & Frey, 2000). According to Flick (2009), the objectivity means the mediation between different participants. The interviewers’ tasks can be summarized as follows:

- ❖ Preventing single participation or partial group from dominating the interview.
- ❖ Encouraging reserved members to become involved in the interview
- ❖ Obtaining the answers from the whole group in order to cover the topic as far as possible.
- ❖ Interviewers must balance their behaviour steering the group and moderating it

Furthermore, group interviews have many advantages such as, low-cost and richness in data, they stimulate the respondents and support them in remembering events, and they can lead beyond the answer of a single interviewee. Concerning the shortcomings, Patton (2002) underlines the fact that "The focus group interview is, first and foremost, an interview. It is not a problem-solving session. It is not a decision-making group. It is not primarily a discussion, although direct interactions among participants often occur" (pp. 385-386). In simple terms, it is simply an interview with a collective procedure.

2.8.5.2. Groups Discussion

As mentioned earlier, interviewing a group of people instead of interviewing single individuals at different time is of great importance as it helps in saving money and time. Yet, what could be missed is the element of group dynamics and of discussion among individuals; these two are clearly highlighted when conducting a group discussion.

In here, the individuals collectively discuss their spheres of life and probing into it as they meet one another's disagreement. In the same line of thoughts, Flick (2009, p. 210) states that "Unlike the group interview, the group discussion stimulates a discussion and uses its dynamic of developing conversation in the discussion as the central source of knowledge." Hence, the conversation goes beyond asking and answering questions, individuals rather engage in real discussion. He carried on setting some features of group discussion:

- ❖ Studying human attitudes, opinions and practices in the actual context.
- ❖ It corresponds the way in which opinions are produced, expressed, and exchanged in everyday life.
- ❖ Correction by the group views which are not correct, or not socially shared.
- ❖ The group becomes a tool for reconstructing individual opinions more appropriately.
- ❖ The analysis of common processes of problem solving in the group, i.e., a concrete problem is introduced and it is group's task to discover the best strategy for solving it.

Ultimately, the role of the moderator is quite different from that of group interviews. The moderation by the researcher is sometimes abandoned to prevent any biasing influence on the discussion but sometimes it should be done for some pragmatic reasons.

2.8.5.3. Focus Groups

Whilst the concept 'group discussion' was mainly dominant in early studies in German-speaking areas (flick, 2009), the method has more recently a kind of renaissance in Anglo-Saxon research (cf. Barbour, 2007; Lunt & Livingstone, 1996; Merton, 1987; Puchta & potter, 2004).

Focus groups are used especially in marketing and media research. Again, the stress is laid on the interactive aspect of data collection. The hallmark of this research tool is "the explicit use of group interaction to produce data and insights that would be less accessible without the interaction found in a group" (Morgan, 1988, p.12). As mentioned previously, they can be used as a method on their own or in combination with other methods—surveys, observations, single interviews, and so on. Morgan (1988, p. 11) sees focus groups as a useful tool for:

- Orienting oneself to a new field;
- Generating hypotheses based on informants' insights;
- Evaluating different research sites or study populations;
- Developing interview schedules and questionnaires;

- Getting participants' interpretations of results from earlier study

According to Puchta & Potter (2004), one of the important things in running focus groups is to produce informality in the discussion. The moderators need to create a liberal climate and facilitate members to contribute openly both their experiences and opinions. At the same time, it is important that the participants do not drift into just chatting or presenting endless anecdotes with little reference to the issue of the focus group (and the study). They suggest several strategies on how to balance formality and informality in the practice of focus groups. Furthermore, the general strength of focus groups is two fold first, they generate discussion and reveal meanings that people read into the discussion topic and how they negotiate those meanings. Second, focus groups generate diversity and difference, either within or between groups and reveal what Bilfig (1987) has called the dilemmatic nature of everyday arguments (Cited in Lunt & Livingstone, 1996)

Hence, focus groups permit the researcher to collect collective rather than individual views; the participants interact with each other rather than the researcher/ interviewer. Also, Cohen et al., (2018) talked about the usefulness of focus groups to triangulate with questionnaires, interviews, and observation. The researcher has the role of the moderator and she/ he can even take part in the conversation.

In fact, when consulting many research works and sometimes even literature, we found some researchers using the notions of focus groups and focus group interviews interchangeably. This, basically, depended on their research objectives; yet, in our work we did not use them interchangeably and a detailed description was brought in order to make a clear image for the readers. The focus groups, indeed, were more suitable for our research project for many reasons:

- This research tool focuses more on how individuals construct meanings while interacting with each other.
- The researcher provided the participants with a focused topic to discuss.
- It helped the researcher to note both the linguistic and the non-linguistic behaviour of participants.
- The researcher looked for their interpretation, and their subjective experiences to make meaning matters rather than giving answers to questions.
- The focus groups allow people to probe each other's reasons for holding specific views.

With regards to the current investigation, not all interviewees accepted to take part in focus group discussions only few of them. Yet, the researcher tried to classify the groups and make them similar in terms of numbers sometimes fields of study and fields of interest so she could make units of comparison later. After all, the intention was to analyse how the whole group makes meaning of identity rather than making individual concerns.

Practically, the groups that were included in this stage consist of 5-8 participants and the researcher conducted three sessions with each group. The session lasted between two/ three hours and a half depending on the group's interaction. The discussions were mainly conducted in the library of the faculty of languages due to the easy and free access. It is also worth mentioning that those who took part in the conversations were those who actively use English outside the classroom, in their environments, with families, with friends, etc. The period of conducting focus group discussions was from May to July 2019, it was a short period because we made extensive sessions where we met each week.

It must be mentioned that the researcher used this introduction that has been adopted from flick's book (2009) and it was used the first sessions with all the groups. Further, after having an explanation about the topic of discussion, participants at this level signed a consent form as well.

Today we're going to discuss an issue that affects all of you. Before we get into our discussion, let me make a few requests of you. First, you should know that we are tape recording the session so that I can refer back to the discussion when I write my report. If anyone is uncomfortable with being recorded please say so and, of course, you are free to leave. Do speak up and let's try to have just one person speak at a time. One will play traffic cop and try to assure that everyone gets a turn. Finally, please say exactly what you think. Don't worry about what I think or what your neighbor thinks. We're here to exchange opinions and have fun while we do it. Why don't we begin by introducing ourselves? (Source: Stewart & Shamdasani, 1990, pp. 92-93 cited in Flick, 2009, p.205).

It has been mentioned earlier that the aim of triangulation was to complete and support each instrument. For instance, the focus groups are said to be unnatural settings of data and some researchers argued about that especially sociolinguists. In such setting, the researcher decides about the topic, the context, and has the ability to control the conversation. Consequently, this paves the way for the next instrument 'recordings' because the researcher wanted to get a natural speech and analyse the participants' linguistic behaviour when they are not aware of the observation.

2.8.6. Recordings

Different types of observed and heard data were achieved by means of recording speech and conversations using the researcher's phone along with note-taking. The main purpose of recordings was to note English language students' behaviour both linguistic and non-linguistic sometimes the researcher approached and got involved in the conversation. This method was important and documented some opinions that were spontaneously uttered in informal conversations in different contexts.

One of the main reasons that made the researcher using such a tool was the natural speech that would never occur when making interview or even focus group discussions. The recordings helped the researcher to get an insight about the natural and spontaneous use of language. In the same line of thoughts, Myernhoff (2015, p.79) argues that “in order to exclude the interviewer effects and to explore everyday language, many linguists record naturally occurring speech: speech that no matter whether you have recorded it or not, would have occurred in a very similar form anyway.” The recorded speech was completely natural and no influence from the researcher was included, this method provided the researcher with significant linguistic and non-linguistic information about the target sample population. Respectively, Wellington (2015) summarizes the advantages of both recordings and note-taking:

1) Recordings advantages

- Preserves actual natural language, i.e., verbatim account.
- Can be flattering for interviewee.
- Is an ‘objective’ record.
- Interviewer’s contribution is also recorded and can be reflected upon.
- Allows interviewer to concentrate, to maintain eye contact and to observe body language.

2) Note-taking advantages:

- Central issues/ facts recorded.
- Economical.
- Off-record statements not recorded.
- Status of data may be questioned (i.e., difficult to verify).

However, when doing such procedure the respondents did not know about the recordings until they finished their discussion then the researcher asked for their permission to keep it. They were also free to not accept; indeed, few discussions were not recorded and the researcher took only notes.

2.9. Reflections on The Chosen Methods

During the data collection process, the researcher adopted various data collection tools such as observation, interviews, questionnaires, focus groups, etc. These instruments, indeed, generated different kinds of data. Although the researcher chose a case study, she used both qualitative and quantitative approaches. Hence, all the methods proved to be useful and appropriate for the research.

The questionnaires, for instance, allowed us to get an idea about students' attitudes towards English language, their motivation to learn it, and helped us to select those who are highly motivated and may use English outside the classroom. It also provided us with numerical data that could be later represented in figures and tables. Then, the semi-structured interview made us in touch with those who make activities in that foreign language, to have an insight about how they build their cultural profiles as related to the TL and see their perception of the cultural change. In addition, this tool was particularly important because we could get verbal data and deep knowledge, explanations about different items, and allowed us to have access to participants' perspectives and turned out to a very rich source of data. In the same line of thoughts, Bertaux (1981, p.39) argued that "the subject of inquiry in social sciences can talk and think, unlike a planet or a chemical, or a lever, if given a chance to talk freely, people appear to know a lot about what is going on" (cited in Seidman, 2006, p.08). In simple terms, human beings have the ability to express themselves, describe their experiences, and talk about their emotions through a specific language. Moreover, understanding their use of language helps a lot in understanding their behaviour as well.

Interviews, when conducting identity research, have several advantages. The researcher can get knowledge and verbal data about the interviewees' real life experiences and actions when constructing their identities. Similarly, Rezaei (2017, p.07) asserts that "Interviews allows intimacy to grow between the researcher and the participants and therefore deeper source of data can be obtained". He also mentioned some drawbacks of the interviews, when doing research in the field of identity, like lack of authenticity and the rejection of the researcher to probe into the deep aspects of identity usually seen in actions, the interviewer cannot illicit information that are sensitive, and the interviewee hesitation to reveal personal things. In fact, our interviews included only the cultural matters such as TC, NC, Cultural behaviours, cultural transition, identity change but in its broad sense, some students were asked about their perception of identity but all we got few answers. Most of them, perceive it as a broad and abstract concept. This was one of the main reasons behind the choice of the focus groups as a research tool. The researcher wanted to see how they collectively construct the meaning of identity.

As mentioned previously, our research also included focus groups, this technique was quite helpful in getting deep information about students' perception of the notion of cultural identity, and how they would create the meaning through interaction, this latter control their behaviour and actions. Despite the fact that some researchers, mainly sociolinguists, mentioned that focus groups discussion, to a certain extent, can reach the type of natural speech especially with a large number of participants as they would forget about the recording and engage in a natural speech (Tannen, 2005). The discussion, in our investigation, relied on focused themes and topics and this would make the process completely unnatural. Consequently, we opted for recordings of interaction between the same members of focus groups in completely natural settings where they did not know that they were observed and recorded until the process of collection was finished. The step was quite easy because the researcher tried to develop a relationship with participants. It did not go to the friendship extent but each time we met; we talked about different topics that were discussed later in other parts of this research.

Furthermore, we used observations -direct (during focus groups) and indirect (naturalistic) - to get more information about the behaviours, be it linguistic or non-linguistic. This method helps us before interviewing where some actions were explained, during focus groups, we built a view about their opinions, attitudes, and behaviours when interacting and negotiating meanings, it was somehow guided by the results of the written survey so it was used at that level to cross-check. Ultimately, the aim was not to generalize the data to the whole population but to understand the process of change among the participants and to explore the how and why (reasons of change) with those who are taking part in our study.

Finally, we can firmly assert that all the methods that have been used in this study were effective tools of investigation and generated a rich body of data for analysis.

2.10. Data Analysis

Following a triangular approach in data collection automatically leads to the implementation of a mixed data analysis process joining qualitative and quantitative procedures. Hence, the MMR can be accomplished using two types of analysis: concurrent and sequential. The former, requires the employment of qualitative and quantitative methods in parallel and simultaneously it is preferable to be undergone with the same population to obtain qualitative and quantitative data from the same source to be compared and cross-checked (Creswell & Plano-Clark, 2007 cited in Driscoll et al., 2007). Concerning the sequential design, it applies an iterative process of data collection and analysis. One research method is undergone in the first phase, and the second method is implemented in a way that focuses on results of the first tool for validating cross-checking (Tashakkori & Teddlie, 2009). Certainly, the sequential design of MMR can be concluded by merging the data of both approaches, either by quantizing or qualitzing data (Roberts, 2000). In the present investigation, the data are kept in their nature.

2.10.1. Quantitative Data Analysis

Since the present study follows a mixed methods approach the researcher first collected data from questionnaires. Data, actually, were analyzed in terms of frequencies and percentages.

- The results from the online questionnaires were reported using the online summary/ result sheet.
- The open-ended questions were manually summarized.
- Likert scale questionnaire was also reported manually, since it was handed to the interviewees.
- Results of the questionnaires were illustrated in both tables and figures, each table describes a certain element, with a title, number, and for sure was followed by comments and descriptions of the high and low rates.
- Qualitative answers were highlighted and taken into account since they constitute a very important part of our research.
- The qualitative answers were, sometimes, summarized and put in categories represented in tables.

2.10.2. Qualitative Data Analysis

Qualitative data analysis is considered as the process of making sense from research participants' views and opinions of situations, corresponding patterns, themes, categories and regular similarities. Along with the same lines, Cohen et al, (2005, p. 461) point out that qualitative data analysis may include some or all of the following steps, depending on the approach that any researcher may adopt:

- Preparing and organizing data
- Describing and presenting data
- Analyzing the data: organizing and categorizing data into key concepts, identifying the units of analysis, coding, inductive process, identifying and refining key concepts and key points, identifying linkage and

relationships between the data; summarizing, thematic analysis, constant comparison, etc.

- Interpreting data
- Drawing conclusions
- Reporting the findings
- Ensuring accuracy, validity, and reliability.

As far as this study is concerned, the qualitative data analysis has been realized at different levels such as transcription of the verbal data, coding, making themes and analyzing conversations. These levels are explained in the next section.

a. Data Transcription

In this section, we briefly discuss an important phase that follows data collection process namely data transcription and initial approaches to data analysis. The main issues related to these procedures are highlighted along with reflective approaches and useful practices that guided these stages of research.

All the recorded data from semi-structured interviews, focus groups, and natural conversations were transcribed by the researcher for both ethical and practical reasons. The researcher used an adapted transcription convention where the notations were taken from both conversational analysis and interactional sociolinguistics to meet the research purposes (see appendix E). In addition to this, the transcribed data were helpful in two main ways, the first one is getting written data that could be later coded and analyzed whereas the second includes our beliefs about the importance of all passages. They were considered and worth transcribing because they illustrate the speech as it occurred. Transcription, indeed, gives a stance about the linguistic behaviour that we are interested in since we consider it as a form of cultural identity.

Although transcribing all the audio recorded data took a considerable amount of time and efforts; it was through this accurate procedure that the researcher collected initial insights about the important themes in participants' accounts. This initial step, surely, paved the way for the qualitative analysis. It is also worth noting that the data of interviews, focus groups, and recordings were analyzed differently. In the first one, the researcher used qualitative analysis while in the second; the focus was more on the interactional side and in the third one, both conversational and linguistic analysis were applied. A detailed description of data analysis procedure is made in the next parts.

b. Analysis of The Interviews Data

The semi-structured interviews were analyzed using one of the most known methods in social sciences "the grounded theory". This latter, has been defined as "theory that was derived from data, systematically gathered and analyzed through the research process. In this method, data collection, analysis, and eventual theory stand in close relationship to one another" (Strauss & Corbin, 1998, p. 12 cited in Bryman, 2012, p. 387). Hence, the theory in general emerges from the data itself, i.e., the inductive approach is dominant here. In a similar way, Grekhamer & Koro-Ljungberg (2005, p. 729) translated it as "a method, a set of procedures for the generation of theory or for the production of a certain kind of knowledge". Moreover, there are three widely referenced versions: the original version or the emergent model by Glaser and Strauss (1967) and Glaser (1978, 1992), the revised systematic model by Strauss and Corbin (1990, 1998) and Corbin and Strauss (2008, 2005) which aimed at focusing theory into data, and the constructivist grounded theory by Charmaz (2006) and this one is more flexible than the previous models.

In the light of this, the original one focuses more on the inductive approach, the revised version includes the deductive approach; however, the constructionist model by Charmaz (2006) emphasizes the subjective meanings to data that are attributed by both participants and researchers. The difference between the grounded theory versions is briefly discussed in the following paragraphs

❖ **Classical Grounded Theory**

Strauss and Corbin (1994, p. 273) pointed out that “grounded theory is a methodology which seeks to develop theory which is rooted in- grounded in- data which have been collected systematically and analyzed systematically. It is an orderly methodical and partially controlled way of moving from data to theory, with clearly specified analytical procedures” (cited in Greckhamer & Koro-Ljungberg, 2005, p. 731). Simply, all the theory emerges from data only, based on an inductive approach and the researcher links what he/she formed as basis to the literature review, then, the revised version relies on the deductive approach (Strauss & Corbin, 1990). The main difference between this type of grounded theory and the qualitative/ content analysis is “the inductive nature”, this means that the theory derived inductively and mainly from data being analyzed and it leads to developing a new theory about a specific phenomenon or a process (cf. Strauss & Corbin, 1994; Cohen et al., 2018; Saldana, 2013).

❖ **Constructivist Grounded Theory Method**

Charmaz (2006), in her constructivist version of grounded theory, suggests that the ‘ground’ is people, meaning-making that people give to, or construct from the data, i.e., theory has no objective existence that is waiting to be discovered but it is defined by people. Theory is constructed and re-constructed, not discovered by researchers and participants who bring their own biographies, experiences, contexts, and backgrounds to bear on their theories (cf. Charmaz 2002, 2006; Thornberg, 2012a; Cohen et al., 2018). Indeed, in the constructivist model an initial literature review is entirely acceptable, it is less objectivist than the two previous models, and it emphasizes on subjective construction and co-constructions of knowledge, the generations of different meanings by participants and research, and the openness to modification of any emergent theory in light of those meanings and interpretation (Keane, 2015). The first model gives rise to explanatory theory while the constructivist model gives rise to a descriptive theory (Cohen et al., 2018).

The qualitative analysis, in general, includes a key element which is ‘coding’. This latter includes breaking the block of data into segments then transforming them into high abstract themes. This method of data analysis is thoroughly described below

❖ Coding Process

Generally speaking, the coding refers to the process of dividing data into segments and trying to make sense of these data then putting them in highly abstract themes. Saldana (2013) has another explanation for coding, “the qualitative analytical process is cyclical rather than linear, for her the reverberative nature of coding is comparing data to data, data to code, code to code, code to category, category to category, category back to data, etc” (p58) . In brief, the researchers keep going forth and back when making the coding process until they reach their purposes. She continued saying that this latter is composed of two main coding methods, first cycle and second cycle coding methods. The former happens during the initial coding of data and delivered into seven sub categories: grammatical, elemental, affective, literary and language, exploratory, procedural, and a final profile entitled themeing the data these methods tend to be simple and direct. However, the latter refers to as a bit more challenging because they require such analytical skills as classifying, prioritizing, integrating, synthesizing, abstracting, conceptualizing and theory building.

Hence, coding is considered as a key process in the grounded theory and in approaches to qualitative data analysis as well. It mainly includes three phases: initial, axial, and selective coding (Bryman, 2012). We also used the coding process for two main reasons 1) we have an ontological question: what is the nature of the developed identity? In here, we focused coding plus themeing; 2) how does English shape EFL learners’ cultural identity? Exploration of students’ actions and perception found in data and coding method that may catalogue and better reveal these epistemologies including description. In the present research, the researcher opted for the constructivist grounded theory for the following reasons:

- It is more fluid and flexible.
- The researcher can go back to the literature review to link themes.
- The grounded theory is useful when studying topics such as: self, identity, and meaning.
- The constructive version seeks interpretive understanding rather than variable analysis.

❖ **Data Representation**

According to Flick (2014), qualitative researchers use a wide range of methods to represent data, including: themes supported by direct quotations from interview transcript, descriptions and models of processes that may include diagrams and visual representations of key concepts and narratives that represent participants' experiences and perspectives.

In presenting the qualitative data analysis, researchers can also use graphics, matrices and clustering (Marshall & Rossman, 2016). Yet, the main issue is the nature of these methods they are presentational rather than analytical. It is also worth mentioning that the data in our study are presented 1) by issues or themes; and 2) by individuals. We also used verbatim quotations from participants where relevant and illuminative.

c. Analysing of Focus Groups Data

According to qualitative researchers, there is no 'one-size-fits-all' approach to analysing focus group data. This is because approaches to analysis and research aims are inextricably linked (Barbour, 2007). Moreover, when analyzing the focus group data some researchers would focus on the content and neglect the interaction process. Respectively, Morgan (2010) recently made a helpful observation saying that "the interaction in the focus groups produces the data is not the same as saying that interaction itself is the data" , (p.721). Yet, the interaction, in its turn, should be

analyzed. There is also a possibility of using different levels of analysis within one study by drawings on the same data set. It can be analysed linguistically using CA or it can be subject to thematic analysis (Flick, 2014). It is also worth mentioning that the analysis will be governed by the aims of the research and the audience for whom the analysis is to be produced.

Moreover, Hennik (2014) talked about three approaches that are commonly used to analyze focus groups data 1) qualitative content analysis, 2) thematic analysis; 3) constructionist methods. In the last one, the analysis is broader than the individual contribution and includes the whole discussion or narratives. i.e., the analysis mainly reports how the issues are constructed in the discussion. Other researchers insist on paying attention to the dynamic aspect of interaction within the group (Parker & Tritten, 2006) because it is the basis through which individuals build meaning during the discussion. Then, thematic analysis is one of the most used approaches to analyse focus groups data. However, this method takes away the interactive side within which issues are embedded. “The focus of analysis is on issues raised by individuals, with little attention on the group of context within which individual comments are made, and which influence the issues raised” (Hennik, 2014, p. 90). Actually, the grounded theory is one of the several analytical approaches that thematic analysis encompasses. “Although it can be useful as starting point, categorizing individuals in terms of the views they espouse is unlikely to convey the whole story, due to the nuanced and contingent nature of views and perceptions” (Cohen et al., 2018, p. 319). Yet, the focus will be on the content itself rather than focusing on how this content is build.

❖ **Analysing Group Interaction**

Table 2.5 includes the strategies and the questions that could be used while analysing the focus group interaction:

Table 2.5. Steps to follow in analyzing group interaction

Group component	Aspects of interaction for analysis
What?	What topics/ opinions produced consensus? What statements seemed to evoke conflicts? What were the contradictions in discussion? Did the collective interaction generate new insight or participate in exchange of information among participants?
Who?	Whose interest was being presented in the group? Were alliances formed among group members? Was a particular member or view point silenced?
How?	How closely did the group adhere to the issues presented for discussion? How did the group members respond to the ideas of others? How did the group resolve disagreements? How were emotions handled? How non-verbal signs and behaviours used to contribute to the discussion?

Source: Willis et al., 2009, p.113, adopted from Stevens, 1996, p.172 (cited in Bazely, 2013, p. 199)

As mentioned previously, since there is no single method to analyze the focus group data, the researcher can use more than one method of analysis. With regard to our investigation, the researcher used content, conversation, and linguistic analysis. She presented data in terms of key issues then she maintained how these meanings were built through interaction.

❖ Reporting Focus Group Data

There are several steps that the researcher followed when analyzing and even reporting focus group data.

- 1) There are four target audiences that have been compared and contrasted, each group has been treated as one unit then compared to the next one.
- 2) Counting has been avoided since the strength of focus groups relies on understanding the discussion.
- 3) Focus groups have been treated like a discussion not an interview.
- 4) The data were transcribed and coded inductively as the issues emerged from the data itself.
- 5) When coding the research took into consideration the group dynamic to understand how the group opinion was established while interacting.
- 6) The results are presented by themes and the quotations clearly link the findings back to data.
- 7) Due to the fact that focus groups may include findings that are not relevant, the researcher focused only on those related to the study.
- 8) Morgan's (2010) approaches to analyse and report focus group interaction were followed. (How participants discuss the issues? And what is said in the discussion?)
- 9) The verbatim quotations of the participants were included.
- 10) The focus was on including interaction excerpts rather than individual answers since the former directly links the reader with the dynamics of the group discussion.

It should be noted that the researcher used some of the CA strategies to analyze both focus group interactions and interactions that occurred naturally. For instance, it was mentioned where the participants were uncommunicative, when overlaps and interruptions occurred, pace, the machine-gun questions, mutual revelation, irony,

joking, etc. these style features were adopted from Tannen's work (2005) conversational analysis.

❖ **Analyzing Natural Speech**

The recorded conversations were also transcribed and analyzed carefully. As we mentioned earlier, some of CA strategies were used mainly when analyzing some paralinguistic features; yet, the focus this time was more on the linguistic side mainly language use. The researcher analyzed their linguistic behaviour namely code switching and code mixing. In doing so, she relied on factors motivating code switching, sociolinguistic and pragmatic functions of CS, and CS and its relation to cultural identity construction.

2.11. Ethical Considerations

When conducting any scientific enquiry, researchers must pay a careful attention to different factors like anonymity, privacy, feelings, emotions, and confidentiality to ensure validity and reliability of the current research.

During the process of data collection, the anonymity of the participants was guaranteed. In the online questionnaires, informants were not asked to put their names and at the end they put only their emails or phone numbers so the researcher could reach them to make the interview. Then, they were asked to sign a consent form for the research investigation at the beginning of each interview session (Appendix D). They were told that they were free to drop out of the study at any point in the process if they no longer wanted to continue. In signing the consent forms, all participants were assured of confidentiality and it was explained that any names used in this research would be pseudonyms to protect their privacy. These assurances meant that participants were more able to feel they could share their stories in the interviews and focus groups. It did not always mean that participants were immediately comfortable in the research interview setting. At the close of the study, participants were asked if they would mind staying in touch after the interview period and all of them agreed, and said they were available for follow-up if there were any further questions. Any

personal interactions with participants have been incorporated into the study with attention to these considerations of imposition.

2.12. Conclusion

In this chapter, the methodological procedures followed to ensure authenticity, reliability, and validity of research have been completely exposed. Although this investigation is related to sociolinguistics, various approaches and methods have been gathered since the rationale behind this study was not only analyzing EFL learners' identity in the learning context, but also describing the whole identity reconstruction process as related to their activities in the foreign language.

Identity studies require a qualitative investigation because considering natural and real life settings would bring better understanding than statistics and numbers. Respectively, although the current investigation is categorized under the umbrella of mixed methods, it is more qualitative than quantitative and the major goal is to investigate, understand, and interpret the phenomenon rather than generalization it.

We also shed light on the followed procedures to analyze data the methods included quantitative and qualitative analysis. This latter contains grounded theory and contrastive analysis. The following chapter will be devoted to the analysis of questionnaire and semi-structured interviews, while in the fourth chapter the researcher deals with the analysis of focus groups data and natural recordings.

Chapter Three

Chapter Three: Questionnaire and Semi-Structured Interviews Analysis

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3.1. Introduction

Unlike the previous chapter that provides methodological procedures of this investigation, this chapter is intended to present the data analysis process of three research instruments: questionnaire, semi-structured interview, and Likert scale questionnaire. It aims to present and discuss the findings of each tool, the quantitative results are illustrated in forms of tables and figures while, the qualitative ones are put in categories and themes. Accordingly, the present chapter is divided into three main sections, the first one tackles the questionnaire results, the second represents the interview themes, and the third one undertakes Likert scale questions.

It is also worth noting that the questionnaire was administered to all students of English at Tlemcen University, sometimes it was handed to students, in other times it was distributed online. The results were recorded and analyzed manually but in some open ended questions, the researcher tried to select the most repeated answers and put them in tables and figures. However, for the interviews findings, they were analyzed using the grounded theory as the coding process is key element here and it allowed us to break the data into segments then transform them to high abstract themes. They were not addressed to all students but only those who were actively engaging in informal learning process and using English in their environment. The Likert scale questions were also addressed to the interviewees only.

3.2. Part One: Questionnaire Results

The questionnaire used in the present study was carefully analyzed to ensure a good presentation of data with the use of aids (tables, percentages, and graphs). The overall aim of this instrument was to determine students' attitudes towards the English language in general, their motivation to learn it, and to determine those who were practising English outside the classroom. This questionnaire was distributed to all students of English including all levels and gender as well. It comprises four main sections with a total of 19 structured questions to guarantee the rigorous and objectivity of data.

3.2.1. Section One: Demographic Data

At the end of data collection process, the researcher accumulated 187 valid questionnaire answers. The first section seeks demographic data about the respondents and their motivation about English language learning. Table 3.1 and figure 3.1 illustrate that 119 out of 187 were female; a number that represents percentage of 63,60% while, male students represent the remaining part (36,50%).

Male participants		Female participants	
N	P	N	P
68	36,5%	119	63,6%

Table 3.1. Gender Distribution

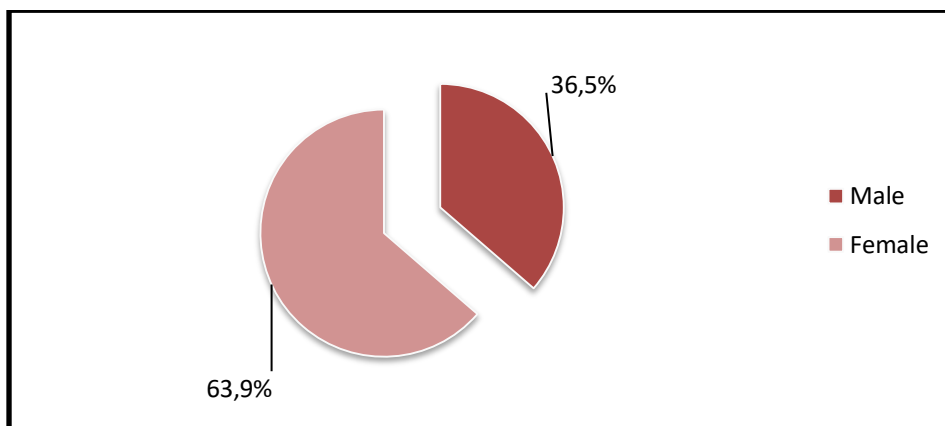


Figure 3.1. Gender distribution

As to the distribution of students with regard to their level of study, majority of learners were undergraduate students and the rest were masters'. As mentioned in the table 3.2., fifty one students out of one hundred eighty seven were L2, forty were L3, and thirty five of them were L1, and the rest were masters (31 in M1 and 29 in M2) with only one PhD candidate. These frequencies are clearly illustrated in the following table and figure.

Questionnaire and Semi-Structured Interviews Analysis

Level	N	P
Doctoral	1	0,5%
Master2	29	15,5%
Master1	31	16,6%
Licence3	40	21,4%
Licence2	51	27,3%
Licence1	35	18,7%

Table3.2.Level of study

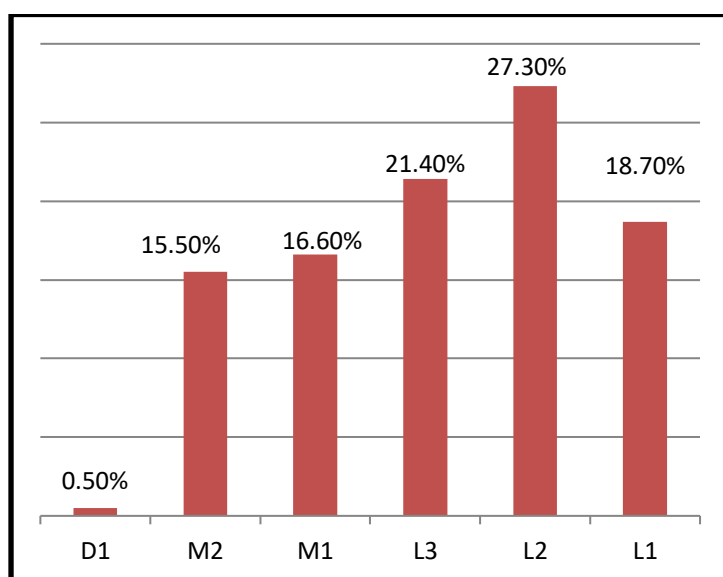


Figure3.2. Level of study

After determining the level of study, we moved to students' specialties. Undergraduates do not have a speciality; thus, only the master's students who were counted. Indeed, only 61 out of 187 who were masters and one was a doctoral researcher. The options included are didactics and assessment (10), literature and civilization (26), and language studies (25). The results are illustrated in table3.3.and figure3.3.

Fields	N	P
Didactics	10	16,39%
Literature and Civilization	26	42,62%
Language Studies	25	40,98%

Table3.3. Fields of study

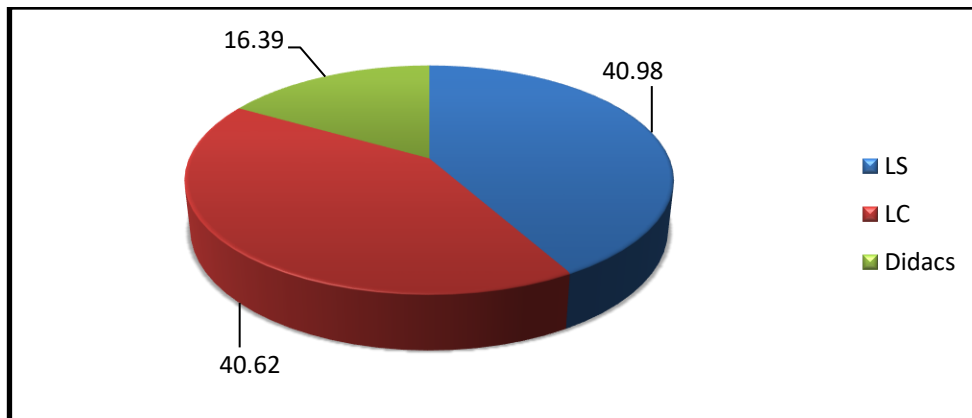


Figure 3.3. Fields of study

Then, students were asked about the main reasons behind choosing English as a major at university. The aim of this question was to determine students' motivation towards learning English. The answers were different so we tried to make them in categories namely intrinsic and extrinsic motivation, yet, we had some students who have both types of motivation and others did not make clear answers. The following diagrams illustrate the results.

Type	Intrinsic motivation	Extrinsic motivation	Both
P	41,17%	25,66%	23%

Table 3.4. Types of motivation

The above results show students' motivation to learn English. Some (41%) had intrinsic motivation. In this category, students highlighted their love, appreciation, and admiration of English language, literature, and culture as well. Others (25,66%) had extrinsic motivation. In here, their choice was stimulated by specific objectives they want to attain such as getting a job, going abroad, having a good future, etc. On the other hand, the rest (23%) had both intrinsic and extrinsic motivations. Their choice of English was motivated by its status in today's world, i.e, global language, lingua franca. For them, it is necessary to cope with today's world changes. For the remaining answers, few participants had different tendencies.

Questionnaire and Semi-Structured Interviews Analysis

Students were asked about their perception of English language and its status in today's world. There are various answers; sometimes one answer included many so the researcher tried to classify the answers based on the most repeated ones. The following table demonstrates the results

Answers	N	P
Very important, necessary, most needed	39	20,85%
International language	28	14,97%
Global language	26	13,90%
Universal language	6	3,20%
Powerful/ always in progress/ strong/ dominant language/ language of sciences	64	24,09%
Lingua-Franca	9	4,61%
It's good/ great/ PERFECT/ the best/ high	21	11,22 %
Missing	12	6,41%

Table3.5. English status in the world

As mentioned in table 3.5 majority of students (24, 09%) believe that English holds a powerful status as it is the language of technology, science, and prosperity; indeed, it is dominant and strong. Another high rate of students (20, 85%) talked about the importance of English in today's world; for them, it is no more a pleasure to learn it but a necessity that should be stressed. The other answers were divided between the global language, lingua Franca, universal language, and international language. There is a marked category in which student chose the status of English based on their affection and attitudes.

3.2.2. Section Two: Language and Culture

The aim of this section was to get information about students' attitudes towards learning the target culture, the methods they use in order to enrich their cultural knowledge and their perception of its importance as well.

a. Learning a Foreign Language Requires Learning its Culture

Agree		Disagree	
N	P	N	P
159	85%	28	15%

Table3.6. Learning a language requires learning its culture

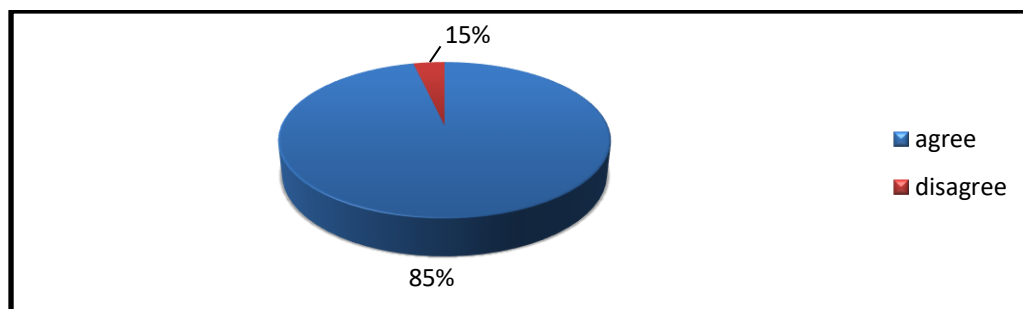


Figure3.4. Language learning is related to culture learning

In answering this statement, there were two main views those who did agree about the fact that learning English or any foreign language strongly requires learning its culture, and this was the answer of the majority of the students (85%). However, few of them only did not agree about that (15%).

- **Justification**

In here, although the majority (85%) agreed on learning a language requires learning its culture, only 152 respondents who justified their answers and 6 persons did not answer. The following table illustrates the most repeated answers.

Reasons	N	P
They are related to each other	46	30,26%
To better understand the language	32	21,71%
To understand Native people's behaviour, actions, and customs	21	13,81%
No necessity at all	2	1,31%
To develop pragmatic competence	24	15,5%
To communicate effectively and avoid misunderstandings	20	13,15%
Out of context answers	7	4,60%

Table3.7. Reasons for learning the target culture

Questionnaire and Semi-Structured Interviews Analysis

As mentioned in table 3.7, reasons behind studying the target culture with its language vary from one category to another. Majority of them (30, 26%) agreed on the fact that the language and its culture are strongly related to each other. Then, a group of them (13, 81%) said that they need it to better understand the language itself. But, others (13, 81%) mentioned that it is necessary to better understand native speakers' behaviours, habits, and so on. Further, some respondents moved to talk about the competencies they can develop, some (15, 50%) said that it helped them to develop pragmatic and communicative competencies, to communicate effectively, and avoid misunderstandings as well. The rest (4, 60%) was out of context answers.

b. Learning about the Target Culture

Yes		NO	
N	P	N	P
167	89,3%	20	10,7%

Table3.8. Target culture consideration

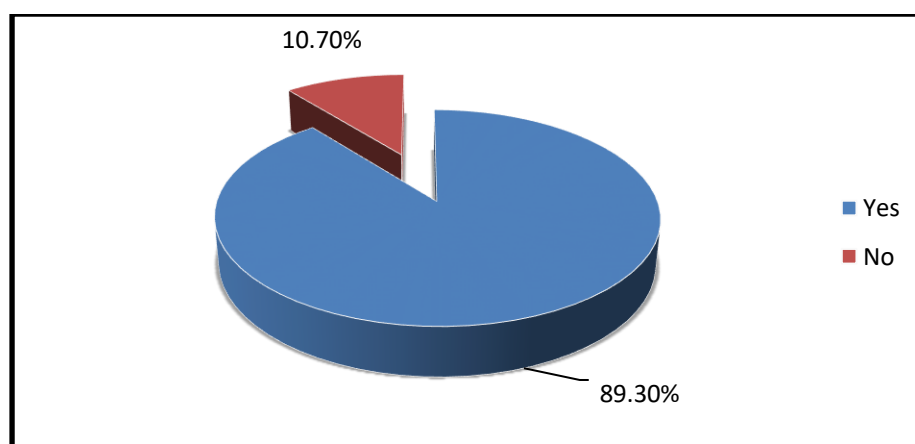


Figure3.5. Target culture consideration

After the agreement about the statement of the importance of learning the culture with its language, students were asked if they were trying to learn about the target culture. The above results show that the majority (89, 30%) did so and few of them (10,70%) were not even interested in learning the target culture. Then, those who said yes were asked if they have any preference. Herein, 173 out of 187 did answer the question. Majority of them were for the American and the British cultures; however, the minority chose both target cultures and different tendencies. The results are exemplified in the table3.9

Questionnaire and Semi-Structured Interviews Analysis

American				British				Both			
N		P		N		P		N		P	
73		39%		74		39,6%		21		11,2%	
Australian		Canadian		Both and Korean				Irish			
N	P	N	P	N		P		N		P	
1	0,5%	1	0,5%	2		1,15%		1		0,5%	

Table3.9. The learned cultures

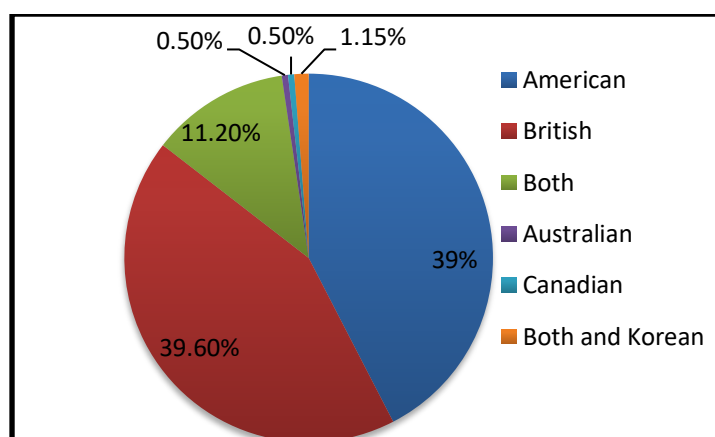


Figure3.6. the learned cultures

c. Methods to Learn Foreign Culture

Then, participants talked about the methods they used to get familiar with that culture. Actually, most of answers included many methods at the same time, so the researcher highlighted the most used and repeated ones. The results are demonstrated in the following diagrams.

Methods	N	P
Watching movies, series and listening to native speakers	60	34,68%
Using social media (facebook, instagram, and so one)	11	6,35%
Using YouTube (watching videos, tutorials, vlogs, TEDtalks, etc)	32	18,49%
Using internet	19	10,98%
Reading books (few mentioned scientific articles)	39	22,54%
Talking to native speakers	11	6,35%

Questionnaire and Semi-Structured Interviews Analysis

Video games	2	1,15%
No methods at all	9	5,20%
Missing answers	4	2,31%

Table3.10. The used methods to learn the TC.

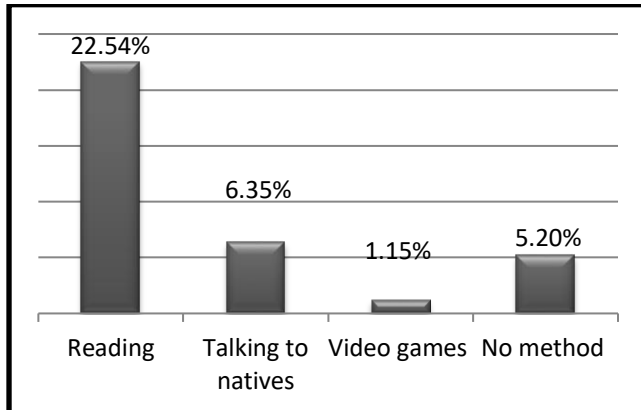


Figure3.7. The used methods in learning English cultures

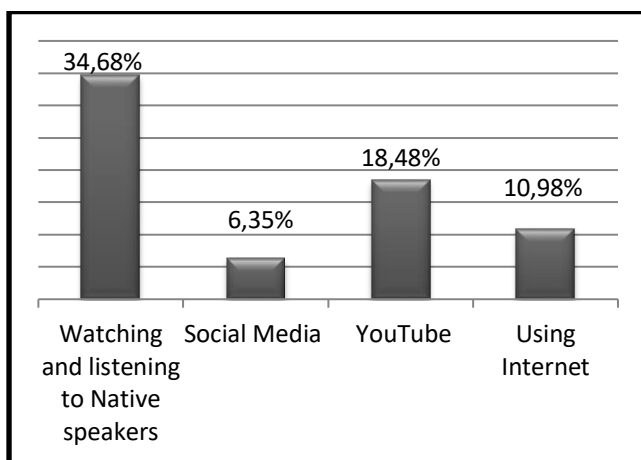


Figure3.8. The used methods in learning English cultures

As mentioned previously, the most used methods by the majority of students (34,68%) are: watching movies and listening to native speakers. Then, one of the highest percentages (22,54%) represents reading both books and scientific articles either in their field of study or interest. After that, we have a third high percentage (18,49%) for watching some entertainment and educational videos using YouTube mainly. The last category (10,98%) is for the internet users in general. In addition, some

Questionnaire and Semi-Structured Interviews Analysis

participants (6,35%) generally use the social media for example they learn from posts, groups, or pages that are dedicated to teach English. 6,35% of the respondents are directly in touch with native speakers most of the time virtually. Others (1,15%) mentioned the video games as a source of learning besides entertaining, they learn many aspects from the games and they are virtually in touch with people from all over the world using English.

d. World's Influential Culture

In answering that question, we had 161 out of 187 as total answers (86,08%) and 26 answers were missed.

Cultures	N	P
American	99	61,49%
British	19	11,80%
Both (AmR and Brt)	6	3,72%
Korean	3	1,86%
Chinese	7	4,34%
European	8	4,96%
Arabic	3	1,86%
Turkish	3	1,86%
Japanese	4	2,48%
The western culture	9	5,59%

Table3.11.The most influential culture

Table 3.11 shows that the majority of the students (61,49%) consider the American culture as the most influential one in all over the world. The rest of participants brought other answers: British culture (11, 80%), both American and British cultures (3,72%). Others went beyond the target cultures and mentioned other cultures such as Chinese, the European, Japanese, Turkish, Arabic, Korean, and the western cultures.

• The Generation of Culture Through its Language

After getting their opinions about the most influential culture in today's world, they were asked whether they see the generation of this culture through its language or not. 183 out of 187 made answers and 4 participants only did not make answers to that question.

Questionnaire and Semi-Structured Interviews Analysis

Answers	N	P
Yes	132	70, 6%
No	51	27, 3%
Missing	4	2, 1%

Table3.12. Generation of English culture through its language

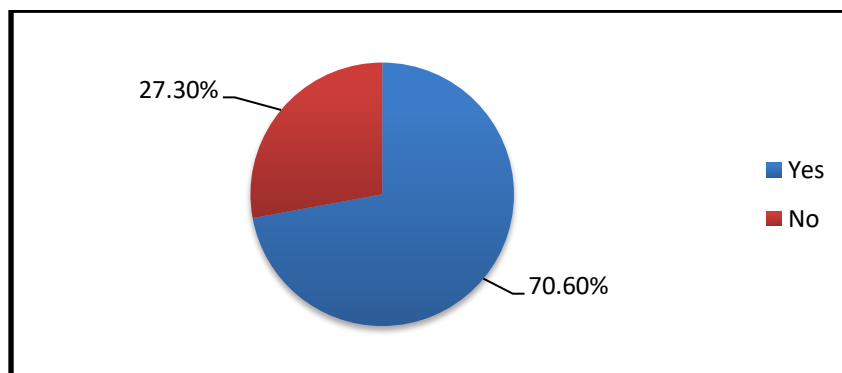


Figure3.9. Generation of English culture through its language

In the previous graphs, results show that the majority of the students (70,60%) think that the language they said previously is influencing the whole world in its turn is generated through its language. And only few (27,30%) of them did not agree about that.

e. Infiltration of English culture

Accordingly, this question was put to know where they see that language and its influence, according to their observational process. Then, 109 out of 187 who answered this question. And 78 were missed answers.

Answers	N	P
Spread of American life style due to movies and Hollywood	22	20,18%
Economy, industry, technology	9	8,25%
Things are changing in our society (dialect, youngsters, lifestyle, way of teaching, etc)	31	28,44%
Social media	5	4,58%

Questionnaire and Semi-Structured Interviews Analysis

Everywhere	18	16,51%
History	5	4,58%
I don't know	13	11,92%

Table3.13. The domains where English is present

Table3.14 shows that the majority (20,18%) of respondents talked about the spread of the American lifestyle in all over the world as a result to the exposure to the English movies. Then, others (28,44%) talked about the changes in their society mentioning the dialect, youngsters, lifestyle again, and even the way of teaching that is, according to them, taken from the American culture. some respondents (16,51%) did not really specify and said everywhere.

3.2.3. Section Three: Language Learning

In the present section, we shift the attention to the linguistic side and practices that are made by EFL learners. It aims at getting information about language attitudes, use, and activities related to the foreign language.

f. Focusing on a Specific Variety When Learning

Then, to give more linguistic parameters, students were asked if they have some preference to learn a specific variety of English. Indeed, most of them have answered this question.

Answers	N	P
Yes	120	64,2%
No	66	35,3%
Missing	1	0,5%

Table3.14. Learning a specific variety of English

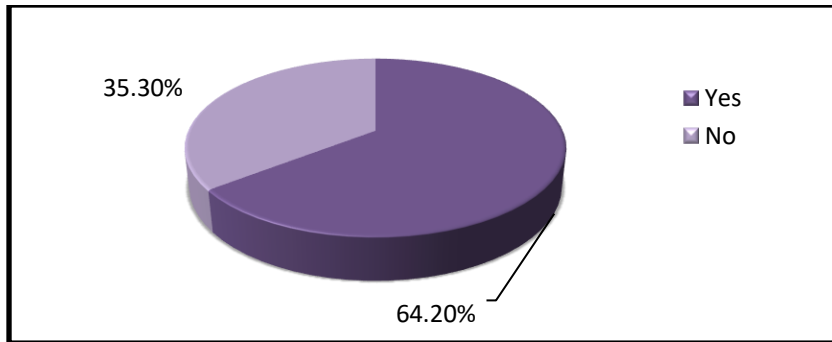


Figure 3.10. Learning a specific variety of English

The previous graphs show that most of students (64, 20%) are trying to learn a specific variety of English, however, few of them (35,30%) are not interested, they are just learning English in general without focusing on a specific variety. Therefore, those focusing on a specific variety were asked about their tendencies.

g. Students' Tendencies

Answers	American	British	Others	Missing
Number	56	61	8	62
Percentage	44,8%	%48, 8	6, 4%	33,2%

Table 3.15. The privileged English variety

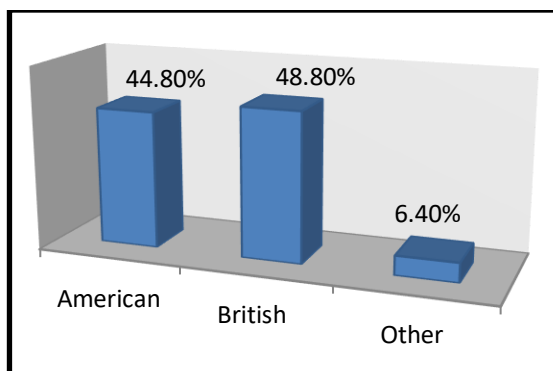


Figure 3.11. The privileged English variety

The above graphs demonstrate that most of the respondents (48,80%) are into the British English. Others (44,80%) chose the American one, and only few (6,4%) of them chose other varieties bearing in mind that an average percentage of participants (33,20%) did not answer that question.

h. Students' Attitudes Towards English Language

Answer	N	P
My future, job, way to success, career	37	19,78 %
A language that should be learnt to adapt to the world/ to cope with today's challenges/ key to many things/ a tool to be a world citizen	25	13,36%
The only way to express myself/ feelings, thoughts/ my true tongue/ mother tongue/ my second language	22	11,76%
Passion, love, life, prosperity	23	12,29%
Just a language	14	7,48%
Lingua-franca	20	10,69%
Beautiful, the greatest, the modern, interesting, source of happiness, powerful, my everything, favorite	33	17,64%
Never thought about it	12	6,61%

Table3.16. Attitudes towards English language

Participants were asked about their attitudes towards English language this question has a prelude in the beginning where they were asked about their motivation. In table3.16, some participants (19,78%) mentioned that English means having a job, good career and future. Others (17,64%) said that, for them, it is a beautiful language, a source of happiness, a favourite language, and even a source of knowledge. 19,69% of them consider it as a lingua-franca. Some students (12, 29%) indicated that it is their passion, love, life, and prosperity.

i. Outside Classroom Activities

M	Yes	No
2	82	103
1,1%	43, 9%	55, 1%

Table3.17. Participation in informal learning

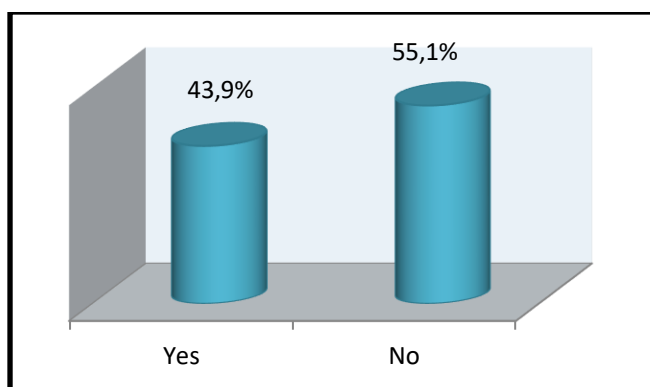


Figure.3.12. Participation in informal learning

The previous graphs characterize the students who are active outside the classroom. They either work with English in their daily life or make some other tasks with studies. Therefore, the majority (55,10%) said that they do not have any activities or even practise English outside the classroom. Still, the rest (43,90%) said that they use English outside the classroom. The participants, in the last category, highlighted the activities they are practising.

j. Activities

Activity	N	P
Members of clubs	36	43,90%
Practising through travelling	7	8,53%
Teaching	5	6,09%
Video gaming	2	2,43%
Regular discussions and debate	10	12,19%
Online classroom	12	14,63%

Table3.18. Learners' activities in the TL

Table3.18 represents the practiced activities by some English students. Majority of them (43, 90%) are members in different clubs still at university. There is another category in which students took place in the online classrooms like the GVC or online courses, others (12,19%) made regular activities such as reading, watching BBC, chatting, having daily talk with friends, debates, singing, etc. For the rest, we have

Questionnaire and Semi-Structured Interviews Analysis

three main categories, those who learn from travelling (8,53%), teaching (6,09%), and video gaming (2,43%).

3.3. Part Two: Interview's Results and Findings

After the questionnaire, the researcher used another research tool which was the semi-structured interview. The aim of this instrument was getting closer to the informants and having an in-depth data about the topic being investigated. The participants were already asked in the questionnaire to leave their personal information in order to reach them and organize the follow up interview. At the beginning, 120 out of 187 who gave their information but unfortunately those who could be reached were 80 participants. The researcher's intention was selecting those who were highly motivated and had positive attitudes towards both the learning process and the language being studied as well. She also wanted to choose those who were making efforts to learn language with its culture and make them as a part of their life.

The researcher interviewed 80 informants yet only 52 of the interviews were analyzed. Actually, some were not transcribed as they included only short answers, and the interviewees did not accept to be recorded as well. Moreover, the interview included a set of questions, some of them completed the questionnaire and others were prepared for other purposes. Since it was semi-structured, they could be asked according to the answers. At the end of the interview, participants were asked to fill out a survey. The following tables illustrate the interviewees' profiles as well as their levels of study.

Gender	Number	Percentage
Male	23	44,23%
Female	29	55,76%

Table3.19. Gender

Level of study	Number	Percentage
L1	07	13,46%
L2	08	15,38%
L3	09	17,30%
M1	23	44,23%
M2	05	9,61%

Table3.20. Level of study

Questionnaire and Semi-Structured Interviews Analysis

Table3.19 illustrates gender division. In fact, it is unequal as 44,23% are male and 55,76% are female. However, table3.20 represents the levels of study of the interviewees. Majority of them (42,85%) are M1 students and the section of undergraduates was quite approximate in order to make comparison if needed.

Interviewee	Gender	Level of study	Activities
Sihem	female	M1	Club member
Nadir	Male	L1	None
Mustapha	Male	L1	None
Sara	Female	M1	Teacher Ex Member of GVC
Younes	Male	M1	None
Ilyes	Male	L2	Ex GVC member Club member
Samir	Male	M1	None
Youcef	Male	M1	Club member GVC member
Aymen	Male	M1	Club member
Ziyad	Male	M1	Club member Algerian MUN Ex GVC member
Khalil	Male	M1	Ex GVC member Club member Teacher Activist
Wassim	Male	M2	Club member Teacher AISECER (being abroad experience) Ex GVC member
Kamel	Male	M1	Scientist, a company owner Writer, ex GVC member Member of a club, Being abroad experience
Yacine	Male	L2	Ex GVC member
Raouf	Male	M2	Teacher, Club member Ex GVC member
Mehdi	Male	M1	President of a club, scout leader debate moderator, teacher, motivational

Questionnaire and Semi-Structured Interviews Analysis

			speaker, YouTuber , Ex GVC member
Ismail	Male	L2	Ex GVC member
Karim	Male	L2	Ex GVC member
Salim	Male	M2	Member of a club, public speaker, Motivator, a coach
Ahmed	Male	M2	Club founder, ex GVC member
Nacer	Male	L3	Club founder, Algerian MUN, Algerian debaters
Anes	Male	L2	None, being abroad experience
Fadia	Female	L3	Ex GVC member
Malek	Female	L1	Member of a club
Rym	Female	L3	Member of a club, Algerian debaters Different English programmes
Amira	Female	L2	Ex GVC member
Djamila	Female	L3	Member of a club being abroad experience
Maria	Female	L3	Teacher EX GVC member
Imane	Female	L3	None Otaku girl
Amine	Female	M1	Club member Different programmes in English about business and entrepreneurship
Amina	Female	M1	Ex GVC member
Ryma	Female	M1	A study abroad experience
Lyna	Female	M1	Club member
Rajaa	female	L1	None
Nassima	Female	M1	Member of a club
Leila	Female	L2	Club member
Meriem	Female	M1	Ex GVC member
Salima	Female	L3	None Otaku
Hayat	Female	M1	Club member
Sofiane	Male	L2	Ex GVC member
Hasna	Female	L1	None
Khadidja	Female	M1	AISECER

Table3.21. Students' profiles

Questionnaire and Semi-Structured Interviews Analysis

As illustrated in table 3.21, participants are classified according to their gender, specialities, level of studies, and their daily activities. They were given surnames in order to guarantee their anonymity. The interviews, in fact, were conducted in a period of two months February-April 2019. The session lasted between 5 to 30 minutes and they were mainly conducted in the library at the English department. Interviews were done in English since the purpose was to see the impact of English first and the second purpose to see the linguistic behaviour if any. All the sessions were recorded using the researcher's phone and the participants who agreed on the recording signed a consent form (Appendix D). The interviews were all transcribed using convention of transcription (Appendix E). During the analysis we used the constructivist grounded theory (go back to chapter 3 for more details). The analysis included three main steps open coding, axial coding, and selective coding. Besides, the developed themes were basically related to the questions asked in the interview.

3.3.1. Theme 1: The Developed Skills and Their Influence on Students' CI

In here, we discuss the main developed skills and competencies during the outside learning and how these shape the students' cultural identity. Respectively, this is divided into such themes each one is related to a specific skill.

3.3.1.1. Cultural Knowledge

Students who use many tools such as music, movies, and reading tend to develop their English and attain high level of mastery and fluency as well. The answers show that some participants are developing their cultural knowledge and pragmatic competence because they watch a lot of movies and listen to music. All this is clearly mentioned in excerpt 1

Questionnaire and Semi-Structured Interviews Analysis

Excerpt 1:

Sihem: I learnt about (.) the foreign culture..er the mythology..also their HISTORY (0.2)of course the traditions, and physical stuff.. we ALL get these information through the movies they produce and stuff like that.we also laugh at their jokes.

Actually, excerpt1 shows that learning from movies has many benefits like learning about the lifestyle, traditions, non-academic language, and other things that cannot be learned at university. Moreover, it includes history, mythology, as well as the fluency that the students achieve. Some insisted on learning idiomatic expressions since they considered them as an effective way to sound like native speakers. This is illustrated in the following excerpt.

Excerpt 2:

Djamila: =SPEAking..er the competencies like er.... <actually I don't really think that I'm AWARe of the competencies I have developed£. BUt if you compare my English before as high school student and now as English student then it's ↑QUite different er like I can speak(.) fluently, I understand native speakers which I was not able to do at first£ erm ↓what else, I know like a LOT of idioms and it's really helpful(.) like you ↑SOUnd more like american or british when you use them @@@ yeah that's it I think.

In other cases, students did not reflect about the changes or even the developed competencies as they were exposed to the target culture since childhood.

Excerpt 3:

Fadia: er I don't know I used english since I was a child so (.) it was really a habit to speak it. actually my brother who DOESn't know english£ (.) when I was a kid he introduced me to some english songs. and this was the

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first thing I learned in English and since then I really loved English at that time (.) so erm it's not a thing that I learned because I go to erm to the school or because I mean the university. it's because something I really want the thing I appreciate as a LANguage.

According to the above excerpt, speaking English became a habit since it started at early age, she could not even recognize the difference between before and now. The academic learning was achieved because of the love of language and its appreciation. On the other hand, the informal one helped her to be open to culture before language. Then, she carried out mentioning other tendencies yet, English is still the means of discovery as it made her open to different cultures. For other participants, it is now easy to watch and understand without subtitles and this made them looking for the global meaning rather than relying on translation, i.e., being familiar with the cultural concepts, expressions, and jokes.

Moving to language use, some interviewees mentioned that it became easy to them to know which things should be included in a conversation and which ones should be excluded. For them, the outside classroom learning is also an effective way to understand the target culture and the hidden meaning as well. It was mentioned that understanding culture means having a pragmatic competence; as a result, they moved from understanding to making jokes, understanding memes, idiomatic expressions, slang words, etc. Furthermore, mastering a language should include a full comprehension of the meaning in its real context; thus, students learn from movies and series to learn different uses of language. According to participants in this category, they could develop their pronunciation since the informal learning contained various authentic tools that rely on listening. Moreover, reading also helped them to develop their language and gain a lot of vocabulary to discuss various topics and remain in the context of debate, understanding the implicit meaning, and improving fluency as well.

3.3.1.2. Personal Development

For other students, being exposed to the target culture was of great importance to widen their horizons, built their personalities, and gain more personal skills. Since the learning process did not include only cinemas and movies, they started learning from more authentic materials and ways where they got more educational things not only entertainments using. They used YouTube to watch videos about self-development and motivation. In here, it should be mentioned that this learning p has started passive one but it ended up active. Some students started signing in English, making YouTube channels to teach English and doing activities to help others. The following excerpts illustrate what these participants have developed as personal skills.

Excerpt 4

Salima: watching YouTube videos helped me a LOT (.) to improve the language, given speech, self-confidence ,and my communicative competence. it also has an impact on MY personality. I was not so motivational, inspirational, I had confidence through videos. I just wanted to do like them to imitate them in my own way. For example I'm following a youtuber erm she is a nerd, she has a daily planner I took the idea and I wanted to apply it in my life. Everything food, water, reading and so on. At the beginning when applying it I found it difficult Like eating dinner at 8p.m I could apply it on my family after explaining to them

In the above excerpt, the participant confirms that developing self-confidence, communicative competence, and personality. For other participants, the English learning is not an active process and this is the main difference between the previous and the actual category. In the first one, they seek learning English through the things they do outside, but for the second, this happened while doing other things that require the presence of English language. **Excerpt 5**

Sami: ...it might be the first time I'm (.) reflecting about that@@@ it happened spontaneously.@@ er If you ask me ↑aBOUT my personality changes,

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.. actually I could notice a gradual- NOW I think about that
I could notice a natural shifting openness maybe,
a gradual increasing openness, I became more open
but I don't think it's ONLY because of LANguage because(.)
as I was playing video games, ONline video games and talking with people
in KNOwledge(.) in openness (.) er in personal hobbies aGAIN because-
for example (3) I started learning Guitar in.. in those schools
these music schools like 'Maison de jeunes'
they had like this programme of classical music teaching and Andalouse
teaching and °I wasn't really° into that

Maria: = at ↑ALL@@@

Sami: =the only way for me wa::s to get a guitar- I HAD a guitar
I started at HHome, ..opened YOUtube, ..watched videos, read ARTicles and
practiseer I- sorry I learned about *rocking metal*music by MYself
s::o english PLAYed a HUGE role in searching for that.
↓iF you search metal music in arabic you won't find anything.
If you search for ↑CARD tricks for example MAGic tricks in Arabic
you wouldn't find it, in ENGLISH you find a LOT of things.

R: =°YOU're a ↑MAGician°

Sami: I used to do some CARd tricks yeah £

Accordingly, his activities are mainly done in English and this helps him to develop different hobbies and personal skills like openness. Also, this shift is considered as a natural one and if there is a change it happens because of a set of factors. English learning at university is very limited and relying on it will lead to nowhere but to theoretical knowledge. However, the informal learning takes them beyond learning the language and it provides them with many skills be it academic, personal or professional depending on the learning motives. **Excerpt 6**

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Mehdi: if I depended only on lectures
↑I would not be speaking ENGLISH because
I believe that >speaking English is speaking it outside the classroom<
erm (0.4) ENGLISH at university is considered just as a THEOry ↑you know
there are no spheres or places where students practise their English
erm.. come back to your question..erm I developed for example
er.. leadership.. skills erm I'm a big fan of 'anthony robin and symonsynic'.
so: I developed many skills through learning english..
through watching videos BENEFicial videos, but at the same time..
er learning new stuff about english or learning a new vocabulary.
it dePENds on the goal.

Other participants mentioned various skills like tolerance, empathy, open-mindedness, and speaking with no stress due to the constant practise of English.

3.3.1.3. Academic Skills Development

For some participants, the learning process is mainly done through reading books, novels, and literary works in general. For that people, literature is the main instrument to learn about the target culture and reading in English would help them to get what is not learnt in the classroom. For respondents in this category, reading is considered as the main source to get knowledge, for example, in excerpt 07, Lynareads all sorts of novels, she practises writing regularly and she even writes articles in their online club magazine.

Excerpt 7

Lyna: =I read NOvels (.) a lot all kind of novels, and I use the dictionary when there is any hard word, difficult words .hhh ↓TYpically (.) novels.

R: what are the competencies and the skills that you have developed when learning English outside the classroom?

Lyna: mine is writing because I read so am developing the writing so I am concentrating on developing that skill.

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For others, reading became a habit and its main benefit, with developing the writing skills, is getting knowledge about the culture that will be later used when speaking.

Excerpt 8

Khadidja: writing MOre when I(.) since I started readin' I learnt how to write.
and tried to come up with(0.2) ↑Dimensions like they create I always
found myself er when I'm filled with those
writing erspea:king mostly so erm I have(.) learned more about the
culture (.) learned- learn- more.

Excerpt 9

Sara: =yeah through books (.) mainly I learned how to write because I do have..
NOt all kind of BOOKs, I'm not talking about novels or such books but
especially.hhh not really books erm let's say articles and er
scientific ones especially that I'm a student of language sciences so I
HAVE to read such kind of books, and that really helps me to develop
my writing skills

In the present category, reading is the most used instrument they rely on when learning English outside the classroom. This activity, in fact, enhanced two main things. The first one was the writing skills and the second was the cultural knowledge. Some students prefer reading novels while others read in their fields of interest like books about linguistics and even scientific articles. There were other ways used by many participants, these methods helped them a lot in building their competencies and skills like fluency and comprehension. Some even talked about the four academic skills depending on what they used as tools.

3.3.2. Theme2: The Importance of Learning the Target Culture

Since language cannot be separate from its culture, the interviewees were asked about their attitudes towards learning the target culture. During the analysis, we got two main sub-categories that we are latter discussed. The first one contains students' beliefs about the target culture and its learning in general. The second category includes the participants who do not learn about the target culture and do not consider learning any foreign culture at all.

3.3.2.1. Perspectives about the Target Culture

When discussing culture, the interviewees had different perspectives about its necessity (It has been mentioned before in the questionnaire and justified during the interview). In this section, the answers have a common point which is the importance of learning the target culture with its language. This latter is very beneficial because they will know the cultural differences which, in its turn, facilitate communication.

Excerpt 10

Younes: yEAH of course.
because when you LEArn the language, you have to learn the CULTure
and (.)the behaviour of the others because er I think
there is (0.4) I don't know how to call this
BUt when you practise SOMething..may be it means something
else in ANOther culture, so you have to know the basics
er of the other culture in order to(.) communicate with them.

For them, language mastery does not matter if one does not know how to use it in its cultural context. Culture learning is no more a matter of choice; it is rather a necessity because what is accepted in one culture is refused in another one.

Excerpt 11

Salim: <yES because we learn language for surviving.
because erm because there is something that(0.3) a CULture is okay with.
however in other culture is NOT, so the use of language will LEAd you
directly or indirectly to their cultures.
>so it's not a matter of choice but it is a rule that we should to follow<

Moreover, the common answers of these participants in this category are listed as follows:

- Culture is necessary to learn the language, to understand idioms and expressions, and to be familiar with the cultural behaviour of native speakers.
- Cultural concepts facilitate the communication process.
- Learning culture is unintentionally done with language learning.
- Learning only vocabulary and grammar is useless if we are not familiar with its context, and we will never be aware of the hidden meaning.
- The culture could be learned even before learning the language especially if we love that culture.
- Culture is considered as the fifth skill that each teacher should teach and each learner must recognize.
- Culture is the carrier of the language and if someone wants to master the language he, first, needs to get inside that culture in order to be an effective learner.

3.3.2.2. Ignorance of the Target Culture Learning

In this category, participants mentioned that they did not learn about the target culture and the reasons for that differ from one participant to another. One of the main reasons behind this ignorance was having other tendencies like: learning about both the Korean and Japanese cultures. This is clearly mentioned in the following excerpt.

Excerpt12

Meriem: ↑yES of course humans are always like er curious to learn,
to discover and I like to discover the russianculture,
it is one of my concern.

Although Meriem mentions in other occasions that she loves the British culture, values, and accent; she considers sticking to that as a limitation to her sense of curiosity and discovery. For others, it was mentioned that they did not actively seek to learn about the TC but they went with the flow and discover cultures through their activities like: gaming, music, science, literature, etc. In excerpt.13 we see that Maria and Sami seek to discover other culture and this happens only because of animes.

Excerpt13

Maria: = not directly.
I'd rather say discovering like japanese because of animes

Sami: °yes° ((soft)) japanese yeah@

Hence, curiosity towards other cultures is triggered by specific reasons. In the same line of thoughts, Kamel who had been to different countries could not limit himself to the TC only, he rather sees culture at different levels and he already opted for 'the corporate culture' as it is a part of his field of interest 'Business'. This is clearly demonstrated in excerpt14.

Excerpt 14

Kamel: ↓yEAH, but also different(.) types of CULtures
because I understand er the levels of cultures in a certain country
or for a certain nation is different. there are multiple levels
and the level that I try to ↑aDOPT is the corporate level
because the CORporate culture is adopted in business areas, er companies,
er association, and so on even government °political regimes° ((reduced))

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and so on. well er the everyday culture(0.2) sometimes I like sTUFF and I like them and sometimes(.) ↑you know some stuff a:re against our (.) principles religion, or our culture ↑OR my principles so: I select what I(.) omit

There are other participants who are not interested in the TC at all because of two main reasons 1) interest in the target language only, if cultural concepts are learned just for the sake of conducting a successful communication like mentioned in the following excerpt

Excerpt 15

Imane: no% really but sometimes just like(.) if there are some expressions that w- that they use sometimes we- like I try to learn them but I DOn't ((%)) go deep in it, just to understand it. I more into the japanese culture£ .hhh well because er (.) since I was young, like I was put in front of tv and I was watching their drama, their animes so I do love them love their culture and even language. and I do watch like japanese movies and stuff with english subtitles. before I become an english language student, I(.) used to watch them with french subtitles. but NOW I like to like erm learn ENGLISH through my favourite CULTure.

Accordingly, she is more into the Japanese culture because of animes. 2) Being exposed to the target culture at early ages. They feel like they have enough knowledge, and they prefer discovering other cultures.

Excerpt 16

Fadia: yes and other one which is korean culture.
I'm in LOve, it has been nine years already£ and I love their culture.
british lately but and from the beginning I preferred american
<I don't know why maybe because I learned americanENGLISH before
the british one and now it kinda hard because you are supposed to(.)
I don't know(.) you have to adapt your ACCent to british and I'm like
°british sorry no:: I ca::n't° ((sarcasting)) I really tried but.

There are also some participants who mentioned that learning culture is optional. For them, language could be separate from culture, they do not learn about the TC they would rather focus more on developing the linguistic competence. Other interviewees indicated that the TC learning is sub-conscious and even unintentional. Although they did not actively learn about the target culture, they never denied the importance of being familiar with it in order to make better achievements in language learning.

3.3.3. Theme 3: Cultural Values Learning

We move from the importance of learning the target culture to what is specifically learned in that culture. Participants were asked whether they try to learn about cultural values of the target culture or not. Sometimes the question was indirect by asking them what they learned from the TC, mainly for those who were not familiar with the notion. Most of them did not know the concept except those who were enrolled in literature and civilization because they study about them. Thus, their answers form three main categories and are listed as follows:

3.3.3.1 Beliefs about the Importance of Learning Cultural Values

Participants show positive attitudes towards culture learning before the language itself. For them, there is no need to learn a specific language if the learner does not appreciate its culture. **Excerpt17**

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- Lydia:** ↑yEAH especially the culture, the culture is very interesting.
- R:** do you have any preference?
- Lydia:** £ AMERICAN£
- R:** any specific reason?
- Lydia:** =I just ↓LOve their life style, they have an AMAzing life style.
a:nd the- even the anglosaxons they are(.) both anglosaxons
..britain and america are Different from each other,
they have different life styles like(.) british are so poLlite,
they DON't have the SAme sense of humour as AMERICANS.
so erm they're ↑NOt spontaneous as AMERICANS,
and I'm REAlly spontaneous, that's why I like americanCULTure
- R:** what about cultural values?
- Lydia:** yes I LOve that about them being monochronic, individualistic
I try to take what's BEst in them I wON't like
give up on my identity but at the same time
I'd like to take what's BEst in other people, in other CULTures not just
americans.

Moreover, some would appreciate the word value itself and consider it as the most precious thing in each culture. Thus, no harm if one learns values from other cultures mainly for its good.

Excerpt 18

- Samia:** of COUrse yeah because(.) when you say a CULTural value
just the WORDVAlue, it's pretty interesting.
so you want to kNOW the cultural values of other countries.
<and if it's good you want to DO that TOO@@@

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The most repeated things by participants in that group was learning more about the American cultural values, some were already applying such values in their own environments.

Excerpt 19

- Aymen:** yes it er to learn about the american culture more
by learning their traditions and habits and religion, they respect time,
they er respect rights, they have(.) commitments to their.. responsibilities,
they respect everyone, they- I LIKE the way they treat their children,
how they treat their families without any.....
- R:** do you try to apply this?
- Aymen:** with my family yeah of course

In the same vein, Mehdi also gives some examples about the values he is applying.

Excerpt20

- Mehdi:** er I SAw in an AMERican video or er a documentary
that American (sniffle)whenever they- they enter the building
they hold the DOOR with their hands, so the one who's coming enter
without any tROUBles .hhh so: I got this from an AMERican culture.
.hhher I use the B to B service it is business to business service
I did you a favour you'll do it to me another time.
I do it but indirectly.

For the others, they just learn what is good from the low-context culture. Besides, it was mentioned by LC students that they were already familiar with the concept of cultural values since they studied them. However, learning about the cultural values is wider than taking them from one culture only. For example, in the following excerpt the interviewee mentioned that he took the good values from different culture and this is the principle of the learning process. **Excerpt21**

- Karim:** I do ↑WANT to learn- actually I have DIFFerent purposes,
so I do want to learn to respect TIME like Japanese
I want to learn er like how- to how to embrace OUR culture, like english
people do.although it's like (.) £non sense£ like ↑tEA,
who ca@res about tea @@@
=okay@@ i understand COFFEE, but Tea @@@ who cares about tea.
er I guess I'm (.) trying to be more CALM like australians or canadians,
they're calm cuz (.) they're like multiple.
- R:** let's go back to time. Do you RESPECT time or you WANT to?
- Karim:** I do respect time.
- Sami:** =[actually he DOES] he always comes early,
and £I am always£ too late @@@

In this category, respondents are not against learning the cultural values from other cultures; on the contrary, anyone should take what is good from other cultures.

3.3.3.2. Morality as an Alternative for Cultural Norms

Herein, interviewees hold different ideologies and maintained that values should be taken from morality not culture. They rather follow what seems true to them even if it is against the social and cultural norms. They agreed on these points:

- What is followed in their life derived from morality and not from learning American or British cultural values.
- Morality is what should be followed not culture because what is culturally accepted could be morally rejected.
- There are stereotypes and prejudices about each culture. As a result, what exists in a specific society cannot be generalized on its entire people. This is why morality should govern not culture.

3.3.3.3. Resisting New Cultural values

In fact, students resist because of two main reasons 1) they are not familiar with the concept mainly the LS students and some of the undergraduates 2) they insist on the fact that CV should be taken from their religion not the target culture. Actually, they acquire the cultural knowledge to understand the language only. Their answers are listed as follows:

- Culture is scary, and the main interest is in language not the culture.
- What is learned from native speakers helps in enhancing skills not cultural knowledge.
- Even if they learn a foreign language, they keep their own culture, in other words, no need to contradict his/ her principles to master the language.
- Although it is not wrong to learn culture but the values that exist in their religion and culture are enough.
- Our religion is full of what they have as values.
- There is no real interest in foreign cultures in general and what is learned just to conduct a successful communication.

3.3.4. Theme4: From Language Contact to Culture Contact

In this section, we approach a different side of the informal learning process where students practise English by engaging in various activities and experiences. The following categories as well as excerpts illustrate the tools of active informal learning and how it could help the students in improving their English.

3.3.4.1 Experiences Are Stronger than Classroom Learning

Learning from experiences, in fact, is more powerful than the classroom learning. These experiences could be cultural exchange programmes, making real conversations with native and non-native people in English, GVC programme, etc. They could build intercultural competence, cultural knowledge, and many other

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competencies with the linguistic ones. Moreover, in other experiences they could learn professional English that will be later used for other work purposes not only teaching.

Excerpt 21

Ziyad: of COUrse yeah, I have so many experiences where I tried to learn english outside of classroom(.) form example er if you know the gvc programme it was one of the experiences I had to er as you said LEArn ENGLish outside the classroom. er we had like (.) the chance to meet, discuss, and exchange CULTturaler aspects from too many er universities abroad, .hhh also I participated once in an online training about english. ..how to communicate interculturaly it's a website and after finishing they give you a certificate and also there is a MUN programme it gives you the ↑CHAnce to learn english in a professional way for example how to be a professional user of english in terms of debate, in terms of education in terms of parliamentary debate and so on.

Accordingly, the student went beyond developing the linguistic knowledge. In here, he mentioned that the informal learning contributed in enriching his communicative competence. One of the experiences that were mentioned by many students is the GVC programme. It made them effective intercultural communicators. They learned about cultural conflicts, cultural relativism, and ethnocentrism. These concepts helped them a lot to communicate efficiently.

Excerpt 22

Khalil: actually we had an experience in the GVC, I learned all these concepts ALMOSt there, <sometimes you don't pay attention to something which will reSUlt a cultural conflict we have to be mindful and careful at the same time because(.) it can result something really dangerous for example erm TALking about political stuff

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maybe they don't want to talk about political stuff and almost (sniffle)
and most of problems result from a religious problems

What Khalil experienced, in reality, was virtually realized but this experience made him aware of the essentials of intercultural communication. Respondents who also participated in such programmes mentioned that they became more open-minded, open to diversity and disagreement. However, many other participants had real experiences as they have been abroad many times. In excerpt 23, the participant became more reflective about his own culture and language as well. He was a student in Didactics and adventures abroad made him familiar with concepts mainly religious and cultural ones. Moreover, he became more curious and dared to ask questions that could not be done in his L1.

Excerpt 23

Wassim: erm for me the thing that I've like REALLY erm noticed that (.) I how °to say°
((reduced)) I got improved my knowledge of my erm my own first language
arabic so like thanks to english I developed my first language, second like (.) is
the vocabulary so I've learned a lot of vocabulary er concerning many subjects
religion, erm cultural behaviour (.) er science.. and yeah.
..in somehow learned to become curious about EVERYthing and
you try to (.) ask questions that you didn't er do in (.)
like when USING your first language erm
except maybe as skill maybe speaking skills go% a bi% improved since I
practised it a lot that's it yeah.

3.3.4.2. Outcomes of Local and Global Experiences

In this category, participants are directly exposed to the cultural values in their real context through different experiences (global or local). They are inspired by Low-context cultures in making different programmes like: Algerian Modal United Nations (MUN), Algerian Debaters Programme where they teach the principles of debate,

programmes of young leaders where they develop the leadership and other skills, etc. Among other things, they learned what made them different.

3.3.5. Theme5: Changes in the Algerian Culture

From that perspective, the researcher wanted to see how the participants perceive the change in the Algerian culture if any and whether they consider themselves as a part of that change or not. Accordingly, we got three main sub themes. In the first one, culture in its nature is dynamic and keeps changing. In the second, globalization is the main reason for culture change, and in the third we got new cultural and even linguistic practices. At the end, students had two main views, those who consider the change as a positive thing and others perceive it as a negative one.

3.3.5.1. Culture is a Polemical Banner

In the present group, respondents believe that the cultural change is usual because culture itself is something fluid, dynamic, and changing depending on different generations and contexts.

Excerpt 24

Khalil: actually(0.3) there is ONE thing we have to learn about culture.
↓NOT only about the algerian culture. the DEFinition of culture
culture is fluid, it's NOT som- something static we ca::n't define culture
and (sniffle) what is NOW culture will be a DIFFerent culture in ten years.
so culture is not something that you can control a::nd
what is culture for us is different for the previous generation@@

Moreover, culture cannot be controlled, what is considered as culture for us is completely different for the previous generation. The change is obvious and all the cultures in all over the world are changing not only the Algerian one. This transition is also enhanced by the technological development and culture contact. For them, they still know who they are, they keep their identity but the culture has changed.

3.3.5.2. Cultural Change and Globalization

Respondents, in this category, are aware of cultural changes that the Algerian society is witnessing; it is mainly reinforced by the globalization process. Their answers are listed below:

- There is no problem with identity or cultural change, after all, we are a part of that global world.
- The change happened due to the spread of English language, ICTs, and social media. More to the point, not only Algeria that is changing but the whole world.
- Algerian society is rather adapting to the globalization
- Algerian people are influenced by social media, still the most influenced persons are EFL learners since they are exposed to the American culture through English movies. Besides, they are not studying the language alone but its culture as well.
- Since we cannot wear the traditional outfit every day, we are inspired by the western style and we mainly get it from Instagram.

Accordingly, the main factor that permeated the world's cultures shift is globalization. This process, in truth, made the world smaller, facilitated communication and transportation tools, and brought different languages in contact as well as cultures. The impact of the foreign culture on our society is seen in our appearances, dress, and food.

3.3.5.3. New Cultural Markers

This part is dedicated for the new individual, cultural, and social behaviours that literally marked the change in the Algerian society.

a. New Beliefs and Attitudes

In the present category, participants perceive the change in a positive way. What we are witnessing as changes in today's society is contributing to its evolution. In excerpt 25, the participant gives examples about things that are highly marked in the present time.

Excerpt 25

Nacer: now we have what we call the critical thinking.
before most people were FOLlowersnow I can see those LEADers
in our society that's the change.

The degree of tolerance in the society is getting increased. To a certain extent, they now accept homosexuality or at least they can discuss it, diversity in religion, skipping traditions, and changes in their dresses.

Excerpt 26

Lyna: =yes
as I told you last time, I saw too girls loving each other sitting
together, some people who are atheists erm I don't know
people who do not like traditional er recipes or something
it is part of the culture.hhh the way we dress too, that's it I think.

Excerpt 27

Amina: I DO agree.
like our looks(.) in er our mentality, when speaking with someone
like you see that- that foreign influence in his appearance, in his
culture, in his talking, in his everything.

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- In addition to our physical appearance, our way of thinking is changing too.
- It is a kind of trend to convert religion based on what is studied, culture contact, social media, etc.
- What is traditional is no more representing them

It should be mentioned that not all the participants agreed on the positive side of this change. Some perceive it as a negative one because that people just follow without understanding, they do not embrace what they have, and they do not assume what they became. **Excerpt28**

Ilyes: absolutely yes, oKAY °in a lot of things° (soft)
the way (0.1) how life is out there in the streets
it wasn't like that ↑I mean here in tlemcen for example
.hhh we're seeing a lot of stuff that we don- we didn't see
when I was like ten year-.. seven- when fifteen.. if you GO back
in two thousand and ten or two thousand and seven you don't see
the(.) life wasn't like that ↑you see er kids they didn't use to
behave the way they do NOWer (.) let's take it to the religious
spot things were better than NOW° I believe that° (reduced)
the way of interacting with others↑ I mean NOW that's absolutely (.)
like er the level of respect between people Like if you go back
ten years ago it's completely different
NOW and there is like another thing if you go back to in time
if you're gonna do something and THat thing is like not a BAd thing,
but it's like ↑you know something which is NOT really CORRECT
er you will take considerations of a lot of stuff, society, th- ↑is it good or NOT
↑you know is it resPECTful or will people accept
↓Now it's completely different, NOW you see a twenty years old boy doing
whatever, or saying whatever, you know he's careless about society,
well er this is something I- I see.

b. New Social and Cultural Behaviours

Changes are not in terms of beliefs, attitudes, or intentions only. In fact, it can be taken to another level, i.e., something concrete that we can observe and it really marks the change in the Algerian society. In this part, the participants brought examples based on their observations sometimes even their own practices.

Excerpt 29

Anes: we can consider the latest manifestations as cultural changing as an awareness <algerians started to be aware of what they are doing, of the place they are living th-the boycotted going to europe in small bo- (beaut") they....yeah so erm this is the signed algerian culture because when we compare between our generation nineties or eighties we find A BIg difference a HUge difference

In the previous excerpt, the participant talked about the peaceful manifestations as a sign of change and civilization as well. Thus, these manifestations are considered as a distinctive feature, a sign of education and awareness, and the main the difference between the previous and the present generations. In addition to the significance of the political awareness and education, there is also a trend of the feminist protest. Hence, all these things are making changes in our society.

Excerpt 30

Khadidja: ↑yES.
just recently@@@ the protest and(.) I mean we can see that in
..the political awareness is NOt similar(.) to- with everybody
we don't understand what(.) we're mostly doing bu% you can see that
they are changing and that you know that(.) their energy is obvious
so ener- energy is essentially changed so(.) we are trying to make
a statement about(0.2) we are trying to change the government.
we're tryin- ALSO the feminist protest, we are trying to make
a LOt of thin- changes

Other participants mentioned different behaviours:

- Unlike the old times, we start being cool and accept a lot of things like dating and relationships.
- We now see men asking women's hand in public places just like the westerns.
- There is more religious tolerance.

Some students consider themselves as the main source of change where they declared that they do not conform to the norms as they changed their style of dress, their cultural behaviour, beliefs, and attitudes.

c. New Linguistic Practices

Unlike the previous section where the main focus is on the cultural behaviour, this one is concerned with the linguistic one. The participants observe the changes in our society in terms of language. In the following excerpt, the participant talked about the linguistic change as an outcome of generations' change. Words in their dialect are different, and the use of English is widely spread especially among the youngsters.

Excerpt 31

Hayat: yes (.) linguistically especially with the new generation..words in our dialect like from /**jekara**/ to /**bezra**/ to /**hadgra**/.... erm also they use words from english they watch movies a LOT... even for kids now they sing and love english songs that are widely spread on YouTube

Accordingly, the English language is starting to replace the French language because in today's globalized world we are more open to Americans or any other culture not only the French one. **Excerpt 32**

Ziyad: yes I do agree.
the first thing I see changing about the algerian culture is(.)
yesterday er the minister of the er higher education and scientific research,
he(.) for the first time an algerian minister er spoke in english to public he
spoke first in arabic then he shifted to english like er translating what

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he said in arabic already. so this is one of the aspects I have seen changing.
secondly using the english language and the use of french in algeria
is like(.) diminishing declining so and english is taking over
so I think via language some cultural aspect would indulge or plunge into
our culture.

In the same line of thoughts, Younes talked about the outflow of English in our society, yet, it may take time to be spread.

Excerpt33

Younes: er yes in the second culture(.) I mean we all know that eralgerians
are influenced by the french culture(.) but I see: maybe after er TEN years
or twenty years theenglish culture will(.) replace the french one.
especially the new generation are using english more than french.

Sara gave another example of the language used in Algerian movies between the past and the present. According to her, it is clearly noticed that we are more influenced by the American people. This is exemplified in excerpt 34

Excerpt 34

Sara: of course
well we can see that in our LANguage, just erm take for instance(.)
let's say a series or a movie an old ONE, let's say /**bila hodod**/ for instance'
and compare it to /**ŝajfour Lŝajfar**/.
↑you see the language how it changes the words we use
and hence a culture because from these(.) small d- I don't know
there isn't a huge difference but we can NOTice that we DON't talk the same,
we aDOpt new words and(0.5) even from other cultures now-
well previously erm we were more AFFEcted by french culture,
NOW we can see that we're more affected from the american culture, turkish

and many other cultures.

It may help if we compare it to series and language.

3.3.5.4. Cultural Transition as a Step towards Evolution

Respondents, in that category, are supporting the change. They see it as a positive step towards the future. For example, Djamila talked about some negative traditions that exist in our society like valuing people based on their names or judging them for their religion. These things are starting to vanish mainly with the new generation and those who are well educated; thus, all these features will make our society better.

Excerpt 34

Djamila: .hhh I agree and I support that actually @ @ @ > because like Algerian traditions < I'm not speaking about the GOOD traditions, but the BAD traditions like the superstition and everything erm they're like (0.2) how to say pushing us to go like to- on the opposite way of development and everything they don't have like (.) the good traditions always define you and define your identity, so they are good but the bad ones will only stop you from success and achievements.

According to Sami and Maria, the changes we are witnessing in our society are positive ones, there is a delay but we started grasping the enlightenment values.

Excerpt 35

Sami: = it's POSitive I believe it's POSitive, because (.)
< there is something we're LATE like (.)
we're beginning to ↑GRASP those ENLIGHTenment values
< we're a little bit late £ [bu-

Maria: @ @ @ a little bit?

Sami: like w- we can feel the er this spread of freedom values [and

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Maria: [and ACCEptance.

Other participants talked about the difficulty to change yet, what is happening is better than the old times. We now have more acceptances, the level of freedom is getting increased, and diversity in religion is present. In the same line of thoughts, Karim talked about the rise of awareness in our society and considers it as the first step towards change. He does not see the spread of tolerance but, for him, people are just careless.

Excerpt 36

Karim: I do agree £yeah£.

=well I realized tha% people are getting more-

how do we say that- (0.5)they're aware

that- we're not dev- developing country i guess.

we're MORE ↑aWARE that we're ↑NOT civilized.

Sami: =not exactly, we're starting to do [more efforts

Karim: =[yeah it starts like CLEANing the streets and- <this is like efforts>

because they ARE aware, so it IS going to change,

but not on the short form.

Sami: =[you can see the luck of tolerance in SOciety is get[ting decreased

Karim: [yeah- yeah- yes it is true.

Sami: = it is changing.

Karim: although I won't call it openness,

they just (.) care less aBOUT the differences in our country.

In the same vein, Lydia perceives the change in a positive way since we are becoming more individualistic and each one is minding his/ her own business. **Excerpt37**

Lydia: I do agree. I think we're becoming MOremonogamist, we're becoming MOre open minded which is REALLY good. a:nd you know this is good.

3.3.6. Theme 6: From Cultural Transition to Identity Change

This part emerged from students' answers as they mentioned identity while talking about cultural changeS in the Algerian society. We have a number of views which are classified in the following categories. In the first one, participants highlighted the variety in beliefs, principles, and attitudes. This, in its turn, leads to identity loss since identity is strongly related to culture, traditions, and religion. Hence, if all these aspects change, identity will obviously change. **Excerpt 37**

Amina: =we're losing it definitely.
Like(.) identity when you stick to your er religion,
when you stick to your- er I mean there are certain er tradition
and we need to stick to them and not to deviate from them, also in..our
thinking.

In the second category, participants see no harm in identity change; it is more individualistic and identity shift is a result of whole learning process. For example, Karim said that the more they acquire knowledge, the more they become open and aware. Therefore, this automatically enhances their cultural identity and can lead to its changes. **Excerpt 38**

Karim: well you ca- I DOn't think you can keep your CULTURAL IDENTITY,
because- because you are always, like- like- like THERE ARE some negative
things- bad things aBOUt our culture, we are not PUNcTual to be honest,
so if you are learning to be punctual, so you CA:N't keep the ↑OLD culture
that you HAVE. some other things like (.) other cultures are MOREOPen
than the algerianculture, so when you are- when y- like you are seeing like,
th- the EXPeRience of other cultures, MOre openness means like MOre
opportunities, it means like- it means that (.) if- people understand each
OTHerso er life will be much more easiersoit's like-

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Sami: attractive

Karim: = yeah attractive it's rational mind that would never ignore them.

In the same line of thoughts, Lydia sees no benefit to learn anything mainly the English language if one is not really influenced with its culture.

Excerpt 39

Lydia: yeah sure. I mean (.) if you're not influenced by the culture, why would you learn that language, it DOESn't make any sense; I'm not going to learn chinese if I don't know anything about china Or I don't like anything about china.

Conversely, the attitudes towards a certain culture lead the person to learn its language like mentioned previously by Imane who is into the Japanese culture and she learned their language. SAR also likes the Turkish culture, their language and even cuisine. Finally, the third category contains the participants who proclaimed that identity is static. According to excerpt 40, identity could have two main facets one can never change and it remains the same no matter what happens. However, the other part is not only changing but fading due to the interconnectedness that we are witnessing.

Excerpt 40

Khalil: er for identity I don't exactly know because(.) I dunno a ↑PART of our identity is static (.) we can't change it we can't change who we are. and another part@@ of our identity is I won't say it's changing, BUt fading. especially with th- the opening of the WORLD and with the NEW world order it's fading

Furthermore, it was mentioned that there are a lot of places in Algeria where we can see people who still hold their identities especially the old ones. We can see that they kept the same beliefs, traditions, and even way of talking.

Excerpt 41

Lyna: .hhhwestill have a part of our identity especially in some places but some people like /amazighan/ for example have (.) my grandma is /**amazixan**/
She's so:: ..I don't know she's so:: related to her CULTure
what she WEARs, what they DO in erm special days
she says that so many superstitions@@.
and so on (.) but she 's (XXX) today.
hhh erm I don't know I think these are the only people and /**jawi**/ people too.

3.3.6.1. Foreign Languages Learners are the most Influenced

In previous parts, some interviewees mentioned that there is a cultural transition in our society and this led to identity change as well. For them, the most influenced people are the intellectual ones, those who are abroad, and specifically those exposed to foreign cultures through language. According to the following participants, EFL students are more close to the target cultures and this latter makes them more open-minded unlike those who do not speak or even understand languages in general.

Excerpt 42

Khadidja: I think most of them since they are exposed to culture
do(.) have different opinions from students who do not understand english.
or any other language er (0.3) you may not CHAnge their opinion
like in terms of religion someone who wears /**hidjab**/ okay you can't change it
but you can change opinions about(.) certain things like racism for instance
.. I see a lot of people who don't understand english VErY racist to students
over here ..chinese students they also say things I don't also understand
....and- bu% for EFL students bu- but they always seem to be VErY careful
with them and very conscious they know how to treat them ju-just in terms
of racism and in o- other topics too I mean a lot of things
as I said are changing so they know@@@ how to treat the world.

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When asking the rest of participants about this view, we got two main categories. Some talked about themselves as different persons and other students referred to others as the main source of change

3.3.6.2. We Are Different

Persons in this category indicate that they are different since they do not conform to the society norms. Their way of dress is different, their way of thinking, and even behaving. In the next excerpts, the interviewees mentioned that the change is triggered by English language and enhanced by the communication tools and social media.

Excerpt 43

Ilyes: Especially with english learners because you know
we're more in TOUCH with the foreign CULTure I believe
and we're watching now a LOT of movies and,
we have a lot of websites where we can watch a lot of series i mean THAT
>and it was not the case ten years ago <
....social media as well (.) where we interact with others er with foreign
people er....we're taking what seems cool to us, and applying it here°
I mean(.) they got like a huge impact in what is happening in Algeria

Excerpt 44

Maria: like we conform to the norms of society?
Both: at all both of them@@@
Sami: again because we don't derive our knowledge from values not from culture
we just DO what we FEEL is right,
what we THINK is right this is the difference, ↑this is the MAIN point I guess.
maybe we get ↑aWARE about specific thing via discovering other cultures.
but at the end of the day we have this filter of questions
and ask what's the right to do, and we do what we believe(.) and think is right

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In the following excerpt, the participant explicitly cited that he is influenced and the changes clearly appear in his behaviour.

Excerpt 45

Anis: I AM influenced yeah.
I took from AMERicans sarcasm (.) I er love dancing like michaljackson
I am influenced by the Chinese, I practise congfou

Consequently, the EFL learners are concerned with the transition but we can see that many cultures are contributing to the change.

Excerpt 46

Amina: like(.) as I said we 're TOtally influenced by the americans
like when you- we're totally influenced by the americans, the british
like you can really NOtice it when you COMe to my class.
>when you come to my class< you expect to see like(.)a copy from you bu%
there(.)are certain of varieties in CULtures
even in religion th- therea lot a lot of things.
R: what about you? Have you changed?
Amina: ↑yES my appearance £ of course.
thinking er sometimes we are OVER open minded.

In excerpt 40, the participant emphasized the way of thinking and the Algerian mentality that are changing. Moreover, the impact mainly comes from the American culture.

Excerpt 47

Lyna: me with my iden- I don't know
I'm not gonna lie to you @I don't have that stRONG relationship with
TRAditionse- except for religious ones and they are parts of the culture

In excerpt 47, the interviewee gives another perspective to the present category. She claimed that her identity is changing since she does not have a strong relationship with tradition. Yet, a part of her identity is kept and she strongly holds in it. Her answer gave rise to following category.

3.3.6.3. We Keep our Identity

Unlike the earlier group, in this one, participants did not agree about the statement that EFL learners are the most influenced. They strongly believe that EFL learners keep their. Similarly, in the next excerpt the interviewee talked about identity change at the linguistic level only.

Excerpt 48

Samir: in terms of principles I'm NOT influenced maybe I'm influenced in speaking
in high school I was a very good student in french
er I used to speak good french (.) with a good ACCent and
now after learning english (.)I can't speak french like I used to
sometimes I er literally block.

Many participants share the same view; for example, MAB in excerpt49 considers identity as a sacred thing that could never change.

Excerpt 49

Younes: identity(0.3) I don't think so @@ because it's something pure we cannot
change It something that comes from our nature we canNOT change it.

Moreover, MEB is also against the idea of identity change. For him, identity is what controls peoples' behaviour and it can never be transformed.

Excerpt 50

Anes: identity is(.) something we belongs to erm that controls our behaviour.
my beliefs did NOT change after learning English because
...I know what I belong to and I LIke it. maybe in attitudes someHOW

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the use of LANguage like er we mentioned in group using erenglish(.)

adverbs or WORds in some context like shut up or stop, LOL like that yeah.

Another point of view in excerpt 51 indicated that identity cannot change as it is directly linked to religion and values especially when talking about the Algerian one.

Excerpt 51

Sara: I'm trying erm well when talking about the identity as algerians,
we directly link it to our values as muslims.
because we're in muslim community so(.) in a way
I'm trying to stick to the islamic values, that may help me to present
first the muslim lady who I am and then the Algerian er lady
erm it's linked there is a direct er link between the two.

Hence, this is what distinguishes the two previous categories. In the first one, they see themselves as people bringing changes to the society. However, in the second one they consider the change as superficial since identity can never be changed, because they keep it.

3.3.6.4. Rejection of the Projected Identity

In fact, this question was not asked to all participants only those who consider themselves as different persons. The answers are classified into two main categories; in the first one, participants are completely careless and they may not give importance to comments like 'you look different', 'you are imitating foreigners', 'why pretending, you should be natural because you are Algerian', etc.

- They consider themselves as world citizens.
- Not the standards that should define people, but their actions..
- What counts more is being a human not Algerian
- Identity is bigger than the physical appearances, or even clothes.

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In the second category, respondents tend to argue with others and justify the reasons of change and clarify things.

- They do not conform to the society norms, because they derived their values from morality not culture.
- The fact that they are exposed to many cultures made them reflecting about each one and filtering what to follow and what to leave.
- They agree, to some extent, because after learning they would have different understanding to many things.
- Human beings, in general, are actors in their life and any one would change to cope with a certain situation.
- Identity is something flexible and it could be negotiated to keep the communication process.
- Breaking the social norms does not mean they do not belong to the society.

3.3.7. Theme7: Native-Like Accent Vs Correct Pronunciation

This question arose due to respondents' answers, mainly those showing their reliance to authentic materials such as movies, series, music, and videos to develop their accents. In fact, we have two main beliefs 1) having a native-like accent and 2) sticking to correct pronunciation. The two categories are justified by various motives mentioned by the interviewees.

3.3.7.1. General Beliefs about Pronunciation

In the present category, participants show high passion and attitudes to sound like native speakers. There are some who indicated that they already opted for one accent and this preference is an outcome of the attitudes towards a specific target culture. Concerning the tendency, it is justified in some places and sometimes it is not.

Excerpt 52

Sara: well I choose sounding like a native speaker <I think I have already opted for the americanenglish and I don't mix.

In excerpt 53, Salima and Imane chose the native like accent. For them, the British accent is more prestigious and they are really into the British culture as well.

Excerpt 53

Imane: = I wanna sound like a native speaker becau-
I want a BRItish one, it is more prestigious.

Salima: = [first one] for me not only the accent,
I'd also the HIStory of britain is beautiful, it GRASps your attention to GOT to go.

Malek shares the same view about the native-like accent. She also has positive attitudes towards the British accent and culture. This is exemplified in the following excerpt.

Excerpt 54

Malek: I'm trying to work more about my ACCent the british one@
I feel like the british is MOre elegant or something like that.

Among the reasons that made participants interested and eager to sound like NS is the influence of movies. It is clearly mentioned in excerpt55.

Excerpt 55

Sofiane: erm I am learning americanenglish because of hollywood and so on.
yeah I wanna sound like a NAtive speaker (rhotic)
actually I LOve the british accent but it's so hard
even the americans- even americans can't make british accent so,
I decided to go with er the american one it's EAsier.

R: what if you see a person who masters english but keeps his algerian accent

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Sofiane: i- it sounds(.) a bit- I don't know HARsh to your ears
I donno it's NOt very amusing a:nd when hearing somebody like erm a british
guy or woman it's like music to your ears its(.) so: classy.

We can see that Sofiane has a negative attitude about other accents of English. For the rest of participants in this category, they mentioned that they prefer the American English because it remains easier than the British one.

3.3.7.2. The Importance of Native Speaker Standards

This category is quite similar to the previous one. In the former, they have attitudes towards the NS accent; however, in this one there are many reasons that made them choosing the NS accent, in another words, there are other intention to sound like NS not only the attitudes that control the choice:

- ✓ Native accent is highly appreciated by people while correct English could be accepted. English with accent is highly estimated by people.
- ✓ It may give us the ability to convince people because correct English with no accent would sound bad English for ordinary people.
- ✓ The accent would help in coping with different situations mainly abroad and the speaker will be taken seriously as well.
- ✓ The British accent mainly the cockney and the Tlemcenian accents share a common feature which is the glottal stop.
- ✓ The intention to discover or even learn about different accent but the American remains the easiest.
- ✓ Native accent and fluency help in a great way to transmit the messages.

3.3.7.3. Correct Pronunciation Serves Better than NS Accent

Respondents, in this category, chose correct pronunciation for clear reasons. Sometimes the choice is mainly reinforced by mistakes made by NS; thus, they prefer the correct English with correct pronunciation at least

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- Having a native like accent is good but sounding like American or British means nothing if one makes a lot of mistakes when talking.
- Although it is good to sound like native speakers but a horrible accent with correct English is fine.
- Correct pronunciation is better because sounding like native speakers is a kind of imitation.
- Correct and clear pronunciation serves better when teaching.
- As linguists we need to stay neutral what counts more is the linguistic competence. Moreover, even correct pronunciation serves for good communication purposes.
- What counts more is the meaning and how it is transmitted.
- Correct pronunciation is better than wrong English with an accent. Moreover, it would make native speakers feeling bad about their wrong English.

3.4. Part Three: Likert Scale Questionnaire Results

After conducting the interviews, the researcher handed a written survey included some Likert scale questions. The survey is divided into two main sections, the former includes statement that helps the researcher in interpreting students' behaviour; while, the latter contains statement that help her in making observation about the cultural behaviours and linguistic practices. Moreover, the survey has three main goals:

- ✓ Make the interview shorter and consistent.
- ✓ Discuss the cultural values during focus groups sessions.
- ✓ Help the researcher when making observation.

3.4.1. Section One: Value Dimensions and Cultural Beliefs

In order to understand people's behaviour one might first search the meaning of the cultural values that produce the behaviour. In this section, students were asked about their beliefs concerning the Algerian cultural changes and different cultural values. Hence, their answers will help in observing and interpreting their behaviours.

a. We as Algerians do not look like our identity claim

Statement	SD	D	N	A	SA	Missing
Number	4	6	14	11	5	2
percentage	9, 52%	14, 28%	33, 33%	26, 19%	11, 90%	4, 76%

Table3.22. Algerians do not look like their identity claim

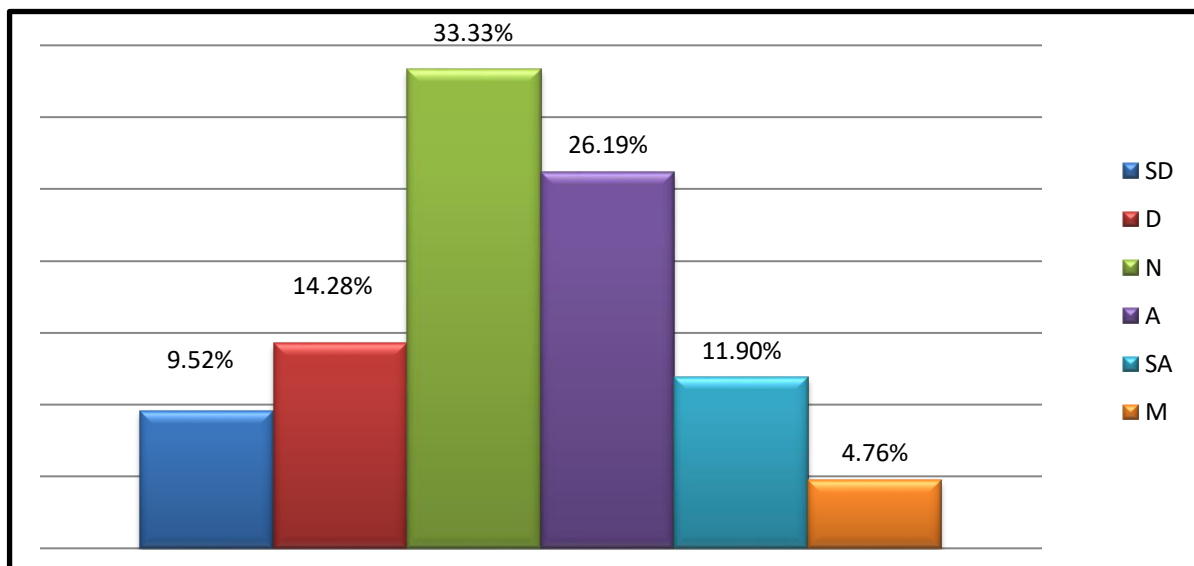


Figure.3.13 Algerians do not look like their identity claim

The previous results demonstrate that the majority of interviewees (33,33%) were neutral about the statement of “Algerians are different from what their identity requires”. Then, a high percentage (26,19%) agreed on that statement and some disagreed (14,28%) ; in fact, there is no big difference between the rest.

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b. English language learning has influenced your cultural identity

Statement	SD	D	N	A	SA	Missing
Number	7	5	6	13	11	0
percentage	16, 66%	11, 90%	14, 28%	30, 95%	26, 19%	99,99%

Table.3.23. Language learning as a factor influencing one’s CI

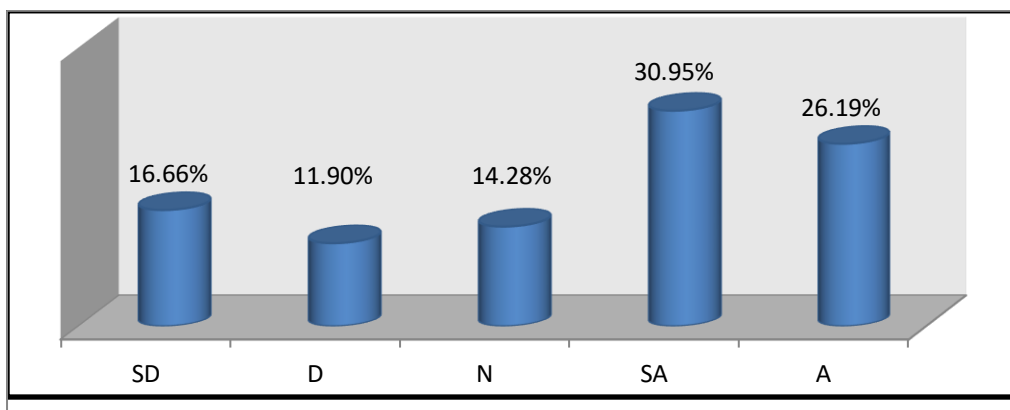


Figure3.14. Language learning as a factor influencing one’s CI

As illustrated in table3.23 and figure 3.14, the majority of students (30,95%) did agree about the fact that English influenced their cultural identity; also, a high percentage (26,19%) strongly agreed about that. However, some participants only (11,90%) disagreed about the fact that “English is affecting them”. Finally, another small category (14, 28%) was neutral.

c. EFL learners don’t look like their cultural identity requires

Statement	SD	D	N	A	SA	Missing
Number	0	8	13	21	0	0
percentage	0%	19, 04%	30, 95%	50%	0%	0%

Table.3.24. EFL learners are different

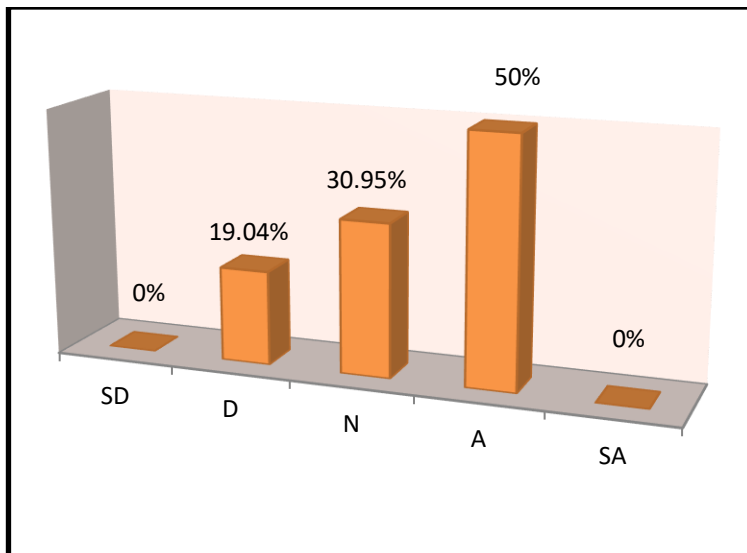


Figure 3.15. EFL learners are different

Moving from general to specific, students were asked about the EFL learners. In fact, the results show that most of them (50%) agreed about “EFL are different”, 30,95% were neutral and just few of them (19,04%) did not agree about that.

d. We should think like a native speaker to better master the language

Statement	SD	D	N	A	SA
Number	0	6	3	19	14
percentage	0%	14, 28%	7, 14 %	45, 23 %	33, 33%

Table 3.25. Mastery of language requires thinking like native speakers

The results in table 3.25 show that most of the students (45,23%) agreed and are into thinking like native speakers instead of translating to better master the language; however, only 14,28% strongly disagreed about that.

e. Traditions are adaptable and can change according to different circumstances

Statement	SD	D	N	A	SA	Missing
Number	4	3	8	21	6	
percentage	9,52%	7, 14%	19, 04%	50%	14, 28%	

Table 3.26. Traditions change depending on circumstances

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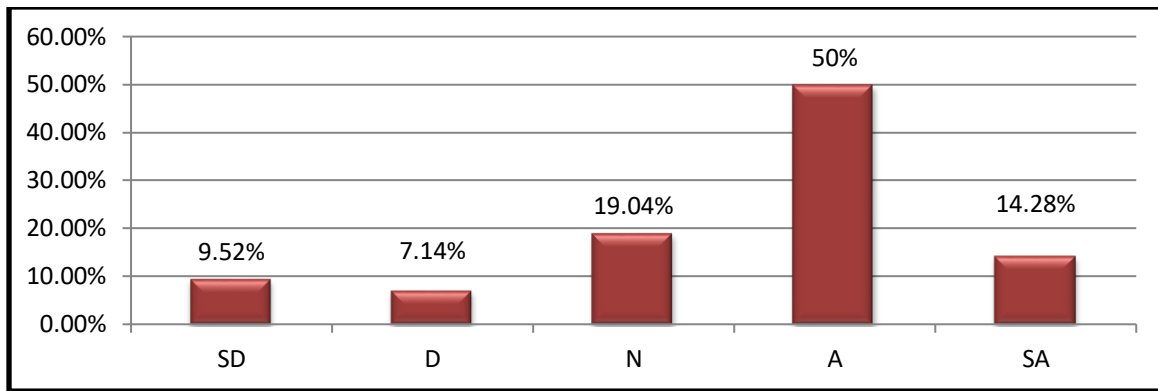


Figure3. 16. Traditions change according to circumstances

In table3.26, results show that the majority of students (50%) agree on the statement of traditions are acceptable to change according to different circumstances. however, only few (7,14%) of them disagreed.

f. We have to find out as much as we can about people we work with

Statement	SD	D	N	A	SA	Missing
Number	2	4	13	12	9	2
percentage	4, 76%	9, 52%	30, 95%	28, 57%	21, 42%	4, 76%

Table3.27. Dealing with different people

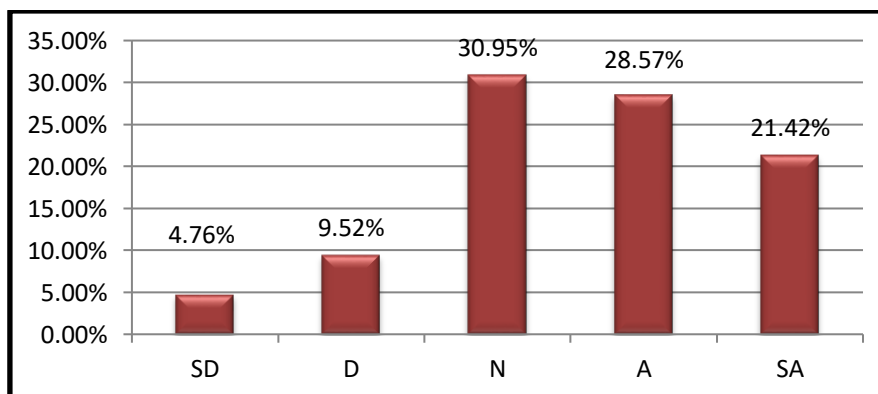


Figure3.17. Dealing with different people

The above cultural value discusses the importance of getting more familiar and knowing people before engaging in work with them. The high percentage of participants were neutral (28,57%) while a considerable percentage 28,57% shows the agreement about that. only few (4,76%) of them were strongly disagreed.

3.4.2. Section Two: Cultural and Linguistic Practices

In this section, questions aim at bringing data about students' cultural and linguistic behaviours where there are different cultural profiles around the world depending on societies' values. In the first type, for instance, society encourages individual decisions, hard work, creativity, and tasks always prevail over relationships. In the second type, people expect subordinates to tell them what to do, they focus on building good relationships before working, and the group is valued more than individual. When it comes to communication there are different styles, some people would transmit their messages directly and get straightforward to the point, and those are classified as low-context people because everything is said explicitly, this kind of communication belongs to people from USA, UK, Germany, etc. However, in other countries people do not transmit their messages indirectly and expect their interlocutors to read between the lines. Such type of communication is implicit and it is called high-context style; it includes countries like Argentina, Arab countries, and Turkey. Accordingly, the set of questions in this section illustrate whether those students keep their cultural profiles or opt for different values based on the language they are learning. Moreover, there are some statements about the linguistic practices in order to facilitate the observation process latter.

a. I use English in my environment even with non-English speakers

Frequency	Often	sometimes	Never	always
P	30, 95%	61, 89%	7, 14%	11, 90%

Table3.28. Using English in one's environment

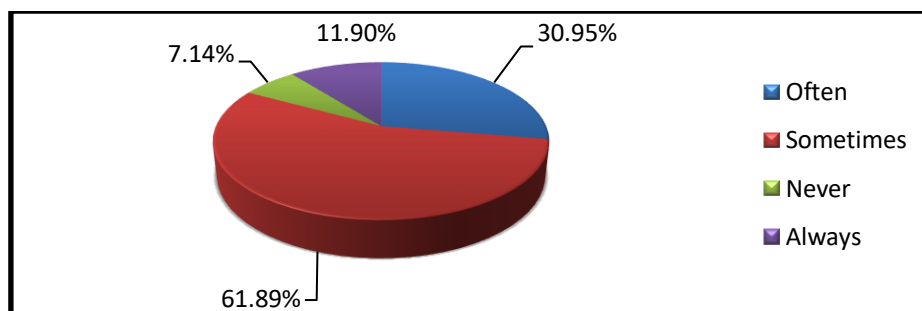


Figure3.18. Using English in one's environment

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The previous results show that majority (61,89%) of participants sometimes use English in their environment even with non-English speakers, others (30,95%) are using it often. A small category (11,90%) is always doing that and few of them (7,14%) never use English.

b. I switch to English only when talking

Frequency	Often	sometimes	Never	always
P	21, 42%	57, 14%	4, 76%	19, 04%

Table3.29. Switching to English when speaking

Moving to talk about the linguistic behaviour, the results in table3.29 demonstrate that the majority of students (57,14%) sometimes switch to English when talking, others (21,42%) often switch. Still only few of them (4,76%) said that they never switch.

c. I keep using English words in my dialect

Frequency	Often	sometimes	Always	Never
P	30, 95%	42, 85%	19, 04%	4, 76%

Table3.30. Localizing the English language

The results in table 3.30 show that the majority of students (42,85%) mentioned that sometimes they use English words in their dialect and mix when speaking. However, few of them (4,76%) never made such a linguistic behaviour.

d. I attribute failure and success to luck

Frequency	Often	sometimes	Always	Never
P	0%	22, 18%	7, 14%	69, 04%

Table3.31. Relating failure and success to luck

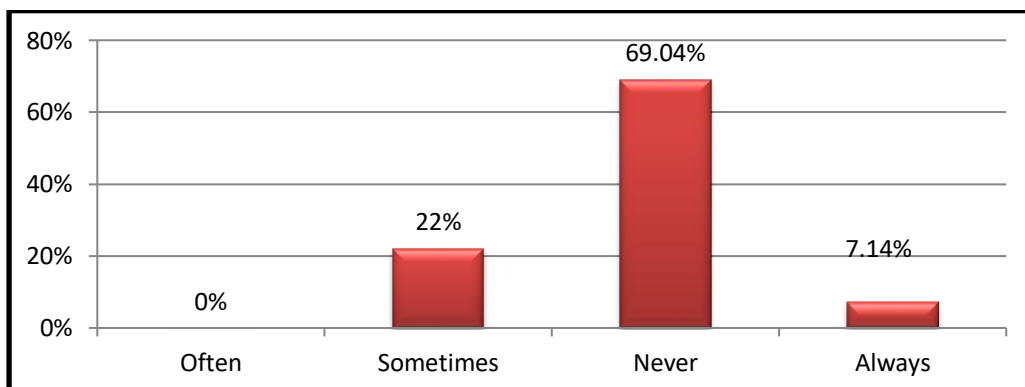


Figure3.19. Relating failure and success to luck

Questionnaire and Semi-Structured Interviews Analysis

Depending on the cultural profiles, students' interpretation of success and failure varies from one society to another. The results in diagrams 3.31 and 3.19 demonstrate that the majority (69,04%) of students never attribute success and failure to luck. However, few of them (7,14%) do that .

e. When making decisions I ask subordinates (parents, friends...)

Frequency	Often	sometimes	Always	Never
P	35, 71%	30, 95%	23, 80%	14, 28%

Table3.32. Making individual decisions

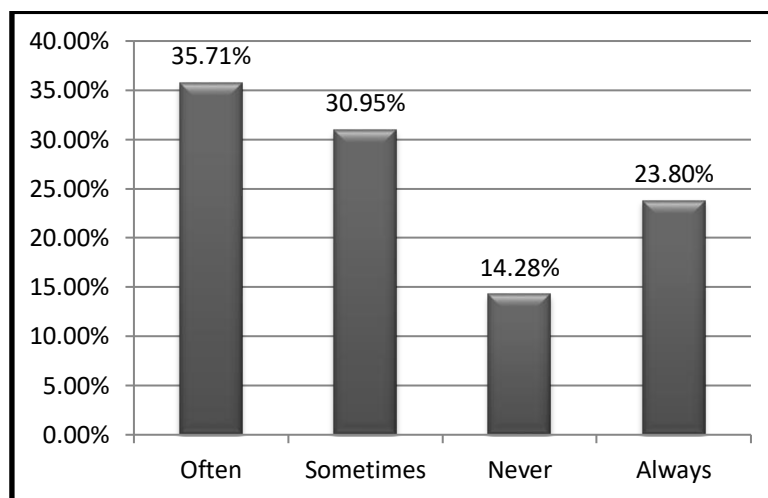


Figure3.20. Making individual decisions

Students were asked about the degree of self-reliance and individual decisions. The answers, then, show that a great part of interviewees (35,71%) often consult their subordinates namely parents when making decisions; always and sometimes also contains high percentages. While minority (14,28%) indicated that they never consult their subordinates and take decisions which are purely individual.

f. I focus on building good relationships with people before I focus on business objectives

Frequency	Often	sometimes	Always	Never
P	26, 19%	43, 85%	9, 52%	16, 66%

Table3.33. Relationships prevail over tasks

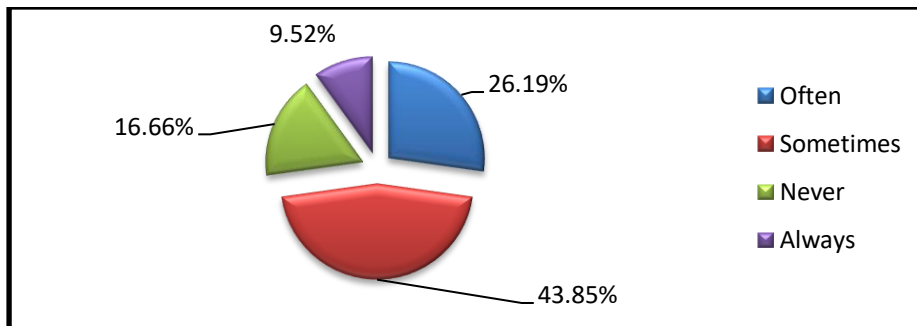


Figure 3.21. relationships prevail over tasks

The results in Table 3.33 and figure 3.21 show that the majority of students (43,85%) mentioned focusing on building good relationships with people before focusing on business objectives. However, the low rate (16,66%) never did that.

g. You transmit your message directly and you get to the point

Frequency	Often	sometimes	Always	Never
P	38, 09%	30, 95%	28, 56%	7, 14%

Table 3.34. Communication Style

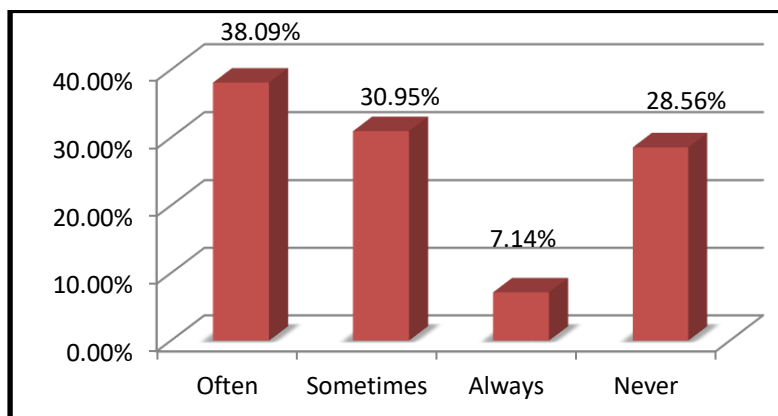


Figure 3.22. Communication Style

In the graphs 3.34 and 3.22, the findings show that most of students (38,09%) often transmit their messages directly and get to the point. Besides, a considerable number of students (28,56%) chose never which means that their communication style is high-context in nature.; yet, few of them (7,14%) choose always. Hence, between high and low-context communication styles minority of them hold low-context standards.

3.5. Conclusion

As pointed at the beginning, the present chapter was devoted to the analysis of data that were collected from three research instruments: questionnaires, semi-structured interviews, and Likert scale questionnaires. These tools enabled the researcher to obtain an accurate view about students motivation towards learning English language, their outside classroom activities if any, and in-depth information about their attitudes towards the target culture. Also, the data were analyzed both qualitatively and quantitatively. The findings of this chapter highlighted that majority of students are not active outside the classroom, but those who engage in informal learning, could develop many skills and competencies. It is also worth noting that these skills have shaped their identities in different ways. The obtained themes also illustrate different levels of cultural change, students' perception of that change, and their attitudes towards others cultures. At the end, the use of Likert scale survey permeated us to take what could not be said explicitly and it paved the way for the next research instruments namely focus groups and observation. Henceforth, the next chapter is meant to set forth the qualitative analysis process.

Chapter Four

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4.1. Introduction

The present chapter is meant to analyze and discuss the qualitative data that are obtained from focus groups, observation, and recordings. Accordingly, this chapter contains two main parts, the first one deals with themes that are formed from the focus groups data while the second treats the obtained data from recordings and observation. In each section there is interactional, linguistic, and content analysis.

4.2. Part One: Focus Group Data Analysis

The discussion includes four main groups at different points of time and each group consists of 5-8 participants. These groups, also, had more than one session each one lasted between one to three hours maximum. Although the groups encompassed different participants' gender (male, female), different fields of study (LS, LC, Didactics), and undergraduate students; the focus of these groups remains the same each time. In analysing the findings, the researcher followed a constructivist approach (go back to the chapter two for more details) that emphasized both content and interaction. In view of that, this part is divided into two main sections the former involves content analysis and themes related to each group. However, the latter covers linguistic and interactional analysis.

Section I: Content Analysis

The present section encompasses themes related to the four groups. In each one, there are three main themes containing other sub-themes. The researcher tried to put interlinked themes and categories in order to facilitate the comparison procedure.

4.2.1. Findings Related to Group A

All the participants in this group were LS and there were both female and male participants. We had three sessions and each one lasted more than one hour.

4.2.1.1. EFL Learners' CI Is Influenced by English Language

Before discussing the above statement of whether EFL students' cultural identity is influenced by learning English language, we started discussing some concepts like culture, identity, cultural identity, etc.

a. Culture Perception

Participants started answering the question 'who are you?' Their answers included only: names, ages, fields of study. Then, they moved to define the concept of culture and how they use it. Their definitions involved beliefs, ideas, and attitudes that any person would take from the society he/ she belongs to. Moreover, Algeria was cited to illustrate the diversity of cultures and languages in one country. Some participants went further and related culture to customs and traditions that are imposed by society such as weddings and some social events. Although such things are not always amusing, they could not give up or even dare to change them. Participants agreed on the fact that culture is unquestionable mainly when it comes to arguing with parents. Anfel, who was uncommunicative at the beginning, added that even if they were against something and wanted to rebel, still easy for man than woman.

b. Identity Perception

When discussing identity, the concept was defined and related to different perspectives. Ayoub, for example, related it to history and main historical events that Algeria had been through. *Excerpt 01*

Ayoub: =it is learned from history.. we have a problem here in Algeria..
er if we study the history books.. we are maybe ninety five percent
amazigh.. ↓SO we have a split ° I donno how to call it° schizophrenia

Sara: are we really schizophrenic?

Focus Groups and Recordings Analysis

- Ayoub:** =[yEAH sometimes
- Youcef:** [I don't think so@@
- Younes:** [maybe he is using the wrong word@@
- Ayoub:** yeah we ARE.. somehow.. we embrace the arab cultureI DON't know
- Younes:** ↑yEAH I got you.. what he wanted to say.. is that there is a split in personalities.

Younes tried to explain his friend's statement about schizophrenia mentioning that Algerians may have a split in their personalities, Ayoub did not comment about the explanation. Moreover, identity was determined from another angle which was the linguistic one. *Excerpt2:*

- Youcef:** =identity is maybe a set of criteria that define someone.. treated in a way or Another for example when you say.. you are here in tlemcen and you hear someone talking in tamazight... unconsciously you will say that he is talking about us in a bad way.. just because you don't understand the language.
- Anfel:** I think that identity includes the language that we speak... not only the language that represents us... but in fact it is who we ARE.

There was a variety of answers, those related to history, races, or languages when talking about identity in general. Yet, when defining themselves, the notion was related to being normal persons and human beings living in Algeria. Ayoub indicated that he tried to change and enhance his personal and this was the main reason to choose English. This reasons, in fact, triggered a debate between the participants.

Excerpt 03

- Ayoub:** yEAH I'm struggling to live like americans@@@ or english people that's why I study english.
- Sara:** do you really want to live like them?
- Ayoub:** yeah ↓WHY not.
- Sara:** why?

Ayoub: =because they're open to other cultures. ↑Us we DON't have such thing
If you are NOT arab or muslim we don't LIkeyOU.
BUt the english people they ACCept the others.

Younes: [they also don't

Youcef: [they have such thing

Ayoub: =but the majority do accept muslims... for example if a christian comes here
to algeria to spread christianity.. we WOn't let him.. BUt there you can
find a muslim taking the holy book.. and they don't talk to them.

Anfel: = I think we are a group of people that belong to the same speech community..
which is the algerian speech community.

In excerpt 03, the dispute was not resolved but Anfel made skip-connecting ideas by going back to the question and provided her answer. The other respondents did not answer the question and followed Anfel's answer mentioning that they do belong to a specific society and defined themselves as Muslims, Berbers, Algerians, and so on. Therefore, identity was related to the language of a specific speech community as it has two main facets the collective and the individual ones, still, the focus was only on the first one. Also, Ayoub was indirectly discussing one of the cultural values "standards for good and evil". In addition, participants were asked to determine salient factors of the Algerian cultural identity. This category included factors related to the way of speaking, the language used in Algeria, the dialect, the use of body language more than the verbal one, arms, and speaking out loud, the diversity of languages, behaviour, etc.

4.2.1.2. EFL Students Do Not Look like Their Identity Claim

Moving to talk about EFL students and whether they are influenced by the target culture, some participants did support that statement only in terms of linguistic behaviour due to the fact that most of them wanted to sound like native speakers and developed their pronunciation skills. The influence might extend to include changes in one's personalities where they considered only taking the positive things from target culture. *Excerpt 04*

- Sara:** I would agree.
as he said mainly in terms of pronunciation.. we ALL have that pride to sound like native speakers... mainly when someone else thinks or GUESS that from your speech... personally when I see a person talking in a [bad accent
- Anfel:** [but bad accent] does NOT mean BAD pronunciation.
- Sara:** =yeah I know but native like accent is MOre attractive.
- Samir:** I think the fact we are DEALing with the foreign culture will CAUSE a change in our personalities.. [sometimes unconsciously..
- Youcef:** [yeah we can take ONLY the positive side.
- Ayoub:** for me neither yes NOR NO.. in between.
when I first STUdiedENGLISH.. I was hoping to be.. a BETter person.
like I have said american or english people... ↑beCAUSE they have norms and one of their values is respecting time.. [so

In excerpt04, participants related the statement of not looking like Algerians to their personalities changes because of learning what seemed good from the TC (be it American or British). Moreover, Ayoub mentioned that his first intention when learning English was to apply some of the cultural values, that he called ‘habits’, in his own society. Sara, actually, had the role of gun-questions machine. *Excerpt05*

- Sara:** =do you try to apply these things?
- Ayoub:** ↑yES... for me it WORKs.
↑beCAUSE I’m developing myself as a HUman being, as a person, I SEE the world differently.. in its BRIght side not its DARk side.. <because I was lost..
↓yOU know our norms {**h1al**} and [**hram**] so.... ↑NOW I am using my MIND to.. analyse not just someone who follows the NORms.
NOt the norms which tell me what to DO.. I decide what is good or BAD for me.

Younes: to be honest I'm lost in this question. we as EFL learners represent our identity or NOt. Well for me you can apply two identities at the same time. as if we have two identities how to say... when you speak arabic.. you apply its CULTure a::nd when you speak ENGLISH you apply er the english CULTure or erm the english behaviour.

Accordingly, learning English and being aware of its cultural values made Ayoub reflective about his own culture and even lost between what is forbidden and allowed. Younes, also, said that he felt like he applied two personalities, two behaviours, and two ways of thinking when talking in different languages.

a. Factors Enhancing the Change Among English Students

Language learning was considered as one of the major aspects contributing to cultural identity change. The process, indeed, incorporated culture learning with the language especially the outside classroom learning where they were more exposed to the target culture through the technological devices and Mass Media. Their talk, also, involved the way other people perceive the change and the fact that EFL speakers in general are very limited in the Algerian society since they were exposed to judgments even by intellectual people. For Youcef, the judgments were acquired by society and applied by all people in different things not only speaking English outside. Another factor that emerged during the discussion was relating identity to religion. Participants, in this category, considered themselves as Algerians and fully representing their identity because they preserved their religious values and beliefs. **Excerpt 06**

Anfel: = I think we fully represent an EFL students except this point..↑beCAUSE though we are English students but.. we were taught by eralgerian teachers our friends are Algerians so we KEEp the Algerian identity.. although we switch to another language.

Samir: me too I think so.
I DOn't feel that ENGLISH is affecting my algerian identity.

Focus Groups and Recordings Analysis

I feel very algerian@@@

The previous excerpt shows resistance among these respondents, Anfel related that to simple methods of prevention like studying English out of its cultural context and being taught by non-native teachers. This statement was not accepted by the other participants. *Excerpt07*

Anfel: maybe if we are studying english in an english environment.. we can see the change.

Samir: [I agree with her

Youcef: [no I don't agree

Ayoub: [NO

Hadjer: [I don't share the same idea.

there is a clash between the two cultures.. and we are a bit LOst.

If you watch a LOt of MOvies and you read.. a LOt of books

we tend to switch between english and the algerian identity.

Ayoub: =like we see in our department.. in terms of clothes a::nd they're really influenced by the american culture especially er I'm NOt judgemental or something.. especially girls.

I see that they are more influenced than boys.

Anfel: =but you can find these girls everywhere.. not Only in the english department.

Younes: =but we canNOT deny that some people use the foreign language to show OFF.. that's ↓WHY soCIETy judge

Excerpt07 demonstrates that participants were talking based on their observation. They see the change in terms of clothes and behaviours of other EFL students. Hadjer agreed, to a certain extent, because of exposure to the TC but, Anfel did not agree and raised the question to the societal level not only English department. On the other hand, Younes had attitudes about people using foreign languages outside. This point led the researcher to ask them about their reactions if they receive such criticism from others. Some already had such remarks from people around them. However, others have never been in situations alike. *Excerpt08*

Focus Groups and Recordings Analysis

- Youcef:** positive feedback maybe.
- Sara:** we don't always get a positive feedback from people around us..
when people hear me TAlking outside me and my friends they call
us as traitors.
- Younes:** people around me felt like I' ve changed and I don't look like my identity
claim JUst ↑beCAUSE I started doing something.. for myself and everybody
was likeerm criticising me.. they said it's for kids.. or for girls and something
like that.to be clear.. I was doing kind of sports to lose weight, a::d they
started criticising mewell I didn't care.. I didn't fool myself.. and I succeeded.
They key here is to believein yourself and do what you WANT.. and REALLY
suits you even if it's against the NORm.
- Youcef:** in my case I wanted to write a book ... a::nd my family members are the
biggest..how to say.... in negative not positive way..
they are always like.. ° what are youdoing? are you crazy?°
just try to find a job like any normal person.

Accordingly, they received comments because of their behaviours which were strange ones comparing to what is socially done. These behaviours included talking in English outside, practising what is against the social norms, and even the attention of writing books. For those who never received such comments, they linked their cultural identity to religion and this latter is well preserved. *Excerpt 09*

- Younes:** you have never tried to imitate native speaker.
- Samir:** I know I try HRAD to speak like natives... I tried to use the BOdyLANguage
of AMERICans... ↑BUt this does NOT mean that you switch your CULTure
or you ARE influenced... ↑beCAUSE when it's time to be algerian.. I just-
we JUst switch between the languages that's ALL.
- Anfel:** well I DO look like my identity claim.
- Sara:** but I don't see your algerian accent in your english.
- Younes:** [we want to imitate the native speakers.

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- Ayoub:** [maybe w developed it.
- Youcef:** [we don't want to sound like an algerian speaking english@@@
- Anfel:** because we are learning a LANguage.. so we SHOULd learn itin a GOOD way.
- Sara:** but having a correct pronunciation does mean you are NOt learning the LANguage in a good way.. it means that you pronounce the WORDs correctly that's it.
- BUt if you opt for the native like ACCent... as if you ARE deNIYng your identity when speaking.Personally I go for the NAtive like ACCent.
- Ayoub:** [yEAH me too I want to sound like a NAtive speaker.
- Samir:** [yeah SAme for me.
- Anfel:** [I want that too.

As revealed previously, identity was discussed linguistically and the imitation of native speakers is realized only at the linguistic level, for them, this was different from the cultural identity. This statement made a disagreement about whether the accent is considered as an identity marker or not mainly when talking in a foreign language. The example of Egyptians talking in English was brought and some said that it is a problem of articulation of the two sounds /z/ and /b/. Others stated that Egyptians had the intention to keep their identities when talking in English. The conflict was not resolved; Anfel rather made skip-connecting ideas by mentioning that no influence appeared on them since they still hold their beliefs and attitudes. *Excerpt 10*

- Anfel:** I think for us NINety percent we look like algerians.
- Ayoub:** as I said at the beginning..identity has to do with beliefs and stuff..
- I guess we HAVE the algerian beliefs. BUt we can't JUdge people based people on their look or something.
- Samir:** I don't know..I find myself one hundred percent algerian@@@
- @my english doesn't influence my culture..
- Younes:** but it's not the english language that may affect

It's the CULTure... and you are NOT involved in the culture.

Samir: ↑yEAH I KNOW a:nd I'm talking about myself... I mean..I ↑KEEP relating my beliefs, my ACTS to religion...

I have nothing specific about style of clothing, no specific haircut...

I 'm a believer... er and I take values from qur'an so .. yeah.

Younes went further linking the influence, if any, to the culture not the language and this view was shared by many and already mentioned by Anfel who said that learning out of the cultural context is the main reason for not being influenced.

b. Developing New Cultural Behaviour

In fact, students mentioned that they are not different in the sense that they still keep their beliefs, attitudes, and values. Ayoub was the only one mentioning that he is trying to imitate some of the British or American positive habits like respecting time and escaping judgments. Younes also declared that he started making jumping rope to lose weight, but he received harsh comments and judgments from people around him. Yet, he did succeed in that by following foreign coaches on YouTube. Youcef also mentioned that he started doing meditation and yoga whenever he felt down in order to get rid of negative energy. Anfel indicated that she was into the Korean culture and she even bought chopsticks to eat. But, she said that she was no more following them.

c. Developing New Linguistic Practices

Although the EFL community in Algeria is very small comparing to the whole society, they believe that this community is growing up due to different technological tools such as (YouTube, TV, internet, etc). Moreover, they consider themselves as influencers because they use some words and expressions even with siblings and friends who do speak English, they share jokes on Facebook only, and words like 'Hi, hello, bye, thanks' are regularly in their environment. Yet, they have negative attitudes about code switching; for them, it is considered as a lack of knowledge. Moreover, they use English in their dialect like /**rak mlosti**/ instead of /*you are lost*/, /**Taguiha**/ instead of /*tag her*/. /**Baliz**/ instead of /*please*/, /**Nwrityiha**/ instead of /*I write it*/. But,

only few of them mentioned such words while majority said that they used these forms except in French.

4.2.1.3. Learning another Language Means having a New CI

The participants agreed, to a certain extent, about that statement for two main reasons 1) the possibility of picking up things from the target culture especially the good ones and even if they denied their influence, it appeared in their decisions. 2) Imitating NS at the linguistic level and all things out of their religious beliefs, attitudes, and even culture were rejected. Moreover, Anfel declared that since they were concerned only with linguistic theories, they remained the same not like those who studied language with its cultural concepts. Hadjer disagreed mentioning that culture was included in all the ways, they could not escape it but the degree of influence differs. While talking about the influence, they did not agree about the things that had great influence on EFL students. Some said that the influence of technological devices and tools were stronger than anything else even books. This point, in fact, prompted out a disagreement in which Youcef and Younes asserted that reading had the same influence as technology. Anfel started talking about one of her experiences to show the strong influence of media and movies but when she stopped watching them she got back to her Algerian habits. In particular, for them, there was no influence because all they study was the language and if the cultural concepts were learned, just to achieve specific tasks. Concerning the statement “having two languages means having two identities”, it could be relevant at one single level which is the linguistic one. *Excerpt 11*

Younes: =↑YEAH... you act in a certain way when speaking arabic for example
a::nd in aNOther way when you speak english.. er we are influenced
by BOTH cultures.

Hadjer: =I DOn't think so.
because sometimes when I USE french I'm NOT trying to aDAPT to
their culture..I just use it for the sake of transmitting messages.

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well what I understand from this saying...when you immerse yourself
in a language.. er your behaviour tend to change.
if you are NOT in constant contact with that language... it WON't affect you.

Anfel: =yeah I share the same point of view.

Samir: I have another point of view.. I think those who speak english
HAVE the ability to pretend that they ARE natives.
in terms of manners, body language for example
for me when I talk to my friend
er we watch MOVies then I tell him
° do you remember the scene of that MOVie°
then I DO it..then he tells me ° Oh my GOD you do just like him°
BUT for him.. it's QUITE difficult to do so.
for us as ENGLISH students we can switch and imitate natives behaviour.

Hadjer: if we talk about the linguistic identity.. I think we have two identities.
↑beCAUSE sometimes we work HARD to sound like native speakers.

Anfel: I think we can ALSO let go GO some of the negative points in our identity..
to embrace something POSitive in the foreign language.

Only EFL learners have the ability to linguistically imitate native speakers and if there was a change, it remained at the linguistic level. Furthermore, this ability gave them the sense of having two linguistic identities where they might have different linguistic behaviours, actions, accents, and they were even aware of two different cultures as they knew what should be used or avoided in both cultures.

a. New Cultural Behaviour Leads to Identity Shift.

Although the participants agreed on the fact that learning foreign language, to a certain extent, leads to new cultural behaviour and then cultural transition. They pointed out that the influence never went beyond the transition and if something could happen, it might be just change not a whole shift. This latter was considered as a strong concept as they related it to the concept of language shift. *Excerpt 12*

Samir: =NO.

Anfel: shift is a STRONG word.

Samir: when you shift you let you the first one.

For example labov talked about the big vowel shift

Anfel: we can use change.

Youcef: or move is acceptable... or mix.

Hadjer: I see that there is a change BUT not radical one.

We KEEp some values and principles... so there is NO total shift but a small

Transition... let's take the example of the tree... it CHANges its leaves but

the roots remain the same.. ↑SO this is us.. maybe we try to aDAPT

even aDOPT some behaviours but we keep some of our identities...

I mean the roots of our identity like VALUES, religion and so on.

Younes: I think this is related to HOW much you ARE affected by

the foreign CULTure.

Anfel: I think you are right.. if the one is FLEUNT in the language and

CAN control it in a VERY good way... the ↑MOre you master the language

the MOre you are influenced.

talking about me ... I'm NOT really fluent in ENGLISH ↓SO

you are NOT right@@@

NOT only the fluency but controlling ALL the language... being familiar

with ALL cultural practices and so on.

For them, the word change is much preferable than shift, because what is considered as roots are values, beliefs, religion and these could not be changed through learning English.

1.2.2. Findings Related to Group B

This group was marked by the presence of female participants especially in the first session but starting from the second, one male joined the group. There was remarkable diversity in this group in terms of levels of study and fields of interest.

4.2.2.1. EFL Students' CI Is Influenced by English Learning

Before discussing the above statement of whether EFL students' cultural identity is influenced by learning English, we started discussing some concepts like culture, identity, cultural identity, etc.

a. Culture Perception

In answering 'who are you?', one of the participants was aware of the trickiness of that question, yet all of them followed the first answer by introducing themselves. The responses included names, ages, and even fields of studies. In this group, there were both undergraduates and master's students majoring in Literature and Civilization. All the respondents showed a high interest in literature except Djamila who was more into linguistics. There was a variety of answers because they had different fields of interest and they were just acquaintance. Salima talked about a book she read and gave the adequate answer of the question according to its author. There were many overlaps at this level, the first one made by Djamila and Ibtissam to express their agreement. After discussing Salima's point, they changed their opinions and agreed (most of them) on the fact that identity cannot be measured. This latter lead Hayat to interfere and relate Identity to something concrete by saying that even being a student is an identity since they have ' student ID card'.

b. Identity Perception

Actually, the definition of these concepts varied from one participant to another. Hayat, for example, considered culture as the common or the shared things in a society like food, language, outfit, religion and so on; however, identity was a part of that common culture. Djamila, on the other hand, regarded culture as the imposed things that are made by society and parents, but identity was where they, as individuals, can make their own contributions, Meriem agreed with that but she went further mentioning that culture and identity are intertwined, each one was influencing the other as they cannot be separate. Salima, in her turn, disagreed with Hayat who related culture to only outfit and food. This, in reality, was the prelude of the coming conflict about culture elements and identity components. *Excerpt13*

Hayat: because I have the oppositional point of view and (.) it's NOT about clothes and so on I do believe that clothes ↑ARE part of [culture

Meriem: [only]

Hayat: [↑NO not only]

if it doesn't (.) for example if you go back to two thousand and eleven tlemcen was the capital of Islamic culture

and the unesco won't take the {jedda} as (.) a traditional outfit of Tlemcen and make it in (0.2) a museum. Or as an international heritage.

Salima: =yeah I didn't say it is NOT included I said it's Not only clothes and FOOD BU% also values(.) for example

er<we can say that our grandparents made rules and we MUst follow these rules ↓you know.

based on religion or based on.. their own point of view or their own er understanding.

and identity is the something that we BOrn with(.) it's not something- ↑yEAH just let it go or give up on it.

Meriem: =I ↑DOn't think so.

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identity can be BUilt and can be improved.

Hayat: =it can be CHANged

The conflict, indeed, was not solved but Imane made skip-connecting ideas giving the definition of both identity and culture. For her, culture is acquired from society including traditions and food and identity is personal. Based on that, culture was put in the collective spot and identity in the individual one. Ibtissam said that identity also consist of social norms and could be influenced by that culture because one may have only one culture but different personalities. This latter recalled Hayat's answer about being a student is an identity; moreover, the conflict was carried out about the two concepts. Some (Hayat and Ibtissam) considered the traditions as a part of both culture and identity; however, for Djamilia, what is belonging to culture is not necessarily belonging to identity, what represents the whole not necessary represents the individual. Meriem supported her by talking about the individual identity that we as persons can create and improve through life experiences. On that basis, the researcher asked them about the difference between the two concepts and the answers were quite the same, culture represents all the things that are shared and imposed on us while identity is a personal matter. *Excerpt 14*

Djamila: as I said in the begging it's(.) °how to say°
culture is what we get from our..the place we're living in.. the soCIETy and
we get from our environment.
but identity is what we(.) choose [like to be

Imane: [identity is inside us]

Djamila: [yeah] is what to be you can't choose your own culture but identity you CAN.
<as she said at the beginning she is a student so she chose to be a student
if she is not(.) like we all share the same culture but we are not all student.
and that's the difference between culture and identity£

Salima: can I rephrase what she said?
to conclude erm to sum up identity is our CHOIce but
culture is NO% our choice.

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Meriem: =because our identity can change through time,
Even our[CULTure can change

Salima: = [yeah]
like I can choose these qualities erm I can omit this and so on.
BU% our CULTure we canNO% touch.

Imane: =↑NO w can change our culture.
for example like er the dress in old day they used to wear the {hajek} but now
there is no more like there is only in s[pecial occasion.

Hayat: [it's traditional.

As mentioned in the above excerpt, students did not share the same view as Salima who mentioned that culture is unchangeable. Another point triggered the debate which was the relationship between culture, language, and Identity. Djamila, in her part, talked about the language as an identity marker, at the beginning, she said that language is a part of culture not identity as opposition to Salima who said that culture is language, language is a part of culture and what we speak as individuals reflects our identity. Djamila strongly disagreed with that mentioning the example of the Tlemcenian glottal stop; she argued that this latter is part of the shared culture not the individual identity since anyone could opt for it. In here, Imane agreed and said that what they speak might reflect them as persons not the whole culture that is why identity remains at the individual level. Ibtissam, who was uncommunicative for a while, discussed the link between culture and language and this latter was one of the identity markers which GHIZ did not appreciate. Then, she gave the example of Egyptians and Djamila ended up saying that they want to preserve their identities.

Moving to talk about the salient factors of the Algerian identity, the participants listed many things such as language, dialect, way of speaking, and even the slogan **/One Two Three viva L'Algérie/** that has a historical background but later became a national slogan. Hayat also spoke about the popular movement and manifestations as a remarkable event that would be tomorrow's history. For Djamila, only the traditional matters which could be classified as identity markers and belong to the collective

identity. There was a conflict about that and it could not be solved but rather skipped by Meriem, she started illustrating the typical ways of behaving, speaking which were made by Algerians. They forgot about the disagreement and started mentioning examples like having aggressive language “I eat a sandwich” in the Algerian language means “I hit a sandwich” (literal meaning), calling “old lady” instead of “mom”, never referring to my wife or my mom, or my sister on the phone they refer to them as “home” (mainly done by boys). All men outside are called ‘Si Mohamed’. Moreover, Algerians talk with their hands and gestures, talk out loud and all at once.

4.2.2.2. EFL Students do not look like their Identity Claim

Hayat started discussing this statement by giving examples about people who make fun of foreign language learners reminding them that the language which is strange. Talking about the influence, participants did not agree about “who was more influenced” the French or English students since the first ones were not limited when using the language outside while in the second, although English students were very limited in language use, they were more influenced because of the globalization and the spread of American culture. Moreover, this conflict was skipped citing some of the comments made by people around them about their behaviour, for instance, when unconsciously using English words and reading books in buses, people called them ‘traitors’. After asking them, how they would interpret people’s behaviour, they stopped talking about themselves and started referring to other English students who had strange behaviours as well, be it in the department or outside. *Excerpt 15*

Meriem: =some cases(.) I’m an English student and I see very weird things here.
and I believe that they are pretending to be different they’re NOT.

Hayat: =especially the Gothics

Meriem: yeah.

Imane: BUt we CAN’T judge [people here-

Meriem: [I think it’s just to attract attention.

there is freedom ↓Okay you want to be different, there are many cases to be different.different in a [good way.

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- Djamila:** [but why]
being a gothic makes you feeling better about yourself we cannot be stupid.
it's like you CAN't express yourself in PUBLIC places. you can do that at home.
I personally WON't have a WORD to say about it BUt(.) if –

Imane considered what her friends were saying as ‘making prediujces and stereotypes’ and she was completely against that. After arguing, they agreed on the fact that they are free yet, they need to do their rituals out of sight. For Imane, whatever they did was a personal liberty. *Excerpt 16*

- Meriem:** [we can't, we do judge.
Imane: [he's free.
Hayat: [ME personally because we are different we CAN't be the SAme.
↑PERsonally(.) I WON't say anything.. maybe he has an excuse,
maybe [he's ill.
Djamila: [what if he has no excuses?
Hayat: =I would say { **binah bin mulah** }
Djamila: = this is what I SAId you can't do that at university
BUt do it at home who cares.
Imane: well this is so far.. but about wearing black
I (.) see nothing wRONg about that.
Djamila: [yeah it's normal.

Previously, they were talking about the reasons for identity change in general. However, in here they were talking about the factors that specifically changed the English students. The first thing that had been mentioned by most of them was reading books and, for them, this latter was changing their attitudes. The second reason was getting deep into the target culture, and the third one was imitating NS's behaviour like the example of Ibtissam “making high five”, some had other tendencies like Meriem who was more into the Russian culture, Imane was influenced by the Japanese culture saying that she bows, wears like them, and even talks their language. Herein,

she identified herself as an Otaku girl. Salima also was into the British and Korean cultures and said that she put her hand on her mouth when laughing since she became a K-pop fan and a BTS. Moreover, Hayat mentioned a favourite book by a Japanese writer and Djamila had no interest or preference; yet, she said whenever she wanted to thank someone she bowed using her skirt like a princess. Then, they were asked to identify themselves and Hayat, in her answer, made a status about personal identity saying that “she is an Algerian yet her interest, personality, and her love of kick boxing built her identity”. This point made Djamila recalling what she said before, identity is what we as individuals choose to identify ourselves with but culture includes everything imposed on us. They, indirectly, started talking about a cultural value including parents. While talking about these cultures and how they got influenced, Djamila got back to her saying that their statement confirms once again that they do not learn from the religion or culture as much as they learn from the foreign culture, all these reasons triggered another conflict. While arguing Hayat and Djamila switched to Arabic and they carried out talking about habits and what they took from the target culture (The debate was completely in Arabic).

a. Factors Enhancing Change among English Students

Education was considered as one of the factors enhancing the cultural transition in general. Djamila mentioned that the learning process already started outside through different technological means. Furthermore, they said that this effect was not really the outcome of education only but the super power of globalization and social media. At the beginning, Imane disagreed about education, for her, all they learned was the language not the culture then, through interaction she changed her mind since education or even language learning would include learning the cultural aspects. For the other participants, learning culture and even religious concepts were part of the learning process like the case of English where they studied about both American and British. Kamel, who recently joined the discussion, did not see a radical change but only adaptation of the Algerian culture and this latter was considered as a good step towards development. It was, also, good to cope with different situations mainly abroad (His own experience) and to facilitate the communication process. He even

mentioned examples to illustrate the difference between the past and the present like asking girl's hand.

b. Developing New Linguistic Behaviour

Participants mentioned that they use English language unconsciously everywhere with siblings, friends, and with non-English speakers. Sometimes they only use words or fragments when they forget the concepts in Arabic. They also started replacing some words in Arabic by English ones like 'Hi' instead of /**Salam**/, 'what's up' instead of /**kaʃ ʒdid**/ see you instead of /**ija menbaʕd**/. They said that their linguistic community was growing up since English was constantly used at university, and their dialect became full of English words. Kamel insisted on the fact that they were studying academic English while the non-academic one was learned out through movies and this made them more exposed to the TC. *Excerpt 17*

Hayat: =yes because when we are at university we can use english.. and our dialect .. I mean a mixture. AND they will understand because they are also students

Kamel: I think all EFL students.. they speak the SAme.. they speak academically.. you kinda feel that he is an english student. when he starts TAlking.

Salima: talking in english?

Kamel: yeah you can see that he is an english student not for example.. a scientific student.

Imane: but they learn english better than we do.. because they learn it from a native speakers.

Kamel: the problem with us.. we don't use everydayenglish.. you erm for example vegetables and foods.. ↓you know... you know restaurants stuff... er there are a lot of thing. for me I prefer the reality show like erbing bang theory or friends..you know you can learn everyday english better with them. especially native american use of these words er in their everyday life. SO you learn MOre thing than you learn here in university.

c. New Cultural Behaviour

The participants of the present group developed different cultural behaviours. These behaviours were learned from various cultures such as Korean, Japanese, British, American, and Russian. For instance, Imane identifies herself as an otaku girl. She said that otaku in Japanese has a different meaning being addicted to animes and this was the case for her. She wears their clothes, eats with chopsticks, and behaves childishly when speaking in Japanese. Meriem became tolerant and open-minded because she started reading books, she can even discuss taboo things objectively. Salima said that after being addicted to Koreans and became a BTS, she treated her siblings kindly, and thanks to her favourite YouTuber, an English nerd, she became more organized, she had daily planners, always eats healthy food, and sleeps early at night. kamel also started applying some values that he got from the corporate culture. He is now more organized, he values time better than before, and he focuses on business rather than people with whom he is working. Ibtissam is always using “high five” and yes instead of /OUAIS/ when she is excited.

4.2.2.3. Learning another Language Means Having a New CI

This statement is linguistically true in terms of using two tones, two different vocabularies, two accents, and two pronunciations. They shared an agreement and said that the more one speaks languages the more identities they have, except for Djamila who thinks that the first identity would be developed. For Hayat, when learning a language, it is impossible to escape the trap of its culture and Imane agreed by saying that whenever she speaks Japanese, she behaves childishly and uses a soft tone. Djamila brought the example of the Algerian culture which is changing mainly with the new generation. *Excerpt 18*

Hayat: culture canNOT be changed.. but effected.

Meriem: effected doesn't mean changed?

Kamel: yeah.

Djamila: since it's effected.. it will somehow change.

Hayat: not completely the basics remain the same.

- Kamel:** no no it changes completely for some.. if we just see the Algerian culture we can see that it's changing.
- Djamila:** like { hayek } same thing.. are we putting it like women before?
- Salima :** my aunt still wears it.
- Djamila:** but NOt us.
- Kamel:** it changes to become something else not necessarily like french or british.

After discussing all these items, they ended up saying that even culture changes but identity remains the same. This latter, indeed, is related to nationality, genes, facial traits, etc. Even if we change completely, at a certain point of time we will unconsciously react like Algerians.

a. New Cultural Behaviour Leads to Identity Shift

Although they mentioned earlier that identity cannot change, there is a part of it that can change mainly the linguistic one and even the individual identity. But, the collective culture which is a part of the collective identity remains fixed. Unlike 'group A', identity shift in this group was considered as a part of the cultural transition process. Furthermore, the cultural behaviours unconsciously change mainly when communicating with native speakers; students need to act like them to keep the flow of the communication. Still, this change is not radical, just for some specific purposes.

4.2.3. Findings Related to Group C

This group included participants who were enrolled in Didactics, LC, and undergraduates. It is composed of both male and female participants who were members of different cultural clubs.

4.2.3.1. EFL Learners CI Is Influenced by English Language

Before discussing this statement, we opened up the discussion with definition of various aspects including identity, culture, and cultural identity.

a. Identity and Culture Perception

Participants, in this group, defined identity as a set of beliefs, behaviour, acts of specific people belonging to a specific society. After that, they moved to identity and defined it as what people know about the person and what one knows about himself/herself, i.e., how those people make sense about themselves. The cultural identity is mainly defined by people's behaviour, dress, and the ideologies and it is both collective and personal. One of the participants said that identity is an abstract concept, for her, it cannot be defined easily because it keeps on changing. In addition, culture refers to the norms, customs, rules that are taken from society while identity is what one could build himself/herself based on his/her experiences. For Rafik, culture and identity were seen as a syndrome. Although he thinks, to a certain extent, that they are determined by the way they have been raised, identity and actions are a personal matter. Thus, two main perspectives were given to identity: the first was the way you define yourself and the second was the way people define you. *Excerpt 19*

- Amira:** =it's what people know about yOU.. how you show yourself to others.
↑beCAUSE what you know about yourself and what others
know about you..↑WHAT you mom kNOWs about you is different@@@
- Rym:** I'd say it's a canvas you keep modifying it..it's like an ABstract..
art work you canNOT define like.. a specific thing you wanna draw on it.
It keeps on changing.. so it's an abstract word.
- Manel:** it how we make sense about ourselves and others.
- Ichrak:** identity is what defines people's behaviour... from identity a person knows
how to behave.. how he dresses.. a::nd the ideology of the person.
- Zeineb:** so identity for me is er about who you ARE.
erm also there are two categories er personal and collective.

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er it represents the culture in general..in the society a::nd it represents
how people in the society treat yOU ..how they er live their life ↑AND
personaly it depends on.. it expresses each point of view of each person.

Ilyes, in his turn, said that anyone is building his own identity through what is found in society and his own experiences in life. Yet, if they do not look or behave in a way that their culture and religion require, it would be a contradiction and even if it is a personal matter one must know what should be given as an image for foreigners otherwise the culture and identity would never be respected. In simple words, although identity is personal, some features like religion can never be touched. Mehdi was completely uncommunicative, he waited for everyone to finish then he made his point. He asked them if they can revert to more than one culture because based on what the others said, if they are influenced by their surroundings and environment so culture is already inside them. If they are in their community or ethnic group so they try to behave in their own way due to the fact that they are cultivated individuals. Thus, the behaviour here is controlled by education and knowledge. However, if they are outside their environment, they will try to represent the culture they belong to, i.e., there is a kind of inconsistency and the definition itself depends on the context.

b. The Difference between Identity and Culture

Culture is what people take from society and identity is what one believes in and contributes in building. Also, culture might include some features that define individuals belonging to a specific environment. For Mehdi, even identifying yourself depends on the situation you are in with foreigners it will be like Algerian, Muslim, African, and students. However, with people from your environment you may identify yourself as a man who tries to be good to his society. *Excerpt 20*

Manel: culture is what you take from society... and identity is what
you build yourself.

Mehdi: so identity is ↑WHO you are?

Manel: even you are sure that you believe in... it's a part of who you are..
but it's what

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you accept by yourself not the society like.. oblige you to do.

If I ask you who are you what would be your answer?

Mehdi: =It depends on the context...you know.. er if I'm sitting with people with whom I share a LOT of things like er language, country, culture... the definition might be different from a definition I give to a person who is NOT sharing with me these things. you know what I mean? I might define myself as an algerian, as muslim, as.. a student to foreigners. on the other hand I can define myself as a man who is good.. who is trying to be useful and good for the society.. in an algerian context.

Rafik indicated that he would do the other way around, even with foreigners he will not define himself based on his culture but rather on his own beliefs as a person. This statement created a conflict with the others; they said that anyone is free to express his/her ideologies and even behaving differently in his society. However, abroad he/she does belong to that society. Thus, it is preferable to avoid falling in the trap of prejudices and stereotypes. Rafik strongly believes in the fact that identity is only individual and belongs to their acts; he was against relating identity to something concrete like having an Algerian passport or ID card. The others believe that these are the concrete part of their identity. This conflict was not solved but Ilyes made skip-connecting ideas. Moving to talk about the salient factors of the Algerian identity, Mehdi was the first one to answer mentioning the political borders; his answer was motivated by his experience and field of interest as well. For the others, they listed many behaviours like the way of thinking, culture, dialect, and the diversity in languages. Rafik mentioned his struggle with the Algerian society in which he does not feel the belongingness, he even doubts and criticizes what they culturally share as people belonging to the same society. This declaration put him in a position of criticism where the others told him that he did not try to live in another society and he cannot make such judgments.

Rym also introduced another feature which was the diversity of religions, ethnic groups, history, and traditions. Ichrak, in her part, talked about religious identity as the main one for Algerians and Rym did not share the same view mentioning that even Christianity and Judaism exist in Algeria. For Rym and Manel, it is just a declaration to be Muslims things are now different. Mehdi, on his part, cited another aspect which was the continuum of cultures. He insisted on the fact that people take things for granted and believe in the uniqueness of their culture while at borders, the same culture in two different sides exist.

4.2.3.2. EFL Students Do not Look like their Identity Claim

Ilyes mentioned that this statement could be true since they learned the target culture and applied some of its behaviour. Mehdi said that they did not rely only on classes to learn the language and they used other methods like movies. This, in fact, was the main reason for adopting the cultural behaviours that were strange in their culture, sometimes they were criticised for such behaviour because it was against the common culture. For him, this was the struggle of all intellectual people not only English students. Actually, there were two main situations, the first one where people made them feeling different and the second some students never experienced that. Amira gave an example of people and students from other departments who told her that all English students are weird and they follow English culture; they even doubted her beliefs and said that she is not Muslim because she wears pants and does not put the veil. She defended herself as Muslim, who prays and even reads Qur'an but being veiled is a personal freedom. Ichrak gave another example of reading a book in the bus and receiving harsh comments about that. She also said that there is a blind imitation by English students and this comment triggered a conflict because the others see that imitation does not make a problem.

Another personal experience was mentioned by Rym revealed that she became gothic at a certain point of time, she took off her veil because she let the target culture immersing in her. She was into Christianity more than Islam and she found herself with people who went satanic and atheist as result of low self-esteem and following the trends like being gay or lesbian. Ichrak interrupted her saying that even if those things exist still for the minority but Rym did not agree saying that the minority who were not influenced. Zeineb, to a certain extent, agreed on that because the basics of their culture and identity were not touched. In here, each one started talking about how much they were influenced. Ichrak said that she did not change a bit after learning English while for others there was a change but they picked up only the positive things from the TC without touching their religion or values.

a. Factors Enhancing the Change among English Students

In the present group, participants listed a set of factors enhancing the changes among EFL students. Some listed globalization and the technological tools as the main tools that made them interconnected and exposed to different countries. Others like Rym, Amira, and Mehdi talked about the target culture as the major reason of the impact and literature that strongly influences the students. This latter is capable of changing, minds, lives, and even beliefs. For the rest of the students, they cited the social media and communication means that put all people from all over the world in contact.

b. Developing New Linguistic and Cultural Behaviours

The participants received different comments about their behaviour from people around them. For example, Ichrak keeps reading books on buses, Amira follows an American YouTuber when it comes to choosing her clothes, Rym also talked about that point mentioning her style of dress which combines Goths, bubbly, baggy things, tight, and vintage. In doing that, she is basically inspired by celebrities on her Instagram. Indeed, she follows everything that is western and fashionable but never Algerian or Arabic. Mehdi, in his part, is already applying some of the American cultural values like, respecting times, using B to B service. He has a YouTube channel

where he teaches English, gets up at 4a.m and practise sport, makes motivational speech, etc. They also highlighted their use of some English words and expressions in their speech even with non-English speakers. Some participants in this group organized different events for English speakers like STOFGLISH talk which was conducted every week, the programme of Algerian debaters to learn the principles of debate, and the Wiki-Stage where they share knowledge and work experiences.

4.2.3.3. Learning another Language Means Having another CI

Linguistically speaking, this statement is true because when talking in one language we change tone, accent, pronunciation, and way of thinking. We need to think in English in order to master it and communicate effectively as well. Sometimes even the cultural behaviour may change, for example, something that exists in one culture does not exist in the other one, for that reason, we need to behave according to the actual culture. There are, for instance, some expressions that do not exist in Arabic and they find themselves obliged to utter these words in English even with non-English speakers; in here, they feel belonging to the English community.

a. New Cultural Behaviour Leads to Identity Shift

Some participants agreed about that statement and already see the changes among EFL learners mainly Ilyes, Rym, and Amira. For Mehdi and Zeineb, they were uncommunicative and Ichrak interrupted saying that it was not the case for her at all; if there was a shift just superficial not a radical one. The physical appearance could obviously change but the beliefs and rituals remain the same. Her statement was not completely accepted by the others, for them, the influence is strong among the EFL learners because they are in touch with the target culture, they watch a lot of movies and listen to music; consequently, their cultural behaviour would change and of course their identity changes too. Mehdi, who was uncommunicative at the beginning, said that culture and cultural behaviour could change but identity cannot, it is just the identification context which may be different.

4.2.4. Findings related to Group D

Participants in this group were fluent and communicative all the time. They already started the discussion without any introduction. Some of them considered culture as a good topic but the others insisted on the fact that everything is debatable. Participants, in fact, are friends but they had different levels of study (two of them were specialized in LC and the others were undergraduates). They had things in common like their attitudes towards literature, their love of discovery and gaining knowledge, and their passion for other cultures. Some of them have other tendencies with literature like psychology, philosophy and science.

4.2.4.1. EFL Students' CI Is Influenced by English Language

a. Who Are You?

They started discussing the above statement and the diversity in answers was remarkable since each participant answered based on his/ her knowledge, perspectives and field of interest. Their responses included biological creations, normal guy, teacher, poetry, infinite learner, human being, etc. One answer triggered a debate was made by Anes “the uniqueness of humans”, Karim and Sami did not agree about that, they said that the uniqueness does not exist, it is limited, and it is quite tricky because what is thought as unique, in fact, is subjective unless it is compared to all human experiences bearing in mind that there are 7 billion of humans existing in the world. They also talked about the combination of the existing things which make human experiences.

b. Culture Perception

Culture, for them, is something that should not be taken seriously; after all, it is just a set of rules, beliefs, and norms that would be made by specific people and generated to others. Thus, human beings are culture creators is a fact; they carried out mentioning that being human kind made them trapped in many cultural norms since humans are the ones who create such ideologies, beliefs, and behaviour of human society. Consequently, they are always depended to others' experiences and circumstances and this is the main reason for the trickiness of culture. Since it cannot

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be escaped, it should not be taken for granted, i.e., anyone should follow what is right even if it is against his/ her culture. After that, Anis suggested that the Algerian culture should change but Sami interfered saying that culture exists because humans are conscious otherwise, there are sub-conscious forces that control. Karim was against what Anis said in the sense that our culture is not that much bad; for that reason, Anis replaced the change with adjustments and Sami mentioned that even if they change, they will be judged because people tend to follow what is culturally accepted whether it is right or wrong. Lydia also said that people follow the society norms in general and although this can be broken and changed, not in a short period because culture is so powerful. Another debate arose here, due to Sofiane's statement about being lost with the young generations. *Excerpt 21*

Sofiane: I think we're already lost..especially with the new generation.

Lydia: what about the new generation.. what's wrong with them?

Sofiane: they suck@@@

Lydia: why?@@@

I don't SEE that they suck.

Anis: they are very influenced by the K-pop.

Lydia: I ↓kNOW they are influenced by the K pop... and what's wrong with that?

It's JUST a music...it's NOT a BAD thing.

I mean there are other people who are influenced with the RAI.

((type of music in Algeria))

if I have to choose between RAI and k-pop I will choose k-pop

without even thinking. you know what I mean? I don't think they suck.

Lydia did not accept that because following a different genre of music, for her, or even a specific ways of life is not that much bad. It just brings changes and not giving up on one's own identity and beliefs.

c. Identity Perception

Identity was defined from different perspectives. For Sofiane, it is the combination of life experiences that would define persons. He was asked if he had an idea about how to formulate one's identity, but, Sami interrupted and changed the topic by asking the researcher about her definition of identity in order to make a debate. Then, he carried out giving a definition from a philosophical perspective referring to identity as that part of anyone and ego that does not change across time. It was mentioned that 'Although we all change; form new beliefs, new things but that ego remains stable'.

Karim and Lydia agreed with him citing that anyone can face some changes but he/ she will be the same person; furthermore, Anes related identity to one's actions and this statement prompted another debate, identity from the philosophical perspective is a thought process. It will always be in a question whether it is defined by one's will or the environment bearing in mind that good and bad are relative; besides, scientifically speaking there is no free will. At the end, the three of them (Karim, Lydia, Sami) agreed on the philosophical definition of identity which highlights that part of human that does not change. Moreover, Karim went further by giving his friends a thought experiment "the ship paradox" that changed everything even the name, he asked them if it will be the same and the answer was that 'logically it is the same since the system will not change'. Then, Anis made an example mentioning that he will change everything about his personality but the others disagreed saying that personality cannot change, it is created through copying from both parents and experiences and meeting people will, definitely, enhance it. More to the point, Sami suggested another thought experiment referring to one person who has certain items and rebuilds himself with others. If his consciousness is still the same, he will remain the same and if the molecules of his body give rise of new consciousness, he will be different.

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The researcher, then, gave them a definition of identity that included both collective and individual sides. Sami again believes in the trickenss of the two concepts. For him, in both cases identity is shaped by culture and is shaped by sub-conscious forces that are out of control like religion, culture, traditions, etc. All these can influence a person to shape his identity, for instance, two people with the same circumstances but they took different paths. Furthermore, defining identity based on their choices “is questionable too” since they do not have a free will and identity became a buzz word because of internet, globalization, nationalism, and even regionalism. In here, Karim told them that they are manageable and rationale unlike the old generation who are more knowledgeable. This statement, in reality, created a debate and most of them did not agree about that. They believe that in today’s world it does not matters how knowledgeable the one is or how much his brain stores data. It is preferable to be efficient than knowledgeable because the brain cannot store all the absolute data of the world, one should live his life and find the information as quickly as possible. This debate developed and became a conflict, Karim ended up saying that although they were knowledgeable but they were biased too, they were embracing their culture but they were not critical thinkers.

In discussing the salient factors of the Algerian identity, they cited talking too much, getting nervous easily, knowing everything, having contradictions, very social and interacting with strangers in a familiar way, and interrupting each other (actually they were using ‘we’ to refer to all these factors rather than they). Before closing the topic of identity and moving to something else, another concept was introduced “the ideal society”. For them, in order to attain that ideal society one needs to push the extreme level of freedom and tolerance, all these two will help the individuals to express themselves. Sami and Lydia shared the same view saying that not individuals that should fit the society but society that should fit them.

4.2.4.2. EFL Students Do not Look like their Identity Claim

All of them agreed on this statement except Anis but through interaction he discovered that he is influenced too. The remarkable thing was that they never perceived this influence as a bad or negative thing. They, actually, considered English students more open and cool than the French ones. *Excerpt 22*

- Karim:** English learners are much MOre open..than french, french is gay@@
- Lydia:** yEAH, French is gay@@
- Karim:** I waited for the moment to say it@@
- Sami:** actually French is a cool language. it is MOre romantic than English.
- Lydia:** that's why it's gay@
- Karim:** have you ever seen a letter of death threat written in French /ʔax/
It was NOT threaten at all {oh je vais te tuer }
- Sami:** @@ahh NOT like English @@ I will kill ↑yOU.
@you will feel it MOre.

Moreover, it has been mentioned that the changes happened after learning English and they never used or talked about others, they were talking about themselves. *Excerpt 23*

- Sami & Lydia:** yep
- Sami:** I was going to answer the question from an objective perspective
BUT I will do bot. as EFL learners obviously we are more open to the
english culture. british and american
- Sofiane:** mostly the American one.
- Sami:** yeah.. SO this is a HUGE factor that decides and reshape our identity..
er and we say that when speaking with the second language..
you change your identity eryEAH this somehow true..
↑beCAUSE sometimes.. when I speak english@@@
I find myself imitating the figures that I watched
on youtube, the teachers... so there is a part of that..

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- ↓BUT the fact of learning english language is NOT everything,
it's JUST a factor.. HOW many factors
are involved in the change of identity.. it might be REALLY huge.
- Sofiane:** =it was scientifically proven that the human mind er always change
when you learn a new language.
- Sami:** yeah true even when you learn a piece of music...
even if you learn a new
form of art. NOW.. my subjective point of view..
I can't really relate it because memories are so VAGUE
and I don't talk about myself a LOT.
Er I remember I was an introverted GUY,
I'm still introverted by nature As I grew up I taught myself skills..
via- erenglish language really helped me
You know like magic and card tricks...it really helped me to cope
with society..and then I learned music..
english language was a tool for me
to learn a lot of things and THOSE things shaped my personality
if I may say.

Lydia also gave an example that she feels weird when talking to someone who is not exposed to American or British cultures. As a result, she avoids talking to people in general; they were talking about behaviour that they acquired and these behaviours lead people to see them different. *Excerpt 24*

- Sami:** did you try to search for these things in arabic? Did you find?
- Anis:** no
- Sami:** this is why I said english is the tool..
for me I didn't find about magic cards in arabic
- Yacine:** I became punctual honestly.. beFORE I was not

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- Maria:** for me I didn't see a big difference.. like going from one state to another
It became natural... because when I was a kid I was not that much
into society..into family.. SO I was MOre into books .
- Anes:** english did not change me that much.
- Lydia:** so why are you studying english if it did not change you? If the culture didn-
- Anes:** because I found it easy.. it is the only thing I'm good at.
- Sami:** but I think you changed.. your personality did change through time..
you just don't know
- Karim:** yeah I do agree.

The above excerpt shows that English was one of the factors that shaped their personalities. Although they could not be conscious about all the changes, they still have essentials of Algerian identity. *Excerpt 25*

- Sami:** simply because it's impossible to stay the same person..
as a kid or as you were before.
it just comes so natural so you're not conscious about it.
- Yacine:** there is a thing inside us that can never be changed..
OUR pure algerian identity.
- Sami:** actually it can change.
- Lydia:** we can change it easily@@@
- Karim:** [but we still have like the essentials of the algerian identity.
- Maria:** [actually you can change it... if you never belonged to it.
- Sofiane:** I was fanatic.
- Sami:** maybe you changed.. after meeting new people with different beliefs.
- Lydia:** and NOW you are open minded?
- Sofiane:** little bit.
- Sami:** yeah flexible and tolerant.
- Lydia:** I don't think you were fanatic.
- Sami:** yeah because fanatics kill people@@@

- Lydia:** I relate what you are saying.. I think we were just following society.
- Maria** because like fanatic people don't change... they are NOT ready to hear-
- Lydia:** yeah they are blinded.

a. Factors Enhancing The Change among English Students

This statement was already discussed in the previous rubric, participants talked about different factors that changed them as EFL students. Karim mentioned his learning from different cultures and Sofiane talked about the exposure to Americans and being affected by their culture, life style, and values. The most important item that boosts the impact, according to Yacine, is globalization and the technological devices. Sami also mentioned things like his love to music, discovery, and science. He also talked about his talents and hobbies that could not be practised in other languages but English; actually, English literature also was mentioned as one of the major factors influencing EFL students.

b. Developing New Linguistic Practices

The diversity in this group also involved the cultural and linguistic levels, some students developed different cultural behaviours and they became introvert like the case of Sami, Maria, and Lydia. Also, Anis is dancing the way Michael Jackson did, he makes short movies in English, and already made a film with the role of Jack Sparrow. Sami loves music, he plays guitar, and makes card tricks. Sofiane said that after learning English he became more tolerant, flexible, and open-minded. Actually, using English is done on purpose and sometimes unconsciously depending on the context. Most of the time, they curse in English since the expressions are not found in Arabic; besides, in English the curse is less heavy and it is very situational. Furthermore, they said that most of their knowledge are acquired in English and when discussing with non-English speakers they find difficulties in explaining. Hence, both English and Arabic are used to explain but for most cases they avoid discussing in order not deviate from the real topic and focus on the translation rather than explanation. *Excerpt 26*

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- Lydia:** curses.
- Maria:** yeah you don't find them in arabic@@
- Samia:** yeah it depends on the situation...
sometimes you don't want people to understand..
sometimes you're going to say words that are er in your native language
but you use them in english because they're less heavier in english.
- Sami:** it's very situational.. because sometimes you meet a person..
you FEEL that this person doesn't understand.. ↓ANYthing about english
so you HAVE to speak only in arabic... still there I end up throwing words
in english... and I have to explain to them in english...
in the process of trying to explain to them in arabic.

In addition, they agreed on the fact of developing their own community since the foreign culture of that language is learned as well. For them, the Algerian speech community is changing as many English words and expressions are used mainly by EFL students. The vocabulary is also changing as they are using some words like: */friendiqaʔi/ /abdjililian way/ /ripiha/ /tripiha/ /friendzoni/*. However, they talked about the dynamic nature of language so people cannot be defined based on specific or fixed standards due to the rapidness of technology we are witnessing. Consequently, the statement is true because they created their own community, adopting new cultural behaviours, habits, and even beliefs from American and British cultures. This discussion gave rise to a very important topic which is motivation to learn English language with different types of EFL learners. *Excerpt 27*

- Sami:** I think that there are two types of EFL learners..
what are the EFL learners..are learners who only learn a language..
from er university. as it is only rules, and grammar. ..
and people who live the language and integrate it in its culture..
they learn from YouTube, internet, talking to native or even non native
by english and the LIVE the language in their social life.
I guess the second kind of people

Focus Groups and Recordings Analysis

- make the change in the linguistic community..but the first one DON't.
- Maria:** do you think that the first kind exists?
- Sami:** [it does exist]
- Lydia:** [yeah]
- Maria:** I think [it affects them in both types]
- Sami:** [no not the same degree]
- I know some people in my group they are absolutely
like that@@@
- Maria:** no but you can't generalize. but when you learn a language..
it's either you stick to your er old things like for example
your religion, your arabic language.. like you STICK to it.
↑OR erm you change it.. for the new er [like language culture.
- Karim:** [I disagree]

In above excerpt, they discussed the degree of influence that differs from one type of students to another. For those who focus only on language and linguistic patterns, there is no influence; however, if they go beyond the language and move to culture learning, the influence will be heavy. *Excerpt 28*

- Karim:** [I disagree]
- Maria:** actually it affects you in a way or another.
you can't like use english at university
and when.. you go home you don't use even words.
- Sami:** listen for some people english is just a TOOL to obtain a job..
nothing MOREnothing LESS...
- Maria:** yeah but it affects them in a way or another....
- Karim:** <there are people who master the language but it STILL doesn't
affect their cultural beliefs.
- Sami:** =in their daily life they use arabic they NEVER use the language

- they are learning.
- Karim:** okay let's talk about openness.. for the conservative type..(a person)
she masters english(.) she's still conservative.
she keeps her culture, her views, her beliefs-
- Sami:** yeah she keeps her identity.
- Karim:** she is not affected by the language she is learning, or even teaching
- Samia:** so we should go back to the reason why we study english..
some people chose it because they need it..
others chose it because they love it and so on .
- Karim:** but you will love it once you start learning it.
- Sami:** but she asks if there is a change at the linguistic level...
even if it attains the minority
people learned a language and integrating it in society there is a change.
it never happened to the first type.. they don't code switch or mix..
they stick to arabic no matter what.

4.2.4.3. Learning a New Language Means Having a New CI

When discussing this statement, the participants, mainly, Sami mentioned that he cannot make any judgement unless they brought the definition of identity.

Excerpt 29

- Sami:** usually you find yourself like switching between your personalities
whenever you start talking in another language.
- Maria:** actually you change your identity but your personality remains the same
- Sami:** personality is a part of identity.
- Maria:** identity is a part of personality.
- Sami:** it is debatable yeah.
- Karim:** actually it's quite hard because we don't understand identity.
- Maria:** actually I may disagree with what you said.

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Samia: actually we have an idea but what is it..
I mean the exact meaning we don't know it.

Karim: you see what we are doing now?
we ARE debating.

Sami: yeah they are philosophers@@@

There was another debate about personality and identity, through interaction, Sami changed his mind and considered that neither personality nor identity change but Lydia interrupted saying that they discuss nothing with language and they should relate changes to English and noy all of them agreed on that. Through discussion, they ended up accepting the fact that what culturally exists in one culture cannot exist in another. Thus, we tend to change sometimes even modify the first one not necessarily changing. *Except 30*

Sami: there are some things that exist in a certain culture..
you canNOT express in another culture..
so when you use another language you feel yourself like pulled
to what is their culture not your culture ...
you canNOT express in your language or something like that.

Samia: just like in the process of painting...
you put the prima which is your own native culture
and the different brushes and colours are the cultures that you know
and languages you learned bearing in mind.. that all this process has
a strong relationship to culture.

Yacine: you can be an english man and you converted to Islam... when you pray can
you do it in english?
you can read qur'an in english but...
you will perceive it as you do in arabic?

The discussion in this group was very dynamic and tackled many topics that are related to identity, culture, and cultural identity. The above-mentioned is the main points that are related to our study.

Unlike the previous section, this one is concerned with the analysis at the interactional and linguistics levels. In the first one, the researchers highlights many features including interruption, overlapping, solving conflicts, intonation, extrovert and introvert ways of communications, etc. the second level, includes analysis of the participants linguistic behaviour namely their language choice, jargon, metaphorical use of language, code switching and so on. Accordingly, this section is divided into two main sub-sections.

4.2.5. Analysing the Linguistic Practices

- **Group A**

The discussion has another track of analysis which was the linguistic one. In here, we were trying to analyse the language use, language behaviour, language choice and so forth. First of all, the language they used was neither formal nor informal, their style was neutral. Then, the gap fillers were not used except for some hesitation markers like “er, erm” and these were used by boys only. For girls, they were uncommunicative in certain places in others, they answered after a careful thinking; boys also used ‘yeah’ a lot instead of ‘yes’. In this group, the turn-taking took a great place, obviously, there were long answers, and the times the overlaps and interruptions occurred were really counted. Overlaps were realized for three main purposes: to express disagreement, solidarity and agreement, and when giving answers at the same time. Interruptions showed up to illustrate answers at the same time and disagreement. Then, code switching also took place in this discussion. In its turn, it had many purposes such as making quote, disagreement, using examples, expressing powerful language, and swearing. The following fragments illustrate where CS did occur:

F1: Actually I do agree because /**jado lahi maʕ alɣamaʕa**/

/ the hand of god with the group/

F2: In French language with strangers we you /**vous**/ instead of /**tu**/

F3: Sometimes you can't be organized /**wellah**/

Sometimes you can't be organized /*I swear*/

F4: If you work hard and you fail you say / **rabi maketebj**/

But if you don't work you use /**Allah ɣaleb**/

/God is powerful/

Moreover, the discussion was full of words from their field of study and interest such as colloquial language, homogeneous identity, speech community, language theories, linguistic identity, etc. The way they used culture was different from the other groups. Although cultural expressions were perceived as colloquial, in some occasions, they were unconsciously used especially by male participants. Here are some of the used expressions:

Younes: even if I don't look like Algerian I don't really give a damn

Ayoub: yeah we have to take the shot.

Besides, their conversation did not include stories, jokes, or sarcasm. Metaphorical use of language appeared only once when Hadjer talked about identity giving them the example of the tree that changes the leaves but keeps the roots. Thus, anyone can change his linguistic identity or adopts some cultural behaviour but keep the values and beliefs.

- **Group B**

As far as group B is concerned, the language style ranges from formal to very formal. Formality was clearly noticed in this conversation mainly when asking questions during the first session but soon disappeared in the second and the third ones. Participants, then, started asking questions directly without getting permission and they used their tones to structure their questions. Although turn-taking took place in the conversation, overlaps were more present and this obviously produced only fragments in some cases. Overlaps appeared when expressing disagreement, questions, answers, agreement and solidarity; moreover, interruptions came out with overlaps which led to similar functions. Most of the time, conflicts were neither discussed nor solved, students rather made skip-connection ideas. They frequently used metaphorical language when talking.

- Identity can't be measured, it's like poetry.
- Identity and culture are twins; they make their stamp of identity on the language they speak.

It is also worth mentioning that slang and Gap fillers were mainly used by the male participant while girls' language was purely formal. Besides, their conversation was full of jargon as they used many words from their fields of studies including culture, literature, linguistics, etc. Finally, code switching occurred frequently for many reasons like quoting, talking about religious aspects, joking, to illustrate, to swear, and sometimes when there was a conflict they switched to Arabic. The following fragments illustrate some cases where CS occurred

Focus Groups and Recordings Analysis

- F1: **Djamila:** [there is a superstition about us] they say it in Arabic
Don't marry an arab woman, but take her from the English department
{wʕalemhɑ tʃahɑd}@@@ this is how others see us
- F2: **Djamila:** [what if he has no excuses?
Hayet: =I would say {binɑh bin moulɑh}
- F3: **Hayet:** [why french] MOre because the english students {wallɑh}
they kept Their identity not like the french students.

- **Group C**

Concerning the language style used by group C, it ranges from neutral to informal. Students kept using cultural expression when speaking, Slang words including 'wanna, kinda, gonna' were used by male and female participants along with gap fillers (erm, er, like, yeah, I mean). Moreover, overlapping occurred to express agreement, disagreement, and making answers. Yet, the turn-taking was highly applied and this produced long and clear answers. It is also worth noting that there was a kind of homogeneity and discussion did not take the conflict path. Participants, also, used plenty of jargon mainly from their fields of interest. In terms of linguistic practices, CS occurred only once to illustrate but the metaphorical use of language was also present in force. The following sentences illustrate where students used metaphors

- F1: **Rym:** I'd say it's a canvas you keep modifying it..it's like an ABstract..
art work you canNOT define like..
a specific thing you wanna draw on it.
- F2: **Rafik:** I don't like this syndrome of identity and culture...
I agree to a certain extent that you ARE determined by... the way you
have been raised, and your [beliefs..

- **Group D**

The conversation in group D was marked by its fluidity, smoothness, and transparency. The language style, actually, went from informal to very informal as participants were using slangs, cultural expressions, and curses all along the sessions. In this group, many gap fillers were used by both male and female members including: okay, actually, like, you know and so on. Besides, the conversation was marked by the existence of jokes, sarcasm, and figures of speech. Indeed, their sense of humour was also present and expressed only in English. Moreover, participants of this group displayed high respect to turn-taking and the interruptions were really counted; in consequence, long answers were produced and whenever they answer or talk at one time, some remained silent to let the turn for the others. When conflicting, participants did not skip, they rather argued until they come up with a conclusion and students switched for specific reasons to exemplify and when there is no equivalent.

- F1: **Karim:** have you ever see a letter of death threat written in French /ʔax/
it was NOT threaten at all {oh je vais te tuer}
- Sami:** @@ahh NOT like English @@ I will kill ↑yOU
You will feel it MOre.
- F2: **Sofiane:** tell me how an algerian is supposed to be /gendoura/@@@
- Lydia:** shall I wear /karakou/ and say hi I'm algerian@@@
algerians care about their word.

Participants in group D were talking in English mainly and their conversation was characterized by the use of metaphor, jargon, and specific aspects that were taken from their fields of interests namely philosophy, psychology, literature, culture, etc. the following examples illustrates where students used metaphors, jokes, and where they were sarcastic

- F1:** 'Oh my GOD!' We spent ages talking about identity'
- F2:** Just like the process of painting. You put a prima which is your native culture
and the different brushes and colours are cultures that you know and languages

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you learned’

F3: ‘Human mind is like an Iphone’

F4: Sami: exactly. This is it.

Lydia: thank you.. band the knee@@@

F5: Maria: =actually I do agree with that..like living the present.

Lydia: but if we only live for today.. who says.. you know what I mean6

Karim: you can escape today@@@

Lydia: shut up@@

F6: Sami: =actually it’s just a habit.. you talk about yourself a lot..

then you say.. oh I’m just saying that to show you...

I’m actually [humble an-

Lydia: [bitch be humble

The above-mentioned examples illustrate the different use of English. For this category, it was a means for expressing one’s thought, joking, and addressing the others sarcastically. For them, code switching and the constant use of English are considered as a natural behaviour that is frequently displayed by English students.

4.2.6. Comparing Focus Groups Data

Statement	Group A	Group B	Group C	Group D
Field of interest	Linguistics and language theories	Literature, culture, and civilization	Leadership, cultural programmes, clubs, politics	Philosophy, psychology, science, literature, and culture
Culture	Can be avoided when learning a language	is necessary when learning and a strong part of language	Strongly related to language and it helps in identifying people	A human product and it should not be taken for granted, as it can change according to circumstances

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Identity	collective and individual, and it is strongly related to language	based on individual choices, what is shared among people falls in the collective spot	collective and individual identities are relative, and each one implies a specific function	no cut clear definition, yet, identity is that part of person that does not change across time
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Table4.1. Students’ Cultural Profile

Findings, in table 4.1, illustrate the main differences between the four groups in terms of their fields of interests, perception of identity and culture as well. There are different fields of interest that were mainly illustrated in their language style and jargon.

4.2.6.1. Comparing Students’ Linguistic Behaviours

Statement	Group A	Group B	Group C	Group D
Language style	Neutral	Formal	Formal	Informal
Notions of politeness	No	Yes	No	No
Sarcasm	No	Yes	Yes	Yes
Cultural expression	Very limited	Limited	Limited	Plenty
Metaphorical use of language	Only once	Yes	Yes	Yes
Code switching	When talking about religion -To illustrate -To quote	Religious concepts -Sometimes when debating -example -some jokes	No	Twice because no equivalent of the word in English for traditional dresses.

Table4.2. Students’ linguistic practices

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The comparison in table 4.2 is done at the linguistic level. The results show that there are many similarities between three main groups (B, C, D) in terms of language behaviours. For instance, the language used in these groups was characterized by metaphors, sarcasm, jokes, and the use of cultural expression. Participants in group A prefer to stick to academic language rather than opting for colloquial language. It must be noted that code switching was present in group A and B mainly when talking about religious concepts and illustrating. However, in group C and D it was very limited except where there is no equivalent.

4.2.6.2. Comparing Students' Cultural Behaviours

Value dimensions	Group A	Group B	Group C	Group D
Communication	Explicit	Explicit	Explicit	Explicit
Turn-taking	Yes	Somehow	Yes	Yes
Collectivist spirit	Yes	It depends	It depends	No
Identity	Collective	Individual	Individual	Individual
Cultural norms and traditions	Cannot be negotiated	It can change and	It can change	It can change
Language with "I" is present	Sometimes	Always	Always	Always

Table 4.3. Students' cultural behaviour

Table 4.3 represents the main differences and similarities between the four groups in terms of value dimensions and understanding their positions would facilitate the interpretation of their behaviour. The findings indicate that almost all the mentioned values are shared among groups with few exceptions; for instance, traditions for group A are definitely unquestionable and cannot change easily, also, they shared a collectivist spirit and the language where the 'I' is used was very limited.

4.3. Part Two: Analyzing Results of Recordings

In this section, we analyze the natural speech of EFL students. This research instrument was mainly used to analyze students' linguistic practices when they are not aware of the observation. At this level, we focused on one linguistic process that is considered by many researchers as an identity negotiation marker, in here, we tackle CS, language use, and language choice to construct and negotiate meaning of the claimed identities.

4.3.1. Code Switching as a Habit

The results obtained through the present research tool illustrate that in some cases students tend to speak in English mainly and they switch to AA or French language. The cases where they switch to Standard Arabic were very limited.

Example1

Kamel: ...concentration of matter erm and such point(.) like gravity (R)
is ↑SO [heavy] and ↑SO er strong.

Sami: [yeah]

Kamel: {hata} light it can't escape it. ((even))
w- when light goes into a black [hole]

Sami: [hole]

Kamel: {wah} ((yes)) it can't escape it.
{Beṣaḥ kajan blaṣa jgololha} the event horizon{hado} limits
{Kitfout} the event horizon {rak fi ḡabar kana@@@}
BUT when you are in the event horizon(.)you're gonna experience
Some stuff. Like time dilation and stuff(.){ par example}
the time around the black whole is not-

Sami: zero

Kamel: not zero it's not measured.

In this fragment, the students were talking about a scientific topic which was the “black hole”. Kamel was the one making code switching to AA. In the first two lines, he made CS (interjections: yes and even), he is specialized in this domain and he wrote a book about scientific phenomena so CS here is considered as a habit. Then, /**wah**/ in the beginning of the fifth line triggered the use of AA except where scientific terms are used. Then, he said /**Kitfu:t**/ the event horizon /**rak fi yabar kana**/ he expressed the fact in AA ironically he meant that you won't be existing anymore.

Well, due to the interruption factor, Kamel was arguing in AA but including the technical words in English. Actually, he was switching maybe as a habit, and he spoke very slowly, while Sami and Maria were very fast and they kept interrupting to help and give him words to complete his speech; this process made him arguing in Arabic than English. This fact also happened because they are not friends just acquaintance and French is present in his speech after all French, linguistically speaking, is the second language. What is remarkable here is that ABB lacks the lexical items in Arabic or it will take time to look for the word in AA. Thus, he used them either in English or French.

Example 2

Sami: >because when we see pictures we see them< in term of

Light sensitivity or there is no picture

Kamel: ah there is no picture.

Sami: if there is no light in the BLACK hole.

we can never do that (.) we can never know that the black hole

exist(.) it remains something unknown.

Kamel: {voila hnatzj} gravity ((showing with his hands drawing on the table))

{hata} the earth bands the light. The light comes from the sun-

Sami: {hata} light

Kamel: of course (.) {flaf}? ((why)).

Er... {ʕlaf kijzi er kosouf tzi fems tzi gamra w tzi lard?}

{Kitedra blaʕor er dow kijzi mchemss gamra ʕadit ʕaʕih}

{I jablaʕa tkon kaħla wella tkoun} [Claire.

Maria:

[yeah]

When Sami gave long sentences, Kamel kept long sentences also in English without switching but latter he started switching again. From this, we can understand that he wanted to transmit the message maybe for him if he explains it in Arabic he attracts his audience attention, and he keeps them focused. Also, maybe for him, CS makes the communication faster because there were a lot of hesitation markers and pauses when talking in English. In this fragment Sami used one interjection in Arabic maybe to show solidarity. Maria used English to express agreement while Kamel kept using AA when making jokes or laughing; besides, Sami, Karim, and Maria were faster than him when debating in English, they already have the habit to talk fast this is why he kept switching between AA and English to be on the same line with them. Although they were all listening when he was speaking but when he pauses for 20 sec or more, the others started overlapping with him using different comments.

4.3.2. Using English to Communicate Positive Attitudes

The findings of the present investigation demonstrate that EFL students associate English with positive attitudes, expressing feelings and emotion, or displaying a state. As illustrated in example 1, Imane was using English to express her concern by saying “seriously!” at the same time, Meriem also expresses her surprise using English ‘OH MY ↑GOD’. Maybe the intention behind using English was reducing the directness of Arabic and they wanted to display sympathy with the researcher uttering ‘commeon!’ using a low intonation. This was the case of Meriem when she uttered ‘it sucks’. On the other hand, when expressing religious concern ‘prayers’ she used Arabic and the main reason here, maybe, the shared context between the interlocutors, this also could be done unconsciously as Meriem intended to express her beliefs; Djamilia also used English in expressing her emotion.

Example 3:

- Imane:** /jadra avancits fwija/ in your thesis
/did you make a progress/
- R:** yeah but I'm still collecting data
- Meriem:** it literally sucks
- Imane:** {rabi mʃak} how are you going to deal with all these recordings?
/may God help you/
- R:** well I will listen to them one by one.. transcribe.. then analyze
- Imane:** [seriously?]
- Meriem:** [OH MY ↑GOD]
- Imane:** I don't want to discourage you but I won't do it for one million dollar
- Meriem:** come on!
- Djamila:** {fofo ʃkon ʒa} ((addressing me)) where are you girl.. we missed you as hell
/look who is here/

Example 4

- Meriem:** {laʃʃija netferezha f YouTube madabija naʃref kifaf daret}
She is a successful woman and I really appreciate that
- Djamila:** oh GOD! Meriem will start with her feminism tendency@@
- Imane:** not now I'm hungry@@
- Meriem:** {hata ntija?} /evenyou?/
- Imane:** I'm just kidding.

In example 4, they were talking about the lecture in English, but Imanecompletely changed the topic. She started talking about famous celebrity and Meriem used English to express something she appreciates. Djamila was the one who kept switching to Arabic making jokes and when she was asked about the reasons for that she answered that when talking in Arabic they make sure that the message has been transmitted mainly when making jokes. After that, they carried out talking about

makeup and their conversation was mainly conducted in Arabic and French only some tools that were uttered in English like eyelashes, mascara, blush, brushes, eye shadow, etc.

4.3.3. Using English to Express more politeness/ indirect attitudes

Example 5

- Sami:** I guess all people do it.. believe me even you ((addressing ADO))
- Karim:** yeah and I try to stay away from depression as much as I can
- Rym:** this saves you away from depression?
- Karim:** yeah.. I think that I can do entertainment and this is bad for me
to be miserable and I take it as a joke.
- Rym:** this is taking like forever.
- Maria:** @@@ yeah
- Sami:** @@@ yeah
- R:** have a good one
- Maria:** bye

In the above example, it is clearly illustrated that students used code switching to politely end the conversation. If Rym ended up the conversation in Arabic, it would be perceived in a wrong way for the directness of the Arabic language. She, then, chose English to express more politeness.

4.3.4. Using English as a Defensive Strategy

Among the reasons that lead EFL students to use English mainly was the ‘defensive strategy’, this latter can be used to find excuses in unexpected situations. In example 6, Meriem used English as a defensive strategy, she did not accept Djamilia’s comment than she switched to English using ‘are you seriously asking me this?’ with a strong English accent to illustrate disagreement with Djamilia. The topic was the notion of YouTuber, influencer, and blogger in the Algerian society. When answering, Djamilia also used English to maintain a compliment about such communities. She

opted for English voice in doing so maybe because this is not really common or at least not appreciated in our society. Then, she switched back to Arabic in teasing her friend about that topic. Imane uttered ‘**can you be serious one time in your life**’ requesting Djamila to be polite and respect what Meriem was saying, yet, that request was done in English due to its smoothness. This also can be related to the fact that conflicts in countries like Algeria are always perceived in a negative way, this was the reason for opting for an English voice because in countries like USA, UK, and Germany conflicts can be positive.

Example 3

Meriem: are you seriously asking me this?

Djamila: @@ no wait..

It’s a good job but not in Algeria I believe

{testfad mħaza wħda balak ħala rebi jħbediw jħħajħolk ħala

les evenment ana ħtek dini meħak} @ @ @

Imane: can you be serious one time in your life @ @ @

Djamila: I am @ @

4.3.5. Using English to Maintain Power

Example 7

Karim: no seriously take life as a joke. ((joking))Sure he doesn’t

((replying Sami’s answer))

Sami: the opposite of absurdising is controlism...

is when you take things seriously @ @

and you try to be a person you wanna be

this is like creating your own meaning.. your own subjective

meaning and you in life.. although life is ↑objectively meaningless.

but you can define your own meanings subjectively ((Serious tone))

I am this and

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I am this... I WANT to do this in my life and so on. This is the philosophy of absurdism there is no meaning I will chill.. yeah

In example 7, Sami and Karim are using English to, first, talk about their fields of interest. Second, it gives them more power to discuss what is considered taboo in the Algerian society.

Example 8

- R:** and you are in between
- Sami:** °yeah° I'm in between I guess
- R:** ADO and you're over er-
- Karim:** no no
- Sami:** actually I go with the flow.. in this philosophy what happens (.)
happens sometime
you stop going with the flow and take new decision to have new ways..
er consequences
- Karim:** {ana} I don't take it seriously. My mother died(.)
I would say my mother died. It doesn't mean anything. To me
- Rym:** did you ever experience a tragedy of loss
- Maria:** A.I won't say that.

Their language is structured with the use of 'I' and they never talk using 'we'. Moreover, their discussion was conducted only in English, when they were asked about the reasons for that their answers included that most of what has been acquired as knowledge in philosophy, psychology, and science was done in English this is the main reason behind discussing these topics in English only.

4.3.6. Using English to Perform Authentic English Speaker

Example 9

- R:** so what should we do if we don't take it seriously?
- Sami:** yes this is the philosophy of absurdism you should just-
whatever happens, happens embrace it and-
- Karim:** and this is the philosophy of absurdism life is a joke
- R:** what??
- Sami:** and it works
- Karim:** last time I was talking about the philosophy of absurdism
{**Nta zit habestli gaſ jakont nahder.**}
/ you came and stopped me/
- Sami:** {**la bessah kont thader beli**} objectivity doesn't exist
/but you said objectivity does not exist/
- Karim:** six inches..
- Sami:** actually you got six inches bro. yeah..

Example 10

- Rym:** so somebody is crazy if he tells you that he sees things?
{**hadak really m?amen beli**} he sees things.. {**beſah kon wahad maſi Hmaq jgolk**} I see things {**rak ſarfah beli rah jgol sah**}
I truly feel bad for people who believe they share... °God it's sad° @@
- Sami:** there is a famous quote said by Robert (XXX) I guess er "the beginning of wisdom is giving aware of your own bullshit"
- Karim:** and you know what I have just said? It's a bullshit@@@

Example 11

- Sami:** so that's the mechanism of creation?
- Karim:** he pooped us.

Sami: Jesus @@@
Big bang@@

In the previous examples, we find that participants use English language in different ways and for many reasons including sarcasm, teasing, sounding funny, etc. in example 10, Karim switched to Arabic in order to sound more serious telling his friend that he interrupted him, then when teasing, he got back to English mentioning 'six inches' and the idea behind this is the personal space. The same thing is applied for example 9 and 10 where they use English to make jokes and discuss what is not commonly shared in the society. In the same line, example 12 include a conversation where they talk mainly about 'gay people' although when explaining one's position they use Arabic but when talking about their personal views and concerns they switch to English Maria. "**They said you were dating, I loved that, so:::: cool**". Same thing applied for Lydia she also uses English to express her feeling about gay people. Maybe because English here has a powerful status, and when they were asked about if they can talk about such topics in Arabic they said no, they do not even talk to those who are not open to foreign cultures.

Example 12

Karim: I need a female partner.
Lydia: what?
Karim: {**jkon galha**} I need a female partner?
Lydia: {name}
Maria: {**howa li fandou had le genre taʕ**} insecurities.
Lydia: he has so much insecurities [between-
Maria: [he has- he has so much insecurities problems
Sami: that's a gay complex.
Karim: [big problem
Maria: [complex yeah
PAUSE
Maria: I said imagine that I was in first year and

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I was new and you were second year.

{kona er kont mfa group taf bnat kanou je?raw mfa ja ija w ziti

Fajta mfa wahda manif fa?la fkoun. }

Lydia: ((the name))

Maria: {manif faqla fkoun} actually {mafeff} ... They said you were dating

/I do not recall.. actually I did not see/

I loved that..so::: cool

Lydia: {ki faqla ((the person)) li xetra lifatet daret me fak} interview?

/Do you remember the girl you interviewed last time?/

People {kanou jziw fandna} and ask us if we are DATING

{T xajli jzi fandk bnadem} and he is like...

° hey are you guys together? ° And I was like ° what?°

Maria: wait.. the thing is that I WISHED you would say YES

Because like.. I'm CRAZY.. I LOVE gay people

Lydia: yeah I know they don't give harms.

Maria: ↑Yes! I still love you.... I really love them

They're so:: different and cool

- **English as a powerful language**

In table 4.4 expressions were also used by EFL students for the same above-mentioned reasons

statement	comment
Hey what's up? Nothing is up everything is down	This statement was used in its literary meaning.
Here is your nose, I found it in my business	English was used to express the need for individual rights, and personal space.
Dear stomach, you are bored, not hungry. So, shut up	using English to express emotions which is not commonly done in Arabic as Arabs do belong do collectivist-based societies

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	and expressing one's emotions is not always encouraged
Don't be shy, be coffee	shy here was related to the word /ʃay/ which means tea; hence, the literary meaning is used here

Table 4.4. English use among EFL students

Table 4.4 illustrates different expressions that were used by English language students during natural discussion. The findings reveal that these students found many ways in expressing their thoughts in English. In some cases, they used the literary meaning from English or Arabic to make jokes or to express sarcasm.

In short, the above-mentioned results show that students were using English to attain specific objectives. Many researchers argue that bilingual people, in general, code switch for the sake of expressing one's self in other language as it is more suitable. Bakhtin (1988, p. 93) argued that people switch to "take refuge in voice of other...without having full membership in one or the other" (cited in Joyer, 2018, p. 26). Another notion was introduced 'double-voicing' (Bakhtin, 1981). It refers to speakers use other's language for their own purposes. In our investigation, the use was a result of learning new values from target culture, for instance, they code switch when talking about themselves and express individual concerns.

- **English Is Replacing French**

One of the hypotheses that emerged during data collection is "English started replacing French in some places" mainly among EFL students. Therefore, the data that were obtained from observation and recordings are classified in table 4.5.

Statement	Translation
A: /kaf hard work wella?/ B: not really this time.	A: are you working hard?
A: /ʔawedi/ suit yourself /tʒiʃalik/	A: suit yourself, you deserve
/Naqder nahsseb fehal men merra switfaw fiha/	I can count how many times they did code switch.

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/fokran/ very much I have a better understanding now	Thank you
A:/Maʃlif ana li kont/ late for my doctor B:Thank you A: Ma pleasure	It's okay, it's me who was late for my doctor.
/jballi nwritiwha darwek ɣir/	I think we better write it now
Look a /sidi/ look	Look at that
Keep it this way /pour le moment/	Keep it this way at that moment
/Ni ʃada nhawess ʃla/ joke /baf nedhak/	Still looking for the joke to laugh
/Iwa ana readitha xaya/ LOL	I read it in a good way. LOL
/jaxo jamateɣreblif f my algerianism/	Hey bro don't touch my nationalism
Let them /jeneʃuk/	Let them help you
Yes there is /riʃa/ on my head	Yes there is a feather on my head

Table 4.5. Code switching reconsideration

Findings, in table 4.5, demonstrate that English, in some sentences, replaced French. Algerians are well known for mixing AA with French when speaking, recently, English language students started localising the English language; hence, they started mixing English with Algerian Arabic. For instance, instead of saying /Maʃlifana li kont retard pour mon docteur/. Some students use /Maʃlifana li kont late for my doctor/.

4.4. Conclusion

The present chapter represented valuable data that were obtained from various research instruments namely focus groups and recordings. Hence, the major results in this chapter are qualitative in nature.

The data obtained from focus groups reveal that students' perception of culture, identity, and cultural identity was different. Most of them, were applying individualistic values, communicating explicitly, and never considered traditions as sacred but rather changeable according to different circumstances. Moreover, the findings illustrate that students developed many linguistic and cultural behaviours that are ascribed to the target culture. It is also worth mentioning that, although there was a minority that resisted changes and their behaviours, mainly the linguistic one, to a certain extent changed.

The present chapter reveals that there are specific linguistic behaviours that are considered as natural and unavoidable among EFL students such as code switching and mixing in order to express one's thoughts, ideas, emotions, making jokes, and sarcasm. In some cases, in fact, students preferred using English to talk about different topics mainly those that are commonly unacceptable, besides, they unconsciously learned values from the target culture so they prefer opting the English voice as it is more suitable.

Chapter Five

Chapter Five: Data Interpretation and Research Conclusion

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5.1. Introduction

Generally speaking, data analysis refers to the examination and exploration of the captured data in any investigation. These data are analysed to address the already established research questions that guideline the whole research (Creswell & Plano-Clark, 2018). However, interpretations include explanation of the findings and linking them to research questions to make the final conclusions. Accordingly, this chapter is divided into two main sections, in the first one the major findings are summarized, explained, and related to literature and previous theories. The second section includes the final conclusions demonstrating whether the hypotheses are confirmed or rejected. It also identifies limitations of this study and implications for future research as well.

5.2. Part One: Data Interpretation

This Part represents the interpretations that are related to the four research questions. Indeed, each question is carefully interpreted and related to previous research works in order to assure validity of our investigation.

5.2.1. Interpreting Finding Related to the First Research Question

Q1: What is the impact of informal learning on students' cultural identity?

Unlike the previous research works that focus on classroom learning, our investigation sheds light on the out-set learning or as it is called by many researchers 'the informal learning' (Hall, 1956; Cross, 2007). In such setting, students do not feel restricted when learning and they never get formal instructions. Besides, it has been argued that "The major characteristic of the informal context is that is voluntarily. Individuals can either participate or note informal acquisition process" (Gardner & Macintyre, 1992, p. 213 as cited in Norton, 2000, p. 08). Hence, such learning process is mainly build on learners' motivation, attitudes, desire, and control. These major factors are referred to, by other researchers, as 'investment and agency'. But, before tackling the outcomes of this kind of learning we are going first to discuss its key factors.

5.2.1.1. Students Motivation

Motivation is a controlling factor that is directly linked to informal learning, new constructed identity, and students' behaviour. Many educationalist and researchers insist on its role during the learning process. Going back to the traditional perspective of motivation, Gardner & Lambert (1972) suggested two types: integrative and instrumental. The former is defined as "the willingness to become a member of another ethnolinguistic group as integrative motive" (p.12) while the latter is "characterized by a desire to gain social recognition or economic advantage through knowledge of foreign language" (p.14). Later on, the notions of 'intrinsic' and 'extrinsic' motivations were added by Deci & Ryan (1985). The first includes doing something because it is interesting and amusing; however, the second one is mainly done as it takes learners to separable products/ outcomes (cited in Ryan & Deci, 2005). More to the point, in applying intrinsic motivation, learners are avoiding any kind of punishment, the case of kids, or studying and perceiving the things as the main asset for their future. Also, Dornyei (2003) says that "theories do not necessarily exclude one another but may simply relate to different phases of the motivated behavioural process" (cited in Benson, 2006, p. 62). Taking into account all these types, Benson's work (2008) about motivation gives another perspective to the context. He does not see it as a matter of integration or instrument as in Gardner & Lambert's work (1972) nor displaying intrinsic or extrinsic motivations as in Ryan & Deci's (2000). For him, it is "a dynamic force involving social, affective, and cognitive factors manifested in desire, attitudes, expectations, interest, needs, values, pleasure and efforts" (p.63). Moreover, it is perceived as something dynamic so it could be high or low over the course of the year or even the whole period of the learning process (Winke, 2005). In this light, in our study we choose working on both intrinsic and extrinsic motivations, besides, we pay attention to the dynamic forces that highly influence students' motivation.

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In view of this, our results demonstrate that students have three types of motivation, majority of them hold an intrinsic motivation and their choice of learning English is mainly the result of their ‘love of language’, ‘interest in literature’, and ‘exposure to the target culture’. The minority had extrinsic motivation and their choices were justified by ‘English language status in the world’, they mentioned that it would help them in getting good jobs, opportunities, etc. Following Benson’s (2007) statement, our participants tend to develop attitudes, desires, interests, and efforts in the TL. The findings also demonstrate that those having intrinsic motivation are more active outside the classroom than the others; this also appears in their achievements and behaviour as well.

As stated by Harmer (1998, p. 18) “the desire to learn can form many causes, perhaps the students love the subject or simply interested to see what is like. On the other hand, they may have a practical reason for their study: they want to learn an instrument, so they can watch American TV or work with English people, study Taichi so they can become fitter and more relaxed or go to cookery classes so that they can prepare meals better”. Thus, the type of motivation they have clearly determines the learning process. Moreover, in Gardner & Lambert’s study the results show that students who learned more successfully, those who were strongly affected by the language and wanted to integrate in the culture of its speakers. Nevertheless, those with intentions to get only jobs, they were less successful than the others (ibid.). Applying this approach in our investigation, the participants who have intrinsic motivation tend to be more successful than those who only have the instrumental one. Because in the first category, students indicate that their choice of studying English language was mainly controlled by their ‘affection, love of language, appreciation of English literature, and the exposure to the TC at early age. They are, in fact, more active outside the classroom and this is clearly illustrated in their activities. Majority of these students are members in different cultural clubs, they take part in various cultural programmes, and they practise their hobbies using English, etc. For the other category where students who have extrinsic motivation, they mention that English is “one of the most powerful languages in the world”, “the main scientific documents are in English”, “it gives more opportunities to work”, and it is “the Lingua-franca and the

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international language”. Hence, the achievement is different for each category, in the first one, students tend to get deep in the language, culture and even literature; however, students in the second category stop when the tasks are achieved. As a result, students who are highly motivated to learn English may not stop at the classroom learning, they would make efforts to learn that language using different tools and instruments. The other students would do the same yet, the influence would be different.

Based on our data, the students’ motivation clearly appear in their investment in the target language learning. Indeed, two types of learning are captured, passive informal learning in which students read books, watch movies, and listen to music. Then, active learning that includes making activities in the target language. Students are either members of clubs and make regular meetings and discussed different topics (academic, entertainment, educational, political, cultural, etc.). Some are typically using English with friends at university and even in their environments. Others took part in online courses like GVC programme, or talking directly to native speakers using internet and social media. These data can be linked to Wenger’s concept of Community of practice (CoP). It refers to the groups that are formed by people when engaging in ‘collective learning process’ (Wenger-Trayner, 2015).

Cross (2007) highlighted the diversity of resources included in the informal learning. According to him, this learning process contains: all media formats including blogs, Wikis, video course and lessons, YouTube tutorials, TEDTalks, and many other open educational resources. White (2008) claims that “the independent language learning can refer to a context or setting for language learning in which learners develop skills in the TL often, though not always individually” (p.04). Following this statement, our participants develop many skills and competencies in the target language. After a certain qualitative and quantitative analysis, it has been proved that the informal learning process have different outcomes. These are put in the following categories:

5.2.1.2. Academic Skills Development

Recent research works in education, language learning, and teaching fields focus on the importance of using media in learning foreign languages. This latter may include different types of related-entertainment learning resources such as: movies, TV shows, music, series, and so forth.

a. Movies and Series

Once engaging in learning, second/ foreign language learners may use various resources to enhance their learning (Cook, 2016). Relying on movies is considered as an effective way that encourages learners to develop their language competencies (Albiladi, Abdeen & Lincon, 2018). Hence, when using such type of media they are learning more than the language that is found in textbooks, lectures, grammar, instructions, etc. instead, they are exposed to everyday English that is, of course, not found in the classroom. Indeed, they get more knowledge about the socio-cultural context.

b. Music

Music is considered as the second type of media that learners would use during the outside-set learning. It is also an aspect that provides motivation for English learning since this latter is assumed to be the global language and the most dominant in today's popular music (Shin, 2013). In addition to that, music has an important role in human beings life and their social world as Mashayekh & Hashemi (2011) argue "it is hard to imagine a culture without a music; thus, music can be seen as the soul of human culture" (p.2187). In simple words, music can bring enjoyment, pleasure and entertainment, it carries cultural and social meanings, it expresses thoughts and feelings, and it can be a useful tool for communication. In a pedagogical context, music has a significant role and "become popular subject in primary and secondary education" (ibid.). For this reason, music within education can be of great importance

as it helps learners to be familiar with cultural aspects from the TL, to gain more vocabulary, and to enhance their motivation.

c. Internet

This component, too, has a significant role in the informal learning as its impact extended the educational context. It basically facilitates people's life, the communication process, and learning as well. Shin (2013) claims that "The internet has made available information that was once controlled by small groups of people to billions of ordinary citizen. Anyone with the internet access can now search the entire world for new knowledge and instantly update events as they unfold indifferent part of the globe" (p.25). Internet, specifically, helps in great way the learners in getting knowledge about the target culture.

First, the obtained data in this study show that movies and music dramatically help the participants to improve various language skills such as speaking, listening comprehension, and vocabulary improvement. Actually, they display positive attitudes towards media use and its contribution in developing their knowledge. Besides, participants are more eloquent, fluent, and show great capacities in oral skills. These results join previous researches concerning the importance of relying on native speakers as sources in developing fluency and speaking (Horwitz, 2008).

Second, majority of participants mention that watching movies and listening to music enhance their pronunciation, some maintain negative attitudes towards non-English accents, for them, such learning tools contribute in developing native-like accent and this put them in a position where they are highly respected, estimated, and powerful when speaking. It has been mentioned that the persons with bad pronunciation are not appreciated by ordinary people; accordingly, some researchers insisted on pronunciation as one of the aspects that should strongly be integrated in the learning process. Gilkojani (2016), for example, argues that learners who hold good English pronunciation are likely to be understood even if they make mistakes in other things. However, those who have bad pronunciation will not be understood, even if they have strong grammar knowledge. The data report that movies and music help

participants in developing their pronunciation skills, to the point they even start sounding like native speakers and such comments are received by many people around them.

Third, participants also highlight other benefits of media such as getting familiar with the target culture and increasing their cultural knowledge. More to the point, the fact of being exposed to everyday language promote their motivation and their awareness of language use in real context. For them, it is the most helpful, authentic, and beneficial tool with regard to learning English. In the same vein, many researchers acknowledged the use of authentic resources when learning language. For instance, Huang, Tindall & Nisbet (2011) confirm the advantages of using media and movies since they provide real life exposure to language for learners. Gilmore (2007) also points out that authentic learning help in decreasing the gap between real language which is used in real world and classroom language and that will ensure more effective learning.

d. Reading

The rest of students highlight some learning resources including books, novels, articles, magazine, etc. Basically, reading has two main benefits; in the first one, they developed writing skills and gained a lot of vocabulary in various domains as an outcome of extensive readings. These results join the other research works where reading is viewed as one of the powerful tools that improve language skills, proficiency levels, and vocabulary size (Iqbal, 2017). Similarly, other researchers emphasized the writing skills and its relation to reading. Hişmangolu (2005), for instance, perceives reading as one of the major sources to improve one's writing as it helps them in learning syntactic features of sentences, the diversity of possible structures, and the multiple methods of connecting ideas (cited in Sijaj & Farrah, 2018). Indeed, our results illustrate that those who read could enrich their writings and they are already writing in their online magazine and blogs with the intentions to write books in the future. In addition to this, Madani (2016) argues that "Good readers can reach higher success in writing as they acquire concrete knowledge through wide reading. Still, they are better able to possess the essential skills that help them listen

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and understand talks, movies, and conversations in different topics. Certainly, good readers become highly successful in speaking and communication as they gain input through reading” (p.192). It has been observed that they are fluent when speaking and use formal academic language among females.

In the second way, reading introduce students to the target culture through its literature. According to our participants, the knowledge they get through reading make them reflective about many things in their culture such as ways of thinking, beliefs, values, tradition, behaviours, and sometimes the religious beliefs. Consequently, they have become more reflective about the native culture and their awareness has increased in the target one. This can join other researchers’ works who believe that reading in general and novels more specifically enhance students’ cultural knowledge (Siaj & Farrah, 2018); besides, Alkire (2010) carried out an investigation about using novels and his results confirmed that using such tools equip students with the necessary knowledge to understand people’s cultures. Tsai (2012) also mentioned that reading novels boost students’ awareness of other citizen’s behaviours, beliefs, and values. Moreover, Hişmanoglu’s work (2015) reveals that different literary works help students to visualize and understand how people in different countries communicate with each other. In fact, many participants who rely on reading mention that they take most of their cultural knowledge from literature.

With regard to the above-mentioned, the findings of the present investigation show that each single technique helps the participants in improving different academic skills. Many authors and researchers in the field of FL learning and teaching highlighted the advantages of media, internet, and reading in the TL. For instance, Khoshniyat & Dowlatabadi (2014) argue that using English movies would strengthen the language learners’ vocabulary lists, syntax, and other language skills that promote their proficiency levels. The same thing would be applied to the second type of media (music), such instrument permits the learner to discover the culture and their fluency would be enhanced.

5.2.1.3. Personal Skills Development

The informal learning process does not include learning from movies and music only, but also educational videos on YouTube, videos about self development and so on. The results show that students using such reliable materials tend to build many personal abilities; it has been mentioned that this tool helped them in regaining their self-confidence, self-esteem, self-discipline, resilience, and responsibility.

The data illustrate that some participants acquired new habits like making planners and schedules, making exercises both mental and physical (sports and yoga), and developing some talents that do not exist in their native language and culture. Some students mentioned that they imitate some figures they follow on YouTube, they talk like them, follow their habits, and believe in their philosophies as well. Some girls, also, mentioned that they dress like American and British influencers.

In studies that focus on literature and reading in general, they talked about the advantages of these tools in developing students' personal growth, improving their critical thinking skills, fostering the students-centred learning, and also providing them with real reading experiences (Hismanoglo, 2015; Gareis, et al., 2009; Tsai, 2015). Following this statement, our participants acknowledged the advantages of reading and its various benefits on personal level.

Also, those who take part in different programs develop some social skills like: tolerance, empathy, open-mindedness, time management, team work, presentation skills, debate skills, leadership, etc. In this category the learning is completely unintentional. This latter do not only help them as students but it does change them as persons, and it reshapes their personalities.

5.2.1.4. Cultural Knowledge Development

All the mentioned tools including media, technology, and literary works have more than a linguistic impact since students are also introduced to the target culture. In the same line of thoughts, some researchers pointed out that music is the carrier of the culture (Mashayekh & Hashemi, 2011; Shin, 2013). Hence, they will unconsciously be introduced to the target culture through media. Tsai (2012), in her, study considers cultural awareness as one of the outcomes of reading. She argues that “literary texts such as novels and plays serve as a window to the target culture” (p.104). Our results demonstrate that students who watch a lot of movies and series are more exposed to the target culture. They regularly use the cultural expressions when talking in English, they understand English memes, and even English jokes are present in their conversations. The captured data reveal that the used language ranges from formal to very informal, it contains many taboo, colloquial language, swear, jokes, and various cultural expressions. Such language is used by males but females’ imitation involves hairstyle, ways of speaking, etc.

The findings also indicate that some participants use internet and communication tools in the informal learning. The tools that they are using put them virtually in touch with native speakers, sometimes just foreigners, but their talk was in English. Such programmes are GVC, social media, and video games while other students had some experiences abroad. Previous studies, actually, confirmed that internet in general and communication tools specifically help the foreign language learners to understand the TC and be familiar with the language use as well. Kramsh & Thorne (2002, p.84) argued that “the ease of access to foreign speakers and cultures provided by internet communication tools has been hailed as potentially transforming the learning of foreign language from decontextualized exercise into an engagement with authentic real-world contexts of language use” (cited in Block, 2006, p.108)

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According to our findings, there are two type of experiences virtual and real. The outcomes are quite the same as in both cases students are in contact with native speakers. Also, it has been mentioned that they learn different cultural values, behaviours, and get new insights. Yet, in real experiences the impact is heavier as they engage in the situations and they unconsciously opt for the adaptation process.

Additionally, those who took part in the online classroom, noticeably the global virtual classroom (GVC), tend to develop their communicative competence and pragmatic skills in FL. Gracia-Pastor (2018) assert that using authentic materials and ICTs when learning help students to improve their skills that cannot be reached in traditional classes. Accordingly, our results reveal that students who use ICTs as the main keystone in their learning process tend to develop many social, cultural, and interpersonal skills. The data show that they have become more tolerant, open-minded, less judgmental, more aware about the target culture, and well equipped with communicative strategies.

According to the results of our study, participants learn a lot from the GVC programme mainly the cultural concepts such as ethnocentrism, cultural superiority and inferiority, stereotypes and prejudices since the programme itself is dedicated to discuss the cultural items; then, they could learn a lot about the American lifestyle, culture, beliefs, etc. Other skills are also developed with cultural knowledge such as: open- mindedness, openness to differences, cultural awareness, and different strategies to solve communication misunderstandings. These strategies, in reality, are also built through the constant contact with native speakers; sometime they fall in it and learn how to solve conflicts. Findings also demonstrate that conflicts were triggered by religious conversations and this made most of students avoiding things that cause breakdowns especially debates about religion. It has also been mentioned that the communication process make them more reflective about their native culture and it also makes their vocabulary larger.

In view of that, the present investigation illustrates that learning from experiences is stronger than classroom learning. Such experiences involve cultural exchange programmes, virtual classrooms where they get in touch with native speakers, and even non-native speakers, online forums, Algerian MUN, Algerian debaters programme, entrepreneurship programmes, etc. These experiences, according to our participants, make them more tolerant, flexible, open-minded, and open to cultural differences. Students indicated that their experiences –both educational and cultural- make them more reflective about their culture and the TC, open to disagreement, and diversity, less judgmental, and effective intercultural mediators.

5.2.1.5. The Impact of Informal Learning on Students' CI

As noted previously, the informal learning enhances participants' academic, personal, and cultural knowledge. Many scholars argued that different knowledge are created through the transformation of experiences (Kolb, 1984). Hence, it is never restricted and can be considered as 'lifelong learning' (Cross, 2007). In this type of learning, students develop new skills, attitudes, beliefs, or new ways of thinking. All these obviously affect their self-concept and then reshape their cultural identities. Some researchers relate the identity impact to learners' desires and investments in the foreign language. Two decades ago, Norton (1997), the leading figure in research on identity and language, strongly defended the heated debate on the relation between language learning and identity, viewing it as intimately tied to language education theorizing. In this regard, Norton argued that "language learners are constantly engaged in a continuous process of identity construction every time they speak" (as cited in Atay&Ece, 2009, p. 31). Therefore, relying only on motivation is not sufficient we need to tackle the power, identity, and investment. These concepts were first introduced in Norton's work (1995), she highlighted the social and historical relationship of learners to the target language and their often ambivalent desire to learn and practise it. Her concept of investment conceives the language learners as having a complex social history and multiple desires. When speaking, learners go beyond exchanging information with native speakers; they are constantly organizing and recognizing a sense of who they are as they relate to social world. Thus, "an

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investment in the target language is also an investment in a learner's own identity, an identity which is constantly changing across time and space" (Norton, 2012).

Likewise, other researchers introduced the concept of 'community of practice' (CoP). According to Mercieca (2017), the community of practice refers to "Voluntary groups of people who, common concern or a passion, come together to explore these concerns and ideas and share and grow their practice" (p.03). Lave & Wenger (1991) were the first to introduce the concept of community of practice (CoP), for them, learning is embedded in the community rather than making traditional ways of learning. In more recent work, Wenger set three main characteristics of CoPs "domain", "community" and "practice" (Mercieca, 2017). The first characteristic is considered as the starting point of any CoP and it is based on the volunteers' interests and needs. Wenger (1998) also mentioned that the participants become experts in the chosen domain since the community includes regular meetings be it real or virtual. Practice refers to the investment of time in attending regular activities where individuals develop "a shared repertoire of resources: experiences, stories, tools, ways of addressing recruiting problems _ in short a shared practise" (Wenger, 2002a, p. 02 as cited in Mercieca, 2017, p. 11).

Indeed, majority of our participants established various communities of practice, they are members in different cultural clubs where they made a lot of activities and organized many events including: education, entertainment, and competitions. For instance, they organize the WikiStage, they have an online magazine, they make musical days, and they make weekly meeting where they tackle different issues in English: political, cultural, educational, etc. Some participants are not members of these groups but they constantly use English with their friends, in and outside the department; besides, they have hobbies and talents which are related to English like: dancing, singing, and playing card tricks. They also established a community of practice outside the classroom and sometimes outside the university. The knowledge of the TL and TC will ultimately reshape their identity and influence its cultural dimensions.

In a nutshell, it has been argued that the engagement in communities of practice and learning through sharing experiences strengthen one's identity. For example, person's professional identity is boosted through experiencing success in their own teaching and learning context as a development in CoP (cf. Wenger, 1998; Mercieca, 2017). Thus, our investigation reveals that participants enhance their foreign language learners' identities through the immersion in the CoP they establish. Besides, their investment in the target language and desire to practice also enrich their cultural identities.

5.2.2. Interpreting Results Related to the Second Research Question

Q2: What are the factors, along with language learning, contributing to cultural identity change?

Cultural identity as defined by the poststructuralist approach is not a fixed state, it is rather dynamic, shifted and negotiated through communication (Ting-Toomey, 1999; Hall, 1990; Weedon, 2000). Moreover, there are many external factors contributing in its change. After doing both qualitative and quantitative analysis, here are some factors that would contribute to students' cultural identity change.

5.2.2.1. Level of Study

The first stage of learning a foreign language is to know its phonetic, lexical and grammatical features. After acquiring a basic competence in that language, the second stage is to learn about its cultural identities (henceforth CIs) in terms of lifestyle, institutional systems, and spiritual values. In this learning process, it is common for learners to compare CIs of the foreign language with their local languages and then, glocalization of foreign languages takes place (Tong & Cheung, 2011, p.60).

Our investigation, in fact, included all the levels of study from the first year to master's degree, i.e., from low intermediate to advanced. The findings demonstrate that the first year students sometimes even second year tend to be less fluent in English and they are less introduced to the target culture as well. Although their intentions include sounding like native speakers, behaving like them and majority of them said

that their choice of studying English is stimulated by its powerful status in the world. Our participants said that it is a powerful language as it could be a good asset for their future, i.e., they have instrumental motivation. The results show that most of them especially first year students are relying on the classroom learning and they never take part in communities of practice because they are new.

Certainly, the rest of participants share the same intention as the first students in the sense that English could be a good asset for one's future. Yet, they are more introduced to the target culture and language as well, i.e., they are advanced learners. For instance, the second and the third year students start paving the way for their options in master's studies and they are now locating their field of interests. Most of the participants have the desire to learn English outside the classroom and they established some CoP. Therefore, the level of education, in our study, plays a significant role as it determines whether they take part in CoP or not.

5.2.2.2. Field of Study

At the master's level, students have the right to choose among three main options language studies (LS), literature and civilization (LC), and didactics and assessment (Didactics). Our research reports that the majority, who are actively engaged in the informal learning, are enrolled in LS and LC. Yet, the degree of influence varies among these participants. We observed that students majoring in LC tend to be more influenced by the target culture than the two other options as they have positive attitudes and the desire to learn it. Besides, they invest their time and effort in learning both TC and literature and this, in fact, can be related to Wenden's (1991) concept of attitudes. It contains beliefs, thoughts, feelings and emotions towards the subject matter and the tendency to adopt particular learning behaviour (cited in Bazrafshan, 2015). For this reason, students who hold positive attitudes towards the TC are assumed to be more influenced.

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The data of the present investigation demonstrate that LS students are more into linguistic patterns and language theories. For them, learning culture is optional and if there is a necessity, just to communicate or avoid misunderstanding. They define culture as a set of beliefs, attitudes, ideas, and traditions. All these can be separate from language learning as they are more concerned with linguistics. Moreover, their language is full of jargon and they used concepts related to linguistics and sociolinguistics. Conversely, Participants who are enrolled in didactics show more concern to pedagogy, teaching theories, assessment, and curriculum design. They believe that culture should be integrated in both language learning and teaching as it helps better in understanding the language. This is quite similar to the previous category. For them, the culture is the carrier of language, it must be perceived as a fifth skill and taught along with the four skills listening, reading, writing, and speaking. Most of the time, they consider it as the key element to communicate with NS, i.e., their motivation is also instrumental.

In the third category, students study about literature and civilization of the target cultures. Findings show that their perception of culture is different from the previous participants. They study about culture, cultural values, cross-cultural communication, literature, and they read literary works in and outside the classroom. Consequently, they are involved in the target culture both in formal and informal settings and even their use of language is quite different from the previous categories. They use metaphorical language, poetic language, and they are immersed in the literature of the TL. It has been observed that some undergraduates who already decide about their fields of interest are also involved in the reading process and English literature; more specifically, they read more literary works and novels to be more familiar with the TC and civilization in the informal learning. Undeniably, culture is not perceived as a tool to attain a specific proficiency level, it is a key to their personal development, and something that they can learn from and already appreciate.

From the above results, we can understand that the field of study and interest as well control, to a certain extent, the transition process. All LC students and most of undergraduates, in our study, tend to read novels and literary texts. This, in fact, joins many research works that acknowledge novels and their role in enhancing students' motivation; accordingly, Tsai (2012) argues that "novels by addressing to complex situations, life dilemmas, and their universal themes that readers can relate to intrigue the readers to read for meaning and pay attention to form" (p.104). Simply, students realize Language improvement since reading contributes to the acquisition of vocabulary, various linguistic forms, and communicative functions and meaning that are meant for native speakers. Reading also increases Cultural awareness and "Literary texts such as novels and plays serve as a window to the target culture, showing ESL/EFL learners how native speakers think, communicate, and live" (ibid.). Literature and reading literary genre boost students' cultural knowledge and this obviously supply cultural identity change.

5.2.2.3. Beliefs about the TC

Learners' beliefs are of great importance as they influence the language learning process (Bandura, 1986; McDonough, 1995; Navarro & Thornton, 2011). The beliefs also make sense about what to learn in both TL and TC (Kalaja et al., 2015).

Our data reveals that students have different beliefs about the Target culture, in general, and its learning specifically. There is a category of students who believes that the TL and the TC are intertwined and related to each other, if one wants to master the language and conduct an effective cross-cultural communication, he/she needs to understand the cultural concepts (this category included students from LS and Didactics). For them, the mastery of language could never be attained if it is separate from culture. Hence, cultural learning is necessary but without getting deeply in that culture and giving up on one's own cultural beliefs. We can understand that learning culture is basically related to specific tasks. i.e., there is a sort of extrinsic/instrumental motivation. Thus, the impact is less heavy since the use of English would finish with the task they are doing.

For other students, the target culture is more than a means to understand the language, it is something that should be understood and appreciated as well, for them culture is the mirror of its people and its learning is part of lifelong learning. The findings show that learning aspects from the target culture specifically and from other cultures encouraged participants to develop their personalities, their lives, and enhanced their cultural identities. The respondents indicated that they learned many cultural values from the TC and other cultures, they appreciate what other people believe, and try to understand rather than judging. We can deduce that students in this category hold positive attitudes and beliefs about the target culture and have intrinsic motivation. In fact, their desire to learn the TC, the efforts they make, and the time they invest will highly contribute in constructing their identities (Norton, 2005).

In view of that, the beliefs about the target culture could be a significant factor in changing the cultural identity of EFL students. The more they are into the target culture and hold positive beliefs about it, the more they get involved. This of course leads them to learn different cultural behaviours and reshapes their identities.

5.2.2.4. Globalization

Generally speaking, globalization refers to a powerful process that brought changes to every country. Many scholars perceive it as the main factor that makes the world ‘an interconnected global village’ this world is also closely tied to technology and English (Tsui&Tollefson, 2007, cited in Tong & Cheung, 2011). In other words, globalization is reinforced by technology and carried out by English.

Arnett (2000), in his research, introduced the concept of bi-cultural identity as an outcome of globalization and clash of global culture. It comprises both local and global identity (cited in Mineva, 2009). An alternative for bi-cultural identity is the individual choice of sub-cultural affiliation ‘self-selected cultures’ (Arnett 2002) to religious and non-religious cultures. For example, fans of heavy metal genre, rockers, and followers of specific lifestyle and culture. Also, Herman & Diamaggio (2007) made a theoretical model of self where they insisted on the fact that two cultures can

exist within the same individual. Thus, culture clash obviously leads to multiple identities within one personality.

a. Technology and Communication Tools

Many research works acknowledge the benefits of internet in our life; similarly, Costa, Cuzzocrea & Nuzzaci (2014) argue that “internet allows information to flow freely from one network to another, increasing cultural communication because information passes from one culture to another” (p.164). This interconnectedness permits the exposure of different cultures and many things are learned from other societies. Indeed, this contact contributes in shaping, transforming, and changing both languages and identities. In this regard, Gracia-Pastor (2018) assert that “By transforming language and its use, the digital has also altered identity, since it affords learners new pathways to multiple identities that enable them to connect their learning experiences across time and settings, and assert themselves as legitimate speakers in a variety of online and offline spaces” (p.56). In simple words, such devices afford new conceptions of learning and this also affects learners’ identities and skills as well.

Our study reveals that the majority of participants use technological devices in the out-set learning; these tools include media, internet, transportation, etc. The more they use these instruments to improve their language skills and enhance their proficiency levels, the more they find themselves involved in the target culture.

b. Cultural Globalization

Some researchers go beyond the economical and political sides of globalization. They stress the concept of ‘cultural globalization’ which refers to “the transmission of ideas, meanings and values across world space. This process is marked by the common consumption of cultures that have been diffused by internet, popular culture, and international travel” (Inda & Rosaldo, 2000 cited in Labeş, 2014, p.88). In brief, this process makes people from different cultural background interconnected and the acquired norms and knowledge are related to the individual and collective identities. According to Lieber & Weisberg (2002), globalization refers to “The increasing global

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integration of economies, information technology, the spread of global popular culture, and other forms of human interaction.” (p.274)

Based on what has been mentioned earlier, internet, media, and technological tools do not only facilitate people's life but it also makes them exposed and interconnected with different cultures. Media, for instance, introduces some patterns of the daily cultural life, norms, and values of specific people. Showkat (2017), in his part, points out the cultural borrowing and acculturation that are brought to society through internet. This latter is considered as a source of knowledge as it is used in both formal and informal settings. A part from the educational benefits, the interconnectedness is a major factor that brings changes to culture and shapes identity as well (Costa et al., 2014). This statement has been confirmed by Wang (2007) in which he asserted that “a culture changes with other cultures with which it is brought into contact” (p. 84). Therefore, cultures will change and identities will be questioned.

Our data reveal that majority of participants are using internet, media, and different communication tools to enhance their informal learning process. Such tools helped them in improving their skills; at the same time, it made them directly in contact with different culture and the target culture mainly. This interconnectedness influences their perception of themselves, and their behaviour; besides, we observed that many students make models, they imitate these models, and the changes in their cultural behaviour ultimately lead to identity reconstruction. The participants are divided into two main categories 1) they imitate native speakers and take what seems right for them. 2) Participants have other tendencies like: Koreans, and Japanese. According to them their love of these cultures is mainly the outcome of their exposure to Korean movies, music (K-pop), and animes. The participant, also, perceive globalization as the main factor contributing to identity change. For them, this makes no problem as they consider themselves as world citizens. These changes, as mentioned, touch the whole world population not only their society.

It has been indicated that the globalization and the technological devices made them more exposed to the American culture unlike the old times where people were very attached to the French one. For them, movies and communication means do not transmit the language alone but its culture as well; undeniably, in our society we clearly see the spread of western cultures.

c. English Language Learning

Broadly speaking, education and learning community are assumed to reshape learners' cultural identities. In accordance with Wenger's view (1991), learning is an integral and indispensable aspect of social practice and human learning as it is always linked to the construction of identities. Identity, in this scenario, implies a long-term and complex relationship between individuals and their communities of practice (CoP). In simple terms, the desire to learn and invest contributes in shaping learner's identities.

More specifically, foreign language learning refers to a holistic socially and culturally situated process entailing construction, creation, development, and modification of identity. This is a multi-layered procedure of making sense of oneself across time and contexts (Block, 2006). Along with this identity formation which has become cultural concerns, Teng (2019, p. 45) argues that "learners who construct a positive identity are more willing to exert more effort in EFL learning, whereas those who construct a negative identity may exert less effort in their EFL learning". Basically, attitudes towards identity, to a certain extent, control students' learning and investment.

Our participants agreed on the fact that education is one of the key factors enhancing cultural change. In particular, it has been mentioned that learning any language and English specifically has great role in that change because they take what seems good and positive from that culture even if it is foreign and completely different. According to Teng (2019) "a positive sense of identity obtained through English may motivate EFL learners to practice their agencies, which could subsequently facilitate the effectiveness of learning" (p.35). Following that statement,

a large number of participants are into learning English culture -consciously or unconsciously- for and without a purpose. The results also maintain that students are investing in learning either American or British cultures.

The findings also reveal that majority of our participants perceive the American culture as the leading culture in all over the world because it is generated through its language and could influence all the societies at different level social, cultural, economical, educational, etc. This power also explains the imitation and the tendency towards the American culture. In explaining students' investment in both identity and language, we have results maintaining that majority of participants consider English as the main asset for their future, it paves the way of success, and it is a tool that offers them a good carrier. Others perceive it as the most beautiful, powerful language, a means to be world citizens, and a way to express thoughts and feelings. This has already been confirmed by Warshaur (2007) who asserts that language must provide ways of reflecting and constructing the different facets of our identities (as cited in Khatib & Ghamari, 2011). Hence, their perception of English language would play a significant role in changing their CIs. Among our participants, we see those who find English as the only way to practise their hobbies and passions (in their home countries or even outside). This can join Sagsayn (2011) statement about the first time she realized that the knowledge of a foreign language has to do with identity formation was when she suddenly discovered that, for some reasons, she felt more comfortable because she could construct quite logical, affective discourse in that foreign language, whereas in native language we would end up with incoherent heavily emotional (ibid.). Hence, foreign language learning in general and English learning specifically influences our participants' cultural identity.

5.2.2.5. Students' Perception of Identity

Although identity in general is considered as a complex and vague construct (Esteban-Guitart & Moll, 2013), a learner's identity in L2/FL learning has been generally understood as "the different subjectivities and subject positions they inhabit or have ascribed to them within particular social, historical, and cultural contexts" (Block, 2013, p. 18). More precisely, it consists of the manner in which the learner

understands their relationship to the target language, other languages and the world; how such relationship is constructed across time and space; and how they understand possibilities for the future (cf. Norton, 1995, 2010b, 2013, 2014). Poststructuralist researchers assume that identity is "a diverse, dynamic, often contradictory, multiple rather than unitary concept" (García-Pastor, 2017, p. 39), which the learner jointly constructs, negotiates, rejects or strives for in and through their interactions with other social agents in typically inequitable social contexts (Block, 2010, 2013; Norton, 2010a, 2010b, 2013, 2014; Norton & Toohy, 2011).

One of the factors enhancing the cultural identity transition among EFL students is their perception of identity and culture as well. Going back to Teng's view (2019) about learner's practices and agencies, outcomes of positive sense of self are mainly taken from learning process. Our participants show that English helped them in practising their agencies and their investment in the target language, it literally shaped their identities. According to the obtained data from observation we find that their ways of thinking, speaking, and behaving are mainly taken from English language.

5.2.3. Interpreting Results Related to the Third Research Question

Q3: What is the nature of the new developed identity?

Before tackling the relation between identity, culture, and language learning, need first to review each concept alone. According to Nieto (1992), culture is defined as "the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion" (as cited in Nieto, 2010, p.136). In fact, there is a slippery relationship between the three concepts, i.e., culture is transmitted through language, language cannot exist without culture, and language and culture are basic components of identity. Tang & Cheung (2011, p. 58) argue that "language is special since it is also a carrier of CTs of the culture. By learning their mother tongues and accumulating real life experiences, people develop and transmit their local CIs. People can absorb specific CIs of foreign cultures into their own CIs by foreign language

learning”. Hence, through English language learning, participants would absorb different linguistics, non-linguistic, and cultural behaviours that are mainly taken from the target culture and applied in their environment.

5.2.3.1 New Cultural Values

Each society is known for specific cultural values, traditions, and beliefs that are by its people. These, actually, make persons the same and differentiate them from others since culture refers to the unique character of a social group comprising values and norms shared by members of that group (Brett, 2003). In explaining the two concepts, he added that “cultural values direct group member’s attention to what is more or less important, cultural norms define what appropriate and inappropriate behaviors” (ibid. p. 300). In short, cultural values explain people’s behaviours and norms control them. Ting-Toomey (1999) also argues that “cultural values refer to a set of priorities that guide ‘good’ or ‘bad’ behaviors, ‘desirable or ‘undesirable’ practices, or ‘fair’ or ‘unfair’ actions[...] cultural values can serve as the motivational bases action. They can serve as the explanatory logic for behavior. They can also serve as the desired end goals to be achieved” (p.11). However, the cultural norms include “the collective expectations of what to constitute proper and improper behavior in a given situation” (Olsen, 1978, cited in ibid.)

One way to understand the content of cultural identity is to look the value dimensions that underlie people’s behaviour while there are many value content dimensions in which cultural group differs. In our study, we rely only on individualism collectivism, polychronic and monochronic, High-context and low-context, universalism and particularism, etc.

a. Collectivism Vs Individualism

In 2000, research by Bulgarian scholar Michael Minkov using data from the world values survey (Minkov, 2007) allowed a new circulation of different cultural dimensions. According to him, Collectivist societies stress on belonging in the sense that individuals should always refer to their origins, ethnic groups, and societies. For them, others are classified as in-group or out-group and language in which the word ‘I’ is completely avoided. Furthermore, the purpose of education is learning how to do and relationships prevail over task. Some prototypical collectivistic cultures are China, South Korea, Ghana, Saudi Arabia, Japan, etc (Ting-Toomey, 1999). On the other hand, in the individualistic societies, there is a right of privacy, others are classified as individuals and language in which the word “I” is indispensable. The purpose of education is learning how to learn and task prevails over relationship. Countries that include prototypical individualistic cultures are: Germany, United States, Australia, Belgium, Switzerland, and Canada (Ting-Toomey, 1999; Hofstede, 1991). In view of this, our results show that the participants do not stress belonging, the others for them are individuals, and it has been highlighted that they belong to the world since they prefer being labelled as ‘world citizens’. Their language never lacked the ‘I’ and they focus more on individual goals and right of privacy. For them, seeing someone practising different rituals is something private and they cannot discuss it. They consider learning how to learn as the main purpose for their education and they refer to themselves as infinite learners, lifelong learners, and so on.

Smith (2011), too, argues that asking individuals to identify themselves without providing them within a specific context would be quite confusing and blurred. Indeed, for people belonging to individualistic cultures, this is not a problematic. However, within the collectivistic cultures individuals are supposed to conform to the conventions of their groups and their definition of themselves would be problematic without making specific context for definition. The results of focus groups show that students have no difficulties in answering the question ‘who are you?’. Hofstede (1991), on the other hand, distinguished between the individualistic and collectivistic cultures in making concepts of identity. For him, in the individualistic cultures there is

‘I’ consciousness, individual goals, and inter-individual emphasis. However, in the collectivist cultures they give more importance to the ‘We’ consciousness, group goals, and intergroup emphasis (cited in Ting-Toomey, 1999).

The findings of our study reveal that majority of participants believe in the ‘I’ identity and work hardly on enhancing it. They are more into individual goals than group goals, also has been mentioned the ideal society where high extreme freedom should take place and society that might fit the individuals. According to their observation, people start becoming more careless about others, more individualistic and they start becoming more monogamists.

b. High-context Vs Low-context

In low context cultures such as American, British, and German, the communication tends to be direct, explicit and everything said verbally (Hall, 1956). Americans, for instance, are said to be monochronic “in their society the time is limited and punctuality is a virtue [...] therefore, they don’t have time to develop trust and had to replace it with rule-by-law as another mechanism instead. An American is more admired and estimated if he/she shows initiative or works well independently” (Mouhadjer, 2010,p.41). His study is based on comparing both American and Algerian cultural profiles. It shows that USA is future oriented society and the east Carolina university (ECU) students are, therefore, very optimistic about the future as they think they understand it and can shape it through their actions. For them, management is a matter of planning, doing, and controlling; they never go with the flow and let things happen randomly. They are low power distance which means that superiors and subordinates often interact socially as equal to the extent that an outsider watching a party of professors and graduate cannot distinguish them. However, the Algerian students tend to be culturally high-context and they assume great communality of knowledge and views. In fact, the communication is implicit or is done in indirect ways. Illustratively, Mouhadjer (2010) mentioned that “Algerians are plentiful and there is no problem with making people wait all the day, and tell them to come back the next day, i.e., time is plentiful, if not infinite” (p. 43).

The captured data from our investigation show that students especially who are influenced, display a great change in the Algerian cultural profile. Majority of our participants, mentioned that after learning English, watching YouTube videos (educational, motivational, etc), engaging in different experiences, and travelling could establish a quite different cultural image. They highly value time and never consider it as plentiful, they show high commitments in their activities, some participants also reveal that they make planners, schedules, and their future plans are well organized and studied. The results also illustrate that our participants are less past-oriented and subordinated, for them, parents are for consulting and what is planned for the future is to treat their kids just like Americans or British do. As demonstrated in the findings, they are open to the world and they rather consider themselves as world citizens. They believe in two majors things 1) cultural norms should be replaced by morality, 2) identity is more individual, i.e., if they are not conservatives, not conforming to the cultural norms, not holding Algerian cultural values does not mean that they are not Algerians. For them, globalization certainly has updated their culture and cultural identity as well.

When conducting discussions, they show high explicit way of communication and observation, during the focus groups discussions, revealed that students are transmitting messages directly, they do not take disagreement as personal, and most of the time they were using the 'I' instead of 'we' when speaking.

c. Uncertainty Avoidance

In cultures like American and British uncertainty is valued, risk taking is highly encouraged, and conflict can be viewed as positive. However, in other cultures such as France, Greece, Spain, west and east Africa, and Arab countries uncertainty is perceived as a threat and people work only in expected clear procedures. Our results show that those who make American, British, or any weak uncertainty avoidance cultures as a model, are risk takers and work without expecting the results, i.e., uncertainty is valued. Also, they mentioned that everything is debatable and conflicts are never seen as negative. Yet, this is not easy to apply in the society.

d. Long Vs Short-Term Orientation

As mentioned earlier, in societies like USA and UK, the most important life events occur in the future with careful plans and management, adapting to different circumstance is one of the virtues of good persons, and what is good and evil is related to circumstances. People belonging to these societies try to learn from other countries and students attribute success to efforts and failure to lack of efforts. On the other hand, people with short term-orientation believe that most important life events occurred in the past or present, a good person is always the same, and there are fixed universal guidelines about what is good and evil. Besides, traditions are sacrosanct and students essentially attribute success and failure to luck (Hofstede, 2011).

Our findings illustrate that participants have learned many cultural values from the long-term oriented culture –consciously or unconsciously- and already applying them in their social and cultural environment. Majority of them see good and bad as relatives so judging these two strongly depends on the circumstances. They never believe in the universal guidelines for good and evil and persons could obviously adapt to different circumstances, this is exactly what they do when they find themselves in situations that require so. For them, both culture and identity are flexible so adapting to keep the communication flow and achieve one's goals will not do any harm. The results also demonstrate that traditions are adaptable and changeable as majority has already started changing some and never follow the others.

5.2.3.2. New Cultural Behaviours

Various studies about culture shed light on the link between the cultural beliefs and practices. These two, in turn, would be associated to cultural identity since this latter would require the combination of beliefs and practices of one or more cultural communities (Jensen, 2003, cited in Jensen et al., 2011).

As cited previously, students in the present investigation engage in the informal learning process with the formal one. In such settings, they learn things about the target culture from a set of authentic materials (YouTube, media, internet, etc.) or directly get in touch with native speakers/ foreigners through communication tools or

travelling. All these made them in contact with target or foreign cultures where they can learn, pick up different behaviours, and apply them in their environments. Hall (1956), respectively, argues that “people learned informally by imitations” (p.176), i.e., they set a model to imitate and this of course bring changes to their behaviours. Our findings exhibit that majority of participant find models to imitate native speakers (Americans, British), Koreans, and Japanese. The observation illustrates that changes do not touch only their beliefs, attitudes, and values but also their physical appearances, new cultural and social practices appear among them such as education, political and cultural awareness, dating, rise of feminist protest, and asking woman’s hand in public places.

As argued by Tang and Cheung (2019), “ as language is a CI, and a carrier of other CIs, learning a foreign language is not studying its language systems, but also adopting its CIs” (p.60). For this reason, the results obtained from focus groups reveal that all the participants with no exception adopt some cultural behaviour and adapt their cultural identities. Yet, the degree varies from one group to another. In the first group, students declare that they are still the same as they keep their religious beliefs and behaviours. They took only the good things from the target such as: respecting time, doing daily exercises like jumping rope and yoga. Participants, in the second group, mentioned that they develop new cultural and social behaviours with no preservation but their behaviour is not taken only from the British or American cultures but also other cultures. Moreover, the results show that some girls identify themselves as OTAKU (Japanese people who are addicted to animes), wear their clothes, eating with chopsticks, and behaving childishly when speaking. Others maintained high level of tolerance and open-mindedness to the point that they can discuss topics that are Taboo in society objectively such as homosexuality, sex, dating, etc. There are girls who developed daily planners, have become more organized, they eat healthy food, they sleep and wake up early in the morning, etc. Also, it has been observed that those who travel abroad for business purposes opt for behaviours, values, and principles from the corporate culture such as valuing time, individuality, and focusing on business rather than people. Other behaviours that have been observed

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are: using high five, rocking instead of shaking hands, keeping personal space when talking to people, using “I” instead of “WE”, etc.

Participants in third group mentioned that they read books in buses, some girls are wearing clothes that are mainly inspired from American YouTubers and celebrities, they practise sport, and they consider themselves as leaders and influencers. People in this group mentioned that they work more on organizing cultural events and spreading the cultural awareness among other foreign languages students. This goes along with Tang and Cheung’s statement (2019) “the incoming CIs of foreign languages often merge with or shape local lifestyle including wearing western suits or jeans, electronic products, eating, etc” (p.59).

Lastly, members of the fourth group tend to develop new cultural and social practices inspired from the target culture and other cultures. The results show that some boys are dancing and making short movies that are mainly inspired from American characters like Michael Jackson and Jack Sparrow; also, having tendencies for rock metal and different kinds of popular music, playing card tricks, and writing in English; in actual fact, these students stressed the presence of English to practise their hobbies. The participant of this group display a high level of tolerance, open-mindedness, for them everything is debatable and no idea is sacred, there is no standards for good and evil, and culture or even cultural norms should never be taken for granted as in many cases morality should govern not the social norms. Moreover, they are more liberal in their clothes as we found many western styles. Accordingly, we can deduce that majority of them develop new cultural behaviours, social practices, beliefs, attitudes, and so forth. Consequently, they are less judgmental and more individualistic.

5.2.3.3. New Linguistic Practices

Although language can be perceived as the major element when communicating, it is also regarded as an identity marker. Respectively, Abubakr, Hassan & Muhdeen (2019) argues that “Language is the medium through which we communicate with other people. However, identity is also strongly associated with language development. Every language comes with a set of identity expressions that are unique and represents the identity of a person or a culture. Languages are often associated with a specific culture, so a particular identity is developed when a particular language is spoken or learnt” (p.60). In brief, learning another language could equip the students with a feeling of belonging to the linguistic community of that language.

In addition to language, code switching is also associated with identity expression; for instance, people switch codes to express empathy and solidarity which are forms of expression of one’s identity (Lo, 2007). A single language might show adherence to a single culture, but code-switching gives a person the choice to express his/her identity in the language s/he deems fit for it. Ethnically rich languages often allow speakers to code switch to their languages so they can express their identities (Fine, 2009). Hence, code-switching can mainly be perceived as a language resource and identity negotiation marker among bilinguals/ trilingual.

In the same line of thoughts, Ting-Toomey (1999) asserts that “Cultural values orientations drive language usage in everyday lives” (p.85). For example, if a culture has a high individualism value index (Germany, and the United States) words and phrases such as, ‘I’, ‘me’, ‘my goal’, ‘my opinion’, ‘self-concept’ and ‘self-service’ are part of everyday parlance. If a culture has a high collectivism value index (Japan and Korea) phrases such ‘our work team’, ‘our goal’, ‘our unit’, ‘our future together’, and ‘as a group’ are part of everyday lexicon. The obtained data show that, majority of participants when they want to talk about personal matters and individual goals they switch to English. They never express an individual concern in Arabic and in natural conversations where they are discussing topics in A.A and when tackling their self-concepts they switch to English. Maybe English is more powerful (as mentioned by

many) or English culture and language provide them with more sense of individuality. Most of the time where group concern is brought to discussion, they switch to A.A and their language includes quotes from Quran.

The obtained data demonstrate that code switching among participants has expressive functions. Majority of them switch to English as they express better their feelings, thoughts, and ideas in English. The observations also reveal that English is present when participants are excited, happy, and use it to sound funny and make jokes. They mentioned that jokes are better told in English, and dark jokes have no meaning in Arabic. The present findings could be associated with BenNafa's investigation (2015), her results demonstrate that participants strongly associate English with positivity, in many cases, they tend to switch to express emotions [excitement] and to sound funny. In her study, she also mentioned that participants agreed with the fact that utterances seem to have 'positive connotations' and the same is applied on our participants. She explained so taking into consideration that Arabs are not encouraged to express their positive feelings and one of her participants adopted the voice of English people as an outlet for doing that. Indeed, this could be linked to the fact that Arabs are culturally collectivist unlike the Americans or British who are culturally individualistic (Hofstede, 1984, 2001; Hofstede & Hofstede, 2005). Referring to our data, participants are using English to express their emotions since they could adopt some cultural values from the TC.

The findings of focus groups and natural speech recordings exhibit that students use English as they talk about sex, homosexuality, and dating. This is also related to the fact that in individualistic societies, these matters are more personal and people believe in more personal freedom (Trompenars & Humpten-Turner, 1988). When cursing and discussing taboo themes in their society, they switch to English because the English voice gives them more power to discuss and defend themselves since it favours personal rights and freedom. Other cases where participants code switch or use English when greeting, practising hobbies, expressing politeness, and talking about their fields of study and interest. Accordingly, Riley (2007, p. 220) confirms that "Learning a foreign language is seen as extension of self and personhood, an extension

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of range of meanings of which individual is capable. Everyone- researchers, teachers and learners a like- agrees that you learn a foreign language to express yourself'. Hence, CS can be the outcome and the bridge that links learners' feelings and their expression. In his book, he talks about his daughter who has passion for music and all what she has as musical knowledge and experience has been lived and acquired in French. Basically, her talk was in English except for the words that she acquired in French. This is the case for some participants who never use Arabic to talk about their studies, passions, and interest. Riley (2007), in fact, calls that "a bilingual identity" and it can be used as a resource when speaking to others who master both languages.

The present data also illustrate that participants opted for various linguistic practices with code-switching as they code mix and localize the English language. In this line of thoughts, Lui & Stack (2009, p. 93) state that "Today, an enormous number of people are not only learning English in so many places, but are also modifying, 'localizing', the language in ways barely recognizable to an American or Briton". This statement confirms what has been observed where the participants modify and localize many English words, phrases and expression. They use /**FriendiqaSi**/ instead of /*my friends*/, /**rippiha**/ instead of /*rip it*/, and many other expressions that are already mentioned in chapter 3 and 4. This phenomenon is common in the Algerian society as they localize and modify the French language, yet our results show that English students started replacing French especially among EFL students and if there is a change, it will be in a long-term.

Reports of some case studies confirm the relation between identity and language learning maintaining students' attention in sounding like native speakers for specific reasons or keeping one's own accent when talking in the foreign language. According to Khatib & Ghamari (2011), "accent as part of one's identity appears as an evidence of the effect of identity in language learning. Having a foreign accent probably means there is a love/ hate relationship with it. If you love a certain accent you find it easier to learn compared to the time when there is hatred toward the accent" (1705).

Majority of learners prefer sounding like native speakers and few of them only opt for correct pronunciation. The reasons for sounding like native speakers differ according to gender. Majority of girls choose sounding like native speakers namely British and this has different motives such as attitudes towards the British language and culture as well. It has been stated, for most of them, that the British language is more prestigious, beautiful, and attractive. However, others love it because it has a common feature with their dialect which is the glottal stop. It is worth mentioning that few girls mentioned that they opt for the American English and they do not mix between the two varieties, their choice is mainly stimulated by the exposure to the American culture. On the other hand, boys (all of them) mentioned that they like the British accent but they never try to develop it; they rather opt for the American English for many reasons. For them, the British English namely accent is beautiful but it is quite hard whereas the American is much easier, it is also more powerful, and their exposure to the American movies and series supported their choice. Females, in fact, use more formal language than males. They use formal expressions for requests, interruption, and even when expressing disagreement. However, the style of male ranges from formal to very informal and their language contains more vulgar words, taboo, curses and swearing; they use more cultural expressions, jokes, sarcasm, etc. Also, code mixing is common among boys than girls. It is also worth considering that few girls only do use cultural expressions, jokes, and taboo words in their speech (those who claim that they love the American culture and they also love their sense of humour unlike the British who are strict and conservatives).

5.2.4. Interpreting Results Related to the Fourth Research Question

Q4: How do EFL learners negotiate their identities after the reconstruction process?

5.2.4.1. Identity Negotiation

As mentioned previously, identity from the poststructuralist approach is considered as a flexible, fluid, and ever changing concept; in the identity negotiation theory it refers to “an individual’s multifaceted identities of cultural, ethnic, religious,

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social class, gender, sexual orientation, professional, family/ relational role, and personal image(s) based on self-reflection and other categorization social construction process” Ting-Toomey (2015, p. 418). In simple words, it is the “self-image” that individuals want to project during communication settings and the negotiation itself involves social interaction where individuals negotiate their self-view, self changes and identity. Respectively, Carnevale & Pruitt (1991) asserted that “negotiation is a form of social interaction. It is the process by which two or more parties try to resolve perceived incompatible goals” (as cited in Brett, 2003, p. 300). In short, identity can be the outcome of the negotiation process as individuals tend to communicate their self-images.

Actually, we continuously affirm, adapt, and disconfirm aspects of our identities. In view of that, identity negotiation is a concept addressing an implicit, informal, open-ended, and over learned automatic and unconscious phenomenon. (Swann & Bosson, 2006, p. 06). People, indeed, negotiate their identities because they have a basic desire to know what to expect from the world around them. Thus, they engage in social interactions with the anticipation of confirming the expectations they have about themselves, others, and social world around. Swann’s theory of identity negotiation includes a set of guiding principles and his principles of effective interpersonal identity negotiation are:

- a. Engaging in social interaction with the intention of self-verification
- b. Self-verification: people have a fundamental desire to know what to expect from the world. They observe their own behaviour and other’s to them. Then, they gradually form self conceptions.
- c. Forming self-views and acting the part.
- d. Verifying self-conception includes gathering evidence to begin self confirmatory and this will be done on two main basis: 1) behavioural activities 2) cognitive process.

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- e. Self-confirmatory which includes three main interactive strategies: 1) selective settings 2) identity cues 3) adoption of strategies that evoke self confirmatory responses.
- f. Self-verification and self-changes.
- g. Discounting: when people confronted feedback that is resistant with their self-view, people tend to discount the feedback and the evaluator.

(Swann, 1987, 2015; Swan et al., 2000)

First of all, as long as people construct their self-view, they intentionally try to 'act the part', their behaviour, obviously, will influence how perceivers respond to them, and the perceivers' reactions will influence the targets' own response (Swann, 1996, p. 29). In this view, the reported data show that our participants form self-conceptions, they see themselves as Algerian English language learners, intellectual people and world citizens then, they started performing accordingly – consciously or unconsciously- this of course influence the perceivers' views and the perceivers' reactions influenced the participants as well. Students started receiving comments where people refer to them as immigrants, traitors, foreigners, arrogant, and swaggers. In simple words, they are stereotyped by people from their environment. Secondly, there are participants who would engage in a self-verification process, in here, Swann (2015) argues that there are two main strategies through which they verify their self-conceptions, behavioural activities, and cognitive processes. In the former, the targets strive to control the reactions of perceivers. While in the latter, targets systematically distort their perception of social reality. Hereby, they started observing their own behaviour, the reactions of others, and the relation of their own performances to those of others. These observations help them in forming their self-conceptions and then, begin to confirm these conceptions.

According to our results, participants engage in self-verification process, but they do not to receive positive confirmatory feedback nor anticipate what is expected from them. They rather act on their own behaviours, they started applying what they learned and got as knowledge, of course the observation included their behaviour where they are completely aware they mention that they brought strange behaviours to

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their cultural world and started applying them such as, reading books in buses, dressing differently, using the English language in their dialect which is not common among others, opting for foreign tradition like eating with chopsticks, and dressing like Japanese, bringing different beliefs, and so forth. After that, they start forming their self-conceptions based on these cognitive activities and behaviour; therefore, the next step will be the engagement in self-confirmatory process.

Finally, self-confirmatory can be applied on all groups, those who are influenced and those who are not, it contains three main phases the first one includes selective strategies, in here, the findings of the present investigation illustrate that the participants, when starting self-confirmatory process, choose both their partners and selective strategies which provided them with self-confirmatory feedback and they obviously select their friends and intimates to see them as they see themselves. Our participants mentioned that they never talk to people who are not open to foreign cultures and they also became introvert after studying English. This latter makes them rethinking about their cultural beliefs and values; thus, most of the time they surround themselves only with people like them. These results join other researchers' works which attracted the notion that people seek out social contexts that provide them with self-confirmatory feedback. Swann & Pelhan (1987) found a highly reliable tendency for people to prefer their ideal friends and intimates to see them as they saw themselves. As a result, just people who had positive self-conceptions preferred others to view them favourably; relatively, "an especially important form of self-verification occurs when people choose partners who see them as they see themselves, thereby creating social environments that are likely to support their self-views" (Swann, 2005, p. 70).

The second way that helps people, according to Swann's model, is displaying identity cues, i.e., asserting a particular identity by looking the part. For him, the effectiveness of these cues requires two main standards individual's control, and production of the desired responses from others. People's physical appearance represents one kind of identity cues. The clothes one wears, for example, can be used to tell others whether one is liberal or conservative, wealthy or destitute. People can

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show different identities to look on viewers. Again, gestures and facial expressions may be used to communicate various identities to others and if physical appearances are not enough, individuals may rely on social conventions such as titles, occupational labels to make sure that they are understood by others. In this way, they guarantee that before even opening their mouths, others know a great deal about the identities that they wish to assume.

Even if people fail to acquire self-confirmatory feedback through selective interaction by displaying identity cues, they may still acquire such feedback by adopting appropriate interaction strategies. Swann & Read (1981b, study 2), for example, had targets who perceived themselves as either likeable or dislikeable interact with perceivers. Some targets were led to suspect that the perceiver might like them; others learned nothing of the perceiver's evaluation of them. Swan's findings (1987) suggest that an important determinant of the outcomes of the identity negotiation process is the efforts of the targets to bring perceivers to see them as they see themselves. Nevertheless, as effective such efforts may often be, people may sometimes fail to create a self-confirmatory opportunity structure through their behavioural self-verification strategies.

Our results reveal that students, while displaying some new identity cues, have received many critiques while showing different and new behaviour starting from their family members especially those who belong to conservative families. Their families refer to them as 'immigrants' because they keep listening to the English songs, watching English movies, having a western style of dress, and integration English in their speech. All these practices make them strangers in their environment. In other cases, students mentioned that they receive crucial comments from people outside since they decided to do things that are quite different. The criticism sometimes is for the unconscious use of English outside, at the level of dress, and sometimes for simple acts like reading books at buses.

5.2.4.2. Identity Changes

The identity negotiation that has been put by Swann (2006) works towards securing coherence and stability of identity and relationships; at the same time, it is an instrument to analyse situations of identity change. This latter is brought by the confrontation of feedback that is resistant with the self-view; thus, people tend to discount the feedback and the evaluator (Swann, 1987).

It has been argued by many researchers and theorists that our self-conceptions and identities that we negotiate rapidly change (Gergen, 1977; Tedshi & Lindsold, 1976; Swann, 1987); these authors assume that people base their self-conception on observing of themselves and the reactions of others. They diverge from many view points; however, in assuming that people place little weight on their personal histories in forming conceptions about self. Their view-point, therefore, suggest that self is highly malleable and changing with every twitch of the social environment. In fact, the constant self-conception changes might occur for two main reasons, the first one, when people afford a major recognition in the way they view themselves. While the second includes people's interaction partners which must begin providing them with feedback that support the new self-view. Alternatively, people themselves may sometimes initiate a change in their self-view. For example, people with negative self-view may decide that such views prevent them from attaining some highly desirable goals.

It has been argued that identity change is mainly triggered by important moments or by assuming new positions such as becoming adults, learners, or assuming a professorship job, development of different skills and abilities, etc. all these major factors influences one's identities and lead to a change (Swann, 1987). After developing new self- conception and new identity, people will opt for Strategic self-verification, in the sense that, they assume the changes in order to achieve particular goals. Accordingly, Swann (2006) argues:

At times, people will negotiate a momentarily identity to achieve a particular goal, if this process takes place for an extended amount of time, the situated identity produces permanent identity change. Self-initiated changes: Individuals might deliberately desire and purposely act to change their identities. This change however does not occur easily because altering profound aspects of our identities depends on something more than just the will to change; a series of other changes must occur as well, such as new interaction partners and social contexts. Gateway identities: There are situations when a person display behaviors that are representative of an identity but refuses to accept the identity itself.

(Swann, 2006, pp. 16-18)

In agreement with the above-mentioned, our data illustrate that identity change was motivated by specific moments in their life such as travelling, engaging in different intercultural communication that left a strong impact on them, and getting out of someone's comfort zone and trying different things. On the other hand, they assume specific positions like being learner, social activist, leader, musician, magician, and so on. They obviously engage in strategic self-verification in order to achieve their goals. Hence, all these provide a permanent identity change yet, projecting the new identity and displaying behaviours that are related to it was not always accepted by the interaction partners and social context and this what lead them to form their own communities, where they are alike and never interact with partners who may bring negative feedback or refuse the new identity.

5.2.4.3. The Negotiated Aspects of Cultural Identity

One set of reasons why people might be ambivalent about their identities are the competing motives of self-verification and self enhancement. This theory assumes that people have a powerful desire for positive feedback and that desire exerts a potent influence on the identities they negotiate with their partners (Swann, 1987, p. 1045).

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Moreover, when negotiating identities various aspects would be included; according to Fisk & Taylor (1991), there are many different cultural values, norms, and institutions that are related to negotiation as they provide basis for interpreting situations and behaviours of others. The cultural values that our research indicates are relevant to norms and strategies for negotiation: individualism Vs collectivism, long-term Vs short-term orientation, power distance, Universalism Vs Particularism, and sometimes the notion of time.

First, any culture provides its people with a sense of belonging and a set of values and norms that might control their behaviours. For instance, in collectivist group-oriented cultural communities such as Japan, china, and Arab societies, people are more concerned with communal social based identity issues, in the sense that, group interest is more important than the individual one. While, in individualistic communities such as USA, UK, and Germany people are more concerned with individuated-based personal identity issues, i.e., individual interest are highly valued (Ting-Toomey, 2015). Likewise, these values would explain and interpret people's behaviour when engaging in a meaningful change process, individuals need to conform to the new habitual ways of thinking, seeing, reflecting, and deciding (ibid.).

The observation reveals that participants, in this study, took many values from the target cultures and applied them in their environment, whether they receive positive or negative feedback. The data illustrate that they bring their new self to the interaction process as they perceive that there is no problem with individual and cultural changes because the ideal society requires a high level of tolerance and freedom. In other words, the society should fit the individuals. They are aware that they are different and this happened mainly after being EFL students'. They mentioned that the American culture, figures, music, and dance play a huge role in reshaping their identities. This, in reality, has been taken for granted and they feel weird when talking to persons who are not familiar with foreign cultures. these results can be related to Bauman's view (2008) "To put a new self on public display and admire it in a mirror and in the eyes of others, one needs to remove the old self from one's own and other people's sight, and possibly also from one's own and their memory. When engaged in

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‘self-defining’ and ‘self-asserting’, we practice creative destruction. Daily” (p. 73). Following that statement, students tend to project new cultural values and behaviours in order to remove their old self and assert the new one and through the new practices, they are reshaping their own memory at the same time they are in the ‘creative destruction’ as they negotiate the ‘new self’.

Additionally, when relating this shift to personality and identity, they said that being exposed to different cultures engage them the reshaping process and the main reason for that is the differences existing in both cultures, what is found in one could never exist in the other. Besides, their lack of awareness of these changes because they take some things from British and Americans for granted. Again, they do not receive comments from others since they made their own community and never engage in discussions with others. For them, culture refers to the shared imposed things by society and the concept of identity is something produced through the individual contributions; hence, they agreed on the fact that culture is put in the collective spot and identity in the individual one. For them, one individual belongs to one culture and may have different identities. (Culture is shared but identity is a personal matter). Although language is an identity marker, it is a part of the shared culture not identity because anyone can opt for any language to identify himself / herself.

Participants in the present research show that they are different and this, most of the time, was rejected by people in their social world. They mentioned that these changes are stimulated by the English language then reinforced by technology; communication tools and exposure to the target culture made participants more open-minded, individualistic, and monogamists. Since they learn from other cultures the good things, this evidently enhances their cultural identities. In fact, they consider themselves as world citizens who never rely on specific standards to define people because being a human counts more than being an Algerian; besides, identity for them is more than the physical appearance or a set of clothes. Others, among those students, highlighted their intentions to justify when being in positions of criticism. The findings reveal that these students make morality over culture and if there is something morally accepted, they do it even if it is culturally rejected. Again, the data confirm that the

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exposure to the other cultures made them more reflective about their cultural norms and this made them learning, filtering, and taking what seems right even if it does not belong to their culture. Furthermore, identity as a concept is flexible and fluid, if one may not conform to social norms or behave differently, does not mean that he/ she does not belong to the society.

Additionally, their experiences, knowledge, and awareness might be integrated with the existing self (see James, 1890, 1910; Erickson, 1968). Some of these experiences include the main life events such as entering new contexts where people may match attitudes, beliefs, and values that are different from one's own. However, it has been argued that other events might challenge individuals to review aspects of the self and "subsequently engage in various negotiation strategies in order to maintain a sense of continuity in the self while adapting to changing circumstances" (James 1890, 1910; Erickson, 1968, cited in Chatman, Eccles, & Malanchuk, 2005, p. 116).

The results of the present investigation show that participants had various experiences including informal learning experience, travelling, engaging in different communities of practice, virtual exchange programmes, etc. All these helped them in getting new insights to integrate with the existing self. Such experiences, contribute in self-conception change and forming new identity as they developed new habits, new ways of thinking, new attitudes and beliefs. The results illustrate that these learners change their vision about the time notion and they valuing it, they call for more personal freedom and rights, for them, conflict is no more perceived negatively as it can be positive because they can learn from it, and learning from other countries is highly supported. The observations reveal that they do not stress belonging but rather consider themselves as world citizens. Simply, they learned cultural values from the target cultures and any other foreign culture; hence, the aspects they wanted to negotiate and communicate are mainly related to cultural values.

5.3. Part Two: Research Conclusions

5.3.1. Achieved Results and Conclusions

In the present study, we attempted to analyse learners' identities and how they are reconstructed and reshaped during the learning process. As the title indicates, the present investigation is concerned with the impact of English language learning on EFL learners' cultural identities. Identity, in fact, influences people's behaviours and it is influenced by many external factors; these factors reshape identity and lead to its shift. Hopefully, the research questions have been answered and interesting results are achieved. Indeed, it is found that the English language learning influences students' cultural identities yet the influence takes different levels.

As far as the first question is concerned, the theory of Norton (1999) claims that the identity of foreign language learners are constantly engaged in the construction process. This also depends on their 'desire and investment' as well as the communities of practice they engage in (Wenger, 1997). After all, they are involved in an experiential and lifelong learning (Kolb, 1987; Cross, 2007); absolutely, this ultimately reshapes their sense of self and their cultural identities and sense of self. In the light of what has been said before, we can see that it is true, in the sense that English language learning influences EFL learners' CI. According to the interpreted data, the informal learning has a significant impact on students' cultural identities, it is voluntarily and controlled by students' motivation, desire, and choice. The more they engage in the communities of practice, they have desire to learn and dig deep in the TC; then, it eventually influences them. Actually, this impact is triggered by the foreign language and reinforced by the tools they use in the informal learning. Students tend to use internet, media, reading books, and form communities of practice including different clubs where they meet and talk, mainly in English, about various issues.

Any instrument that has been used, by all means, introduced them to the target culture. For instance, internet and media -with its both forms music and movies- made them more open to the target culture, more familiar with different aspects of life along with the everyday language (Shin, 2013). Books in general and literary works also serve as window to the target culture (Hismanoglo, 2015; Gareis, et al., 2009; Tsai, 2015). This research, so many others, confirms that the foreign language learning is a career of other cultural identities; therefore, the learners go beyond the linguistic forms as they adopt many cultural behaviours, values, and habits. In this regard, Bensen (2011) stated that “identity can be constructed, developed, modified, and this is related to an individual’s knowledge and use of foreign language” (as cited in Teng, 2019, p. 38). In short, the acquired knowledge from the foreign language are carrying a new set of beliefs, behaviours, values and these obviously reshape students’ CI.

The second research question discussed factors enhancing Cultural identity changes. Identity itself is a flexible, fluid, and a constantly changing concept; informal learning and what it includes as major features can influence and transform it. The present investigation lists several factors that enhance changes among Algerian EFL students, first, the level of study since those at the early stages are not like the advanced learners. In the former one, students are more concerned with grammatical structure, and phonetic rules; however, in the latter they put more efforts in expanding the knowledge of the target culture, cultural values, life style, literature, and so on. Second, specialty they are studying also has a great impact on their cultural identities. For instance, students enrolled in LC deal more with the target culture than those enrolled in LS or Didactics. Literature and civilization that they study in classes help them to learn more about TC lifestyle, values, norms, etc. Third, reading is considered as a significant factor when forming identity, students involved in this process are undergraduates but mainly those willing to choose LC as a major. In addition to the academic skills it offers, reading equips students’ with the essential cultural basis to understand native people, besides such familiarity would shape the native culture of

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the learners. Then we have globalization and the technological tools that immensely transform the students' CIs. The communication tools, basically, made people more interconnected and exposed the students directly to the TC. The interconnectedness, for our participants, certainly changed their attitudes, beliefs, and way of thinking; it made them more open-minded, less judgmental, and tolerant. The more they are into the TC and hold positive beliefs, the more they are involved and change their CIs. Yet, if such tools are perceived as instruments to communicate and learn the language, they will be less influential. As mentioned earlier, the English language strongly enhances the change since the whole process of learning is based on the introduction of different cultural identities. The analysis show that it is perceived as a personal matter and it can be enhanced according the individuals' desire. For them, it can be negotiated and changed to suit the situation they are in.

The discussion of the third research question shows that majority of participants perceive the cultural change of society, in general, as something positive and changing their own cultural beliefs and values will open new horizons. From the obtained results, we can see that there are many changes among EFL learners that gave new social, cultural, and linguistic parameters to the Algerian identity. Majority of students opted for some cultural values from the target culture, they also behave in the same way as their models, and their physical appearances and clothes are inspired mainly from western people along with their style of music.

We have used an adopted cultural model (Hofstede, 1991; Tompenaars & Humpten-Turner, 1999; Hall, 1958) because it particularly helps in analysing students' cultural and linguistic behaviours. Taking into account the obtained results, students take from the target culture some values and start applying them in their environment, they value time, they make planners and schedules, they are less past-oriented, and traditions for them can change according to different circumstances; these changes touched their social practices and behaviours. Linguistically speaking, they have also developed new linguistic practices and they are currently using them in their environments; hence, we confirm that students develop new cultural and linguistic practices.

It is also worth mentioning that the minority shows resistance and could not display changes, they fear being judged by others and they want to stay safe by conforming to society norms. For them, social norms are not always debatable and do not change easily; indeed, they resist cultural values learning mainly those coming from other cultures. In their best interests, values should be taken only from religion and despite the fact that identity is mostly an individual matter, it is strongly related to religion and if changes occur, it will be only on the linguistic level neither cultural nor religious. They claim to be only bilinguals and their use of language ends with the task itself as they have nothing to do with culture. Murdock (2016), in this respect, talked about the acculturation as an outcome of cultural contact and mentioned that in today's interconnected world we have "globalization-based acculturation". He also distinguishes between two main important things: cultural identification and cultural knowledge. He explains that any person could have a certain cultural knowledge but he would never identify himself/herself talking about that cultural knowledge. However, language competence is regarded as a considerable aspect to the point that some researchers mention that "the bilinguals tend to be bicultural" (Ramirez-Esperanza et al., 2006, p. 100). In simple words, being equipped with a certain cultural basis and identified accordingly depends on the individuals' choice. Respectively, Ramirez-Esperanza et al., (2006) assert that even those who never identify themselves with the target culture still have some of it.

If you speak perfect Russian, you read Russian novels, you go to Russia sometimes, you watch movies –before you know it- you are internalizing that culture and you are becoming bicultural. It is a matter of degrees, you may not become as Russian as Vladimir Putin, but you will still have a bit Russian in you (ibid.)

Consequently, those who make more efforts outside to learn about the target culture and language as well, tend to be more influenced than those who only stick to the classroom and never search further for culture learning, even if they have some

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cultural knowledge they never identify themselves based on these knowledge, i.e., the use is very limited . It is worth noting that those claiming resistance perceive the target culture as scary and learning it would make them away from their beliefs, values, and religion while others show different tendencies with the TC. Participants, in the first category, declared that they are bilinguals only and their use of English is limited. In the second category, participants hold knowledge about various foreign cultures along with the TC. They are bi-cultural only as they have knowledge about specific cultures like Korean and Japanese yet, they do not speak these languages. We have a third category in which participants are bilinguals and bi-cultural, they master the TL and its culture as well. This type and the previous one tend to develop new cultural behaviours and have more choice in investing their cultural identities. For them, there is no problem with change and it is perceived as something good that lead them to evolution. They have positive attitudes towards others' cultures and learn from other countries, they are more fluent in English, they make jokes, use cultural expressions, and they use informal language. Simply, identity is something fluid and it can be negotiated to fit the actual situations.

Based on the mentioned above, we can understand that the more they are open and learn from other cultures, the more they change and their cultural identities shift. However, the less they are exposed the more resistant they are. In the same line of thoughts, Gorsjean (2008) talked about the fluency as a sign of bilingualism and biculturalism, for him, the more fluent bilinguals are more bicultural, and the less fluent bilinguals are the less bicultural. In here, we clearly see that the bicultural are more fluent, whereas in the second category they are not less bilinguals but their bilingualism is limited and jokes, sarcasm, cultural expressions, everyday English are part of colloquial language. From all what has been mentioned, we can say that our third hypothesis is true, in the sense that all EFL students engaged in the identity construction process. Yet, the influence of English language and the TC varies. Although minority claim resistance, some of their behaviours were clearly influenced.

As far as the fourth research question is concerned, the theory of identity negotiation (Swann, 1987, 2015; Ting-Toomey, 1999) argues that individuals after

forming self-conception engage in the negotiation process is true because the majority of students negotiate their identities and they want to project the new self-conception. Yet, in the negotiation process they are careful about the settings as they choose partners who mainly provide them with positive self-confirmatory feedback; again, they displayed identity cues (their physical appearance, language, knowledge, etc). Concerning the negotiated aspects of identity, they were also selective and these aspects include cultural beliefs, values, and language use.

Then, it has been proved that –consciously or unconsciously- students are engaging in the reconstruction process and they face some challenges while communicating their new identities. Minority only exclude themselves from social and cultural changes. They assume that English do not change them as they keep their beliefs, values, and religions. In here, we can say that they are only bilinguals but not bicultural. Similarly, Swann (1987) argues that “people may fear that marked changes in their self-view will sour their relationships as their interaction partners typically expect them to honour the identities that they have negotiated with them earlier” (p.1039). Participants of that category, as mentioned earlier, never think of changing their way of thinking or behaving, they rather prefer conforming to the cultural, social, and religious norms. Thus, they look for promoting the survival of their self-conception regardless whether it happens to be negative or positive.

This study examines the actual cultural identity focusing on English language and its impact. We started tackling the concept, taking into account the poststructuralist approach; therefore, we hypothesised that learning a new language and new culture lead to new cultural behaviour, this ultimately triggers identity shift. Based on previous researches and our data, we can judge if there is a complete shift or EFL students are just reshaping and reconstructing their identities based on the original ones. We suppose that the hypothesis of construction and shaping, even shift to a certain extent, is confirmed because majority developed new cultural, social, and linguistic behaviours. Even among those claiming resistance, we can see that they are influenced because they unconsciously learn and apply some cultural behaviours.

Based on the above research conclusions, we could (hopefully) answer the questions of the present investigation and brought a considerable contribution to the field of sociolinguistics in general and foreign language learning and identity specifically.

5.3.2. Limitations of the Study

Although our study encompasses considerable results, there are some unavoidable limitations to be considered. The focus of this investigation is put on the impact of informal learning and its components on learners' cultural identities without attributing much concern to the formal learning where different settings can be included such as teacher, classroom, lectures, learners' performances, etc. Even the social environment was not emphasized where they grew up, how they currently use the language and expose their new cultural knowledge. We analyzed only the impact of informal learning and activities as related to the target language. In addition, the findings and the conclusions drawn from this research cannot be generalized to other settings as it is limited to a sample of students.

Our investigation included a triangular approach to collect valid and accurate data but there were some unpreventable shortcomings. Although the data collection included both semi-structured interviews and focus groups, the indirect observation was done only with those who accepted to be part of the discussion. Besides, the observation during the focus groups included only taking notes as it was not possible to make video-recordings and the non-verbal behaviour was barely noted. Basically, the lack of videotaping excluded the non-verbal communication analysis.

Not all those who answered the online questionnaires and have outside classroom activities accepted to be interviewed. For that reason, the results that we found cannot be generalized to all active students. Also, not all those who were included in the interviews carried out the focus groups; thus, we could not know how they construct the identity meaning through interaction. Although the numbers of the participants in the focus groups were approximate and we could make comparison, their level of study varies and we could not draw a final conclusion about identity

construction as related to the level of study. In addition, since the researcher conducted, in some places, participant observation by herself, it seems inevitable, to a certain extent, to be fully objective. In fact, it would have been objective if she did not take part in the conversation and the setting.

Our study involved English as a foreign language learning, most of the conducted studies focus on SLA impact and few researchers only focused on EFL; also, identity formation and construction was investigated in abroad context mainly where individuals move to the target country. As a consequence, there was a lack of references for both foreign language learning and the impact of identity in home country. Additionally, In the Algerian context English has the status of the second foreign language so the observation site was very limited to places where only English is used such as university. Basically, the present investigation contributes in the literature of foreign language learning as related to the identity construction.

Notwithstanding the above limitations, the results achieved in this work denote (hopefully), fascinating new avenues for research in the field of cultural identity, foreign language learning, sociolinguistics, globalization, and English language in Algeria. Therefore, it is important to bear in mind that the findings of the present study might be regarded as beginning of new research investigation based on limitations and shortcomings encountered.

5.3.3. Suggestions for Future Research

This part provides a range of implications and recommendations for future research to enhance understanding the issues of identity formation within the foreign language learning field. Particularly, the findings of this research encourages educators to view identities as fluid, flexible, shaped by many factors, and produced through individual subjective experiences where the learning process occurs. This latter strongly controls their choices, behaviours, ways of thinking, and ultimately reshapes their cultural identities.

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Although this research is a considerable contribution to the body of knowledge and study of identity, some areas need to be further researched. First, our investigation discussed major factors that have significant role in identity construction such as level of study, specialty, globalization and culture contact, English language learning, and attitudes towards the TC. Yet, future research would also take into consideration many factors such as gender, age, social environment and so on. Besides, the construction would be based on different motives such self-esteem, self-confidence, resilience, cognitive awareness, learners' situated institutions system, and learners' investment in identity. Indeed, the mentioned factors are very influential and can bring different data, and give the cultural identity construction new insights.

Our study, as already noted, sheds light on major components that would serve better in the future researches about globalization and the English language in the Algerian context. We found that many are using English or following English YouTubers, switching and using English words in their daily speech and environments, and they are more open to American culture and their behaviour is taken from different cultural communities. Accordingly, a conducted study about globalization impact on the Algerian society focusing on youngsters and early adulthood cultural identities can be of great importance since it is immensely influenced by media, English movies, and songs, etc. As a result, new body of knowledge will be added to the field of sociolinguistics and foreign language learning; based on this, it can be the start to searching Algerian identity in the light of globalization.

Additionally, our study focuses on the informal learning and the CoP included students' meetings at university and different cultural activities. Future research might take the classroom as the main community of practise and how the informal learning might influence students' performances, levels of proficiency, and achievements. Moreover, new knowledge would be added to the field of foreign language learning if future graduates investigate the influence of learners' identities on the learning process and in both settings 'formal and informal'. More than that, the teachers' identity would have a significant impact and it is worth investigating.

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In talking about identity negotiation we, in fact, emphasized only on the settings, identity cues that the participants display in order to achieve self-confirmatory, and we dealt with self-conception change and new identity production. Future research might go beyond psychological factors when dealing with identity negotiation. It could be possible to focus on CS as a language resource for identity negotiation among EFL learners; again, many aspects of identity could be negotiated but it is better investigated in intercultural settings such as individualism and collectivism, punctuality and notion of time, etc. The identity cues that we discussed were very limited and future research with long term observation might afford more identity cues.

The above-mentioned recommendations for future research reflect some areas that might be explored to expand the existing body of literature on EFL learners' cultural identity, they would expand the knowledge about the impact of globalization on the Algerian society in general and identity particularly.

5.4. Conclusion

This chapter has provided a detailed discussion of the obtained results of the study ranging from the impact of English, the factors enhancing cultural identity change, the nature of the developed identity, to the negotiation of the new self. The results indicate that each level of analysis brought a different perspective about identity construction within the learning environment. Moreover, some interesting conclusions are drawn from each research instrument namely focus groups and recordings that help in explaining results and forming hypothesis as well. The findings show that students have different attitudes towards the target culture sometimes negative but mostly positive. They also welcome the changes at cultural and identical levels with a careful control at the behavioural level. In terms of linguistic practices, the results also show that their language choice, use, and repertoire are strongly related to their self-attributed identities. Furthermore, the participants indicated that while demonstrating their new identities they received harsh reactions sometimes even rejections that made them surrounding themselves only with those who give them positive feedback. Ultimately, it should be mentioned that these results cannot be generalized because our focus was on exploring the phenomenon rather than generalizing it.

General Conclusion

General Conclusion

Although we have now reached the conclusion of this thesis, we are obviously far from making a complete discussion of identity. Various approaches than the one presented in our study were used to tackle this multifaceted concept. Within this investigation some issues were addressed thoroughly, some were briefly explored, while others remained untouched. The rationale behind this research was investigating language learners' identities and how it can be influenced during the learning process. Indeed, we gave a particular emphasis to some aspects of the Algerian cultural identity and how can these aspects be reshaped, reconstructed, and negotiated during learning foreign language as well as new cultural behaviours, practices, and values.

In the present study, various sociolinguistic tools were used to determine the relationship between language learning and identity construction with regard to students' linguistic and cultural practices in the target language. The research instruments, first, aimed at analyzing students attitudes about the TL, carefully examining the developed linguistic and cultural behaviours, and the impact on their cultural identity. This investigation included EFL students of the English department at Tlemcen University considering the informal settings only.

Four research questions were established to profoundly examine the influence of English on students' cultural identities. The first research question focused on revealing the developed competencies and skills and their impact on identity. The second research question intended to reveal the different factors, with language learning, that enhance the change and lead to identity shift. There was a need to thoroughly analyze the third research question as it illustrates the nature of the developed identity among EFL students because identity, in this study, was translated as behaviour. At last, since students form new self conception, there was a necessity to

learn about the negotiation process they engage in, to know the negotiated aspects of identity, and to see challenges they face while constructing if any.

To accomplish the objective of this investigation, a triangular approach to data collection was adopted, involving quantitative (questionnaires), and qualitative tools (semi-structured interview, focus groups, recordings, and observation) to ensure authenticity and validity. Moreover, the sample population in this study was purposive because the overall aim was not generalizing the data but carefully examining the phenomenon of identity reconstruction among specific students. Although a mixed methods approach was applied in treating the findings, the analysis was sequential, i.e., each data type was explored separately. Simply, the quantitative results were analyzed and presented in tables and graphs while in the qualitative data, including semi-structured interviews and focus groups results, grounded theory and a constructivist approach were implemented. These methods of analysis, certainly, helped in presenting qualitative data in form of themes and categories.

Regarding the design of this research work, the indicated methods of data collection, analysis, and procedures were positioned into five chapters. Chapter one, initially, included a theoretical background and a general overview of the related literature. In this initiation, all the related concepts and research contributions were gathered to help the reader understanding the topic being investigated. The second chapter explained all the steps that contributed in the accomplishment of this doctoral research. It gave a detailed description of the adopted research design, methodological procedures, and sample population. It ends with a full explanation that facilitated comprehension of the chosen methods in data analysis. Furthermore, data analysis, presentation, and discussion were extensively addressed in chapters three and four. The last chapter, at the close, involved interpretation of the results and data conclusions that made new insights to the field. It also tackled the research limitations and brought suggestions for future research.

The first hypothesis, which signifies that engaging in informal learning process provides students with different academic and cultural skills and these influence one's identity, is accepted. The obtained results report that English in general and informal learning specifically go beyond improving one's skills and it would lead to identity reconsideration. At this level, students' desires and motivation are assumed to be key factors that guide the learning process, after all, language is considered as a carrier of cultural identity and learning a new language means opting for a new cultural identity. The second hypothesis indicating that there are many other features, beside the language learning, that enhance cultural identity change is also accepted. The results showed that level of study contributed in the reconstruction procedure and those who are beginners were less influenced than those who were in advanced levels. The specialty also played a significant role in our study; the results revealed that those who enrolling in literature and civilization were equipped with cultural knowledge than those dealing with didactic and language studies. Simply, they were more familiar with target cultural values and they read a lot of literary works. Considering the contemporary issues, globalization has a considerable impact on people's identities in general and students' cultural identity in particular. The findings illustrate that the technological developments, communication tools, media, and the exposure to foreign cultures made them experiencing another culture without leaving the home country, i.e., globalization-based acculturation. Such a process made learners more open-minded, less judgmental, tolerant, etc. Finally, their perception of identity and cultural change also contribute in identity shift. Some perceive it as a natural process and the identification based on one's achievements is valued than ethnic or national identifications.

The third hypothesis, EFL learner tend to develop new linguistic, social, and cultural behaviours, is also accepted but to a certain extent. The data reveal that the majority of learners opted for the TC values, habits, and beliefs. This, definitely, explain their practices (linguistic and cultural) in the target language. In the informal learning context, they set different models to follow, they value time, respect differences, learn from other countries, favour individual rights, and they are less past oriented. Linguistically speaking, they developed new linguistic practices such as

glocalizing the English language. On the other hand, minority showed a great resistance especially when it came to cultural values learning. They prefer conforming to society norms and take values from their religion rather than other cultures. The fourth hypothesis, students would face some challenges when negotiating their new constructed identity is also accepted. The findings reveal that after forming self-views, individuals tend to look for self-confirmatory. Indeed, they engage in the negotiation process by choosing partners and displaying new identity cues such as physical appearances, clothes, or through their social and linguistic behaviours. Although some students denied the fact that they are influenced, their practices, to some degree, indicate the opposite. During the negotiation procedure, students were sometimes rejected by people around them, criticised, and marginalized. This obviously led them to change and form their own communities that bring them positive self-confirmatory.

As far as the limitation of the present examination is concerned, one of the difficulties that were encountered during the process of this doctoral research was the difficulty to reach all those who had outside classroom activities. At the beginning, the questionnaire was distributed online and not all those who are active outside the classrooms left their contact information to carry out the research. Moreover, not all those who were active outside approved the instruments that came after, i.e., interviews and focus groups. As a result, the matter of generalizability in this investigation could not be achieved as we had a limited sample. In the same line, this doctoral project was conducted based on a particular sample of students pertaining to Tlemcen University; therefore, the findings of this investigation cannot be generalized to all EFL students in the Algerian universities. In simple words, this study cannot be put on the national scale.

The importance of the current doctoral thesis involves the generated contributions at different levels. This study, first, contributes to the body of literature about cultural identity and foreign language learning, it did not focus only on language-centred outcomes, it rather shifted attention to different aspects namely culture, society, values, and related them to identity. Second, it gave new insights to the Algerian identity as related to factors such as foreign language, education, globalization, and communication. Third, it brought new insights to the language learning process by shedding light on informal learning setting rather than focusing only on the formal environment. In the end, this contribution can be considered as an account for sociolinguists to reconsider the status of English in Algeria and its impact primarily in the globalization era. Actually, this latter opened the doors not only for English language but for the culture as well and this is clearly noticed among young generations in terms of language use because their dialect contains more English words, American lifestyle principles, western intentions, etc.

The results of the present study demonstrate that EFL students, by all means, are influenced by the language they are learning. In addition, the influence can be noticed at different levels involving cultural, linguistic, and social. This fact opens the door for further research to find explanations for many unresolved questions:

- a) Further examination is recommended about the issue of identity as related to age. Our study reveals that learning English, for some, started at early ages, then, the influence is heavier. Also depending on their environments where they are raised, some would have opportunities to practise English with their siblings and relatives mainly youth. Hence, issues related to identity, age, and social context can be of great importance.
- b) It was also confirmed that globalization is a significant factor enhancing cultural identity change and there is lack of studies about infiltration of English and culture in the Algerian society. Thus, investigating identity shift in the era of globalization can give considerable data.

- c) Still in the scope of identity and language learning, our investigation highlights the influence of language learning on students' cultural identities. Further research can examine the influence of one's identity on the learning process. This obviously gives the floor to new perspectives in the field of language learning/teaching and identity studies.
- d) We also suggest shedding light on Algerian English speakers in general and how they negotiate their identities linguistically and culturally in their multilingual and multicultural environments. This will certainly construct a new sociolinguistic profile of the Algerian English speakers.

The above-mentioned proposals can display new guidelines and opportunities for further study that will serve the EFL Algerian context and the sociolinguistic and cultural profiles of the English users by providing relevant answers to these existing issues.

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Appendices

Appendices

Appendix A: Students' Questionnaire

My name is (Fatima Zohra ELOUALI), I am a PhD candidate at University of Tlemcen. You are kindly requested to respond this questionnaire which is part of my doctoral thesis. Your help much appreciated.

Section One

1- Gender

Male

Female

2- Level of study (First, second, third, etc.)

.....

3- Field of study

.....

4- Why did you choose studying English at university?

.....

Section Two

1- When Learning a foreign language it is necessary to learn its culture

Agree

disagree

If you, why?

.....

2- Do you try to learn English culture outside the classroom?

Yes

No

If so, which one?

.....

3- What are the methods that you use to learn that culture?

.....

4- According to you, what is the world's most influential culture?

.....

a. Do you think that this culture is generated through its language?

Yes

No

b. If yes, where do you see it?

.....

Section Three

1- Do you focus on a specific variety when learning English?

Yes

No

2- If yes, which one?

.....

3- Do you think that EFL Learners are influenced by the target culture?

Yes

No

4- What does English mean to you?

.....

5- Do you have some activities outside the classroom where you practice English?

Yes

No

6- If yes can you briefly describe that activity?

.....

7- Would you please provide your email or phone numbers to set up a time for an interview? Your information will be kept confidential.

.....
.....

Thank you

Appendix B: Semi-Structured Interview

(Brief introduction about the topic)

- 1- What have you learned from the activities that you practise outside the classroom?
- 2- What do you learn about the target culture?
- 3- Do you try to learn its cultural values?
 - a. If so what are these values?
 - b. If so do you try to apply them in your environment?
- 4- Algerian culture is changing do you agree?
If yes where do you see that change?
- 5- Algerian identity is shifting do you agree?
- 6- What do you choose:
 - a. Sounding like native speakers
 - b. Having correct pronunciation

Appendix C : Likert Scale Questionnaire

Statement	SD	D	N	A	SA
We as Algerians do not look like our identity claim					
EFL learners do not look like the other Algerians					
English language has influenced your identity					
Group is more important than individual					
Talking to native speakers increase your cultural knowledge					
We have to find as much as we can about people we work with					
Traditions are adaptable and can change according to different circumstances					

SA: strongly agree, **A:** Agree, **N:** neutral, **D:** disagree, **SD:** strongly disagree.

Statement	Often	Sometimes	Never	Always	it depends
I use English even with non English speakers					
I mix English with my dialect					
I switch only to English when speaking					
I make future plans regularly					
When making decisions I ask subordinates (parents)					
I attribute success and failure to luck					
I take risks when making decisions					
I change plans often and easily					
I always respect time					
Task prevails over relationship					

Appendix D: Consent Form

University of Tlemcen



Title: Impact of English language on Algerian EFL learners' cultural identity

Consent Form for Interviews

Thank you for reading the information sheet about the interview. If you accept to participate then please complete and sign the form below. Please initial the boxes below to confirm that you agree with each statement.

I confirm that I have read and understood the information sheet dated and have had the opportunity to ask questions

I understand that my participation is voluntary that I am free to withdraw at anytime without giving any reason and without there being any negative consequences. In addition, if I do not wish to answer any particular question or questions, I am free to decline

I understand that my responses will be kept strictly confidential. I understand that my name will not be linked with the research materials, and will not be identified or identifiable in the report or reports that result from the research

I agree for this interview to be tape-recorded. I understand that the audio recording made of this interview will be used only for analysis and that extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research. I understand that no other use will be made of the recording without permission, and that no one will be allowed access to the original recording

I agree that my anonymised data will be kept for the future research purposes such as publications related to this study after the completion

I agree to take part in this interview.

.....

Name of the participant

Date

Signature

.....

Name of the researcher

Date

Signature

Appendix E: Transcription Convention

Transcription Notations	Meaning
[word [word	simultaneous utterances: two speakers talking at the same time (Gumberz&Berenz 1993)
[word]	overlapping utterances (Jefferson 2002)
=	Latching: when one speaker immediately follow the speaker before without any Pause between the two speakers (Jefferson 2002)
.	stopping fall in tone with some sense of completion (not necessarily end of a turn, or emphasis) (Jefferson 2002)
?	Rising tone (indicate uncertainty, sometimes question)
.. (0.6)	A pause of half a second or shorter A pause of between half a second and one second A pause of longer than one second which is not timed to show timed pauses e.g. (3 sec) (Gumperz and berenz 1993)
wor-	speakers breaks off, possible self repair a speak breaks off as the second speaker breaks in (IS)
↑ ↓	Rising tone beginning on stressed syllable(only if particularly noticeable) Falling tone beginning on stressed syllable (only if particularly noticeable) (Jenkins 2007)
CAPS	loudness and emphasis (VOICE)
° Words°	softness
@	laughter
((word))	transcriber commentary and phonetic transcription
Wo::rd	length (stretched sound)
er, erm	hesitation marker

%	glottal stop
£ Word£	Smiley
/ word/	word in Arabic

الملخص

تتناول هذه الأطروحة قضية بناء الهوية في بيئة التعلم، حيث تدرس تأثير اللغة الإنجليزية على الهوية الثقافية لمتعلمي اللغة الإنجليزية كلغة أجنبية مع الاهتمام بشكل خاص بالتعلم غير الرسمي -الذي يتم خارج نطاق القسم والنشاطات التي تنجز بشكل رئيسي عن طريق هاته اللغة. في الواقع، أي لغة تحمل أنماط لغوية وعناصر ثقافية محددة؛ وبالتالي، فإن تعلم لغة يعني اعتماد هويات ثقافية جديدة. بناء على ذلك، يهدف هذا البحث إلى كشف العلاقة بين متغيرين أساسيين وهما تعلم اللغة وبناء الهوية. هذا التحقيق سيساعد أيضا في دراسة السلوك اللغوي والثقافي لمستخدمي اللغة الانجليزية في الجزائر.

كلمات مفتاحية:

الهوية الثقافية، السلوك الثقافي، طلاب اللغة الإنجليزية كلغة أجنبية، التعلم غير الرسمي، السلوك اللغوي

Summary

The present thesis tackles the issue of identity construction in the learning environment; notably, it investigates the impact of English language on Algerian EFL learners' cultural identity, with a particular attention to the informal learning setting and activities that are mainly done in the target language. It is worth mentioning that any language carries a specific linguistic patterns and cultural items; hence, learning new languages means adopting new cultural identities. In this sense, the current research explores the relationship between identity reconstruction and the learning environment. This investigation aims also to shed light on the Algerian English users' linguistic and cultural behaviours.

Key-words:

Cultural Identity, Cultural behaviour, EFL Students, Informal learning, Linguistic behaviour

Résumé

Dans cette étude, nous avons cherché à analyser la question de la construction identitaire dans l'environnement d'apprentissage, à travers l'investigation de l'impact de la langue anglaise sur l'identité culturelle des apprenants d'anglais comme langue étrangère. Pour ce faire, nous avons porté une attention particulière aux activités menées dans un cadre d'apprentissage informel, le tout en ayant recours à la langue cible. Mentionnons aussi que toute langue comporte des modèles linguistiques et des éléments culturels bien spécifiques, par conséquent, apprendre des langues étrangères, amène à l'assimilation de nouvelles identités culturelles. En ce sens, notre recherche vise à explorer et à mettre en lumière la relation entre construction identitaire et l'environnement d'apprentissage. L'enquête que nous avons menée, contribue à étudier les comportements linguistiques et culturels des algériens qui ont recours à l'anglais comme langue étrangère

Mots clefs

Identité culturelle, Assimilation culturelle, Etudiants EFL, Apprentissage informel, Comportement linguistique