

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

Ministry of Higher Education and Scientific Research

Belhadj Bouchaib University Centre- Ain Témouchent



Institute of Letters and Languages

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**Learning English as a Foreign Language and its Impact on
Learners' Cultural Identity: The Case of 3rd year English LMD
Students at BELHADJ BOUCHAIB University Centre**

*An Extended Essay Submitted in Partial Fulfilment of the Requirement for a
Master's Degree in Linguistics*

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Academic Year: 2018/2019

Dedications I

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

I dedicate this work

To my lovely parents

My brothers and sister "Rahmouna"

To my pearl "Ouassim"

To all my friends.

Chahrazed

Dedications II

I dedicate this research work to my lovely parents with special gratitude for their endless encouragements and support.

To my sisters Khadija and Nadia and my brother Fouad.

To my entire family and friends.

Khadra

ACKNOWLEDGMENTS

We would like to express profoundly our sincere gratitude and appreciation to our teacher and supervisor Dr. Mahdad-Kaid Slimane Hynd for her help, scientific guidance, suggestions, corrections and her valuable feedback during the conduction of this work.

Special thanks go to the members of jury namely Dr. KERKEB Amina and Mr. TAKROUMBALT Mohammed Ameziane who accepted to examine and evaluate our research work.

We would like to express our sincere gratitude to all our teachers for the knowledge they provided us with during the past years. In addition to 3rd year students of English who accepted to answer our questions.

We are also deeply grateful to Mr. Belhenini and Mrs. Baghor for their help.

Abstract

The relationship between language and identity has been for years a subject of considerable debates in academic writings. However, theories regarding this connection have been tested in the field of EFL learners. The present research is an attempt to examine the area of learning English as a foreign language and its psychological impact on the learners' cultural identity. Moreover, this extended essay is set to scrutinize and provide a deep understanding to the correlation between language, culture and identity and how the exposure to a foreign language can contribute in the emergence of bicultural and a hybrid identity. Finally, it examines the learners' current perception of their Algerian identities and what changes it has undergone since the start of the learning process of English language and whether the change is conceived as positive or negative. The research was carried adopting a mixed method approach; the data were elicited by means of two research instruments, a questionnaire and an interview were administered to third year EFL students in Belhadj-Bouchaib university center. The findings indicated that the impact encountered almost all aspects of identity rather than just the cultural one. Furthermore, the results indicated that learning English has a strong impact on learners' world views where learners' perspectives have drastically changed over the years. The majority of participants exhibited a strong inclination to the western lifestyle and beliefs reflecting to a high extent the formation of a bicultural identity combining both Algerian and western traits which validate the research hypotheses.

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List of Abbreviations

EFL: English as a Foreign Language

FL: Foreign Language

L1: First Language

L2: Second Language

LMD: Licence Master Doctorate

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General introduction

Language remains the most complex system of communication to ever exist and its complexity stems from the psychology of speakers. Learning a new language can be an overwhelming process that involves both a person's cognitive and emotions.

Linguistic proficiency is hard to achieve by simply learning the grammar rules and vocabulary, familiarity with the society's culture and what characterizes it is crucial for a successful learning process in fact a foreign language cannot be fully mastered till the learners display a cultural behaviour similar to the natives.

Culture can be defined as a set of characteristics and features that defines a particular society. It represents a group of people's habits, beliefs, traditions, costumes, religion and food inherited through generations.

The relationship between language and culture can be described as complementary and complex one. Culture is learned and manifested through the language and the act of interaction between members of society. So, language is considered as a verbal expression of culture; it provides many linguistic categories for an individual to express his ideas and perspectives so it's only natural to believe that the language we speak influence and shapes the way we think due to the many cultural implications embedded through its words.

Cultural identity reconstruction through language learning theory has been a subject of considerable debates, where language is considered as a medium by which a learners' cultural identity is reformed by adopting the target language's culture. In the same sense, through language a learner forms a bicultural and a hybrid identity and is affiliated to a different social group.

In the light of what has already been mentioned, the present research seeks to test the previous hypothesis among Third-year students of English in the English department at Belhadj Bouchaib University Centre at Ain Témouchent.

Researchers set to answer the following questions:

- a. What impact does the learning of English has on the cultural identity of English students?
- b. To what extent does the learning of English affect English students?

These research questions have led to the formulation of the following hypotheses:

- a. Learning English as a foreign language has a psychological impact on the cultural identity of English students.
- b. The learning of English affects English students in having a bicultural identity i.e. a hybrid identity.

This research paper consists of three chapters. Chapter one places the theoretical foundation for the current study. It defines the notions of language, culture and identity and explains the nature their relationship. Furthermore, it tries to provide a deep understanding of the social process of biculturalism and hybridization through language learning. The second chapter tackles the research design, the sample chosen and instruments used to conduct this research as well as the purpose and motivation behind this investigation. The third and last chapter includes the analysis of the data gathered through questionnaire and interviews in addition to some suggestions and alternatives approaches for further research.

Chapter one: Literature review

1.1. Introduction

The current chapter sheds light on four major strands; the first strand deals with the notion of bilingualism, varying dimensions that a bilingual can be classified according to. The second strand deals with the concept of culture and its relationship with language learning. The third one deals with the perception of identity and its defining features. The fourth and the most important strand examine the relationship between language and identity providing insight to how learning a foreign language can form a learner's cultural identity and cause him to be bicultural.

1.2. Bilingualism

People begin communicating the moment they are born, they go through difficult stages to improve their first language and develop their communication skills to express their needs and desires, share their thoughts and ideas with others, exchange knowledge and beliefs and establish and maintain social relationships with the world outside. In addition to the native language, many people learn new foreign languages as Dulay, Burk & Krashen (1982, p. 09) state "over a billion people in the world speak more than one language fluently".

Although bilingualism has been widely discussed in the field of sociolinguistics, there is no agreement upon the definition of the concept. The term is used to refer to an individual ability to communicate effectively using two different languages (Mackey 1962). However, the degree of "effectiveness" was a subject of considerable debates. According to Bloomfield bilingualism was regarded as the equal mastery of two languages where an individual has "a native-like control of two or more languages" (1933, p. 55-56) excluding many people with various proficiency levels from being categorized as bilinguals. Many speakers do not possess equal fluency in both languages; one language always seems to be dominant. However, the narrow concept of bilingualism was more broadened by Haugen (1953, p. 7) to include individuals who master one language and "can produce complete meaningful utterances in the other language". Fluency in both languages is not necessary for an individual to be considered 'a bilingual'. In addition to the native language, having an average or minimal competency in the second language such as the ability to

understand and produce full comprehensible sentences is enough to be qualified as a bilingual.

Even broader definitions of a bilingual were presented by other researchers such as Diebold (1961) who went far to suggest that understanding utterances in another language only is enough to be classified as bilingual regardless of the ability to produce them. Macnamara (1967) had a more similar definition stating that a bilingual is any person who has a minimal proficiency in one of the four skills including listening comprehension. Furthermore, Valdés & Furguoa (1994, p. 8) defined a bilingual as any “individual [who] possesses more than one language competence”, categorizing speakers who can speak more than one language as bilinguals with no attention paid to their linguistic abilities was heavily criticized as the definitions were found to equate both bilingualism and multilingualism. Wei (2008, p. 4) defined a multilingual individual as “anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading”. He refers to the ability of an individual to get engaged in different social groups using more than one language in his daily life. In order to be able to draw a distinction and set a boundary between bilingualism and multilingualism it might be Any individual with the ability to communicate using more than one language is considered to be a ‘Multilingual speaker’, the term ‘bilingual’ is one category of Multilingual speakers using only two languages. which ‘multilingual’ refers to these with the competency to communicate more than two languages.

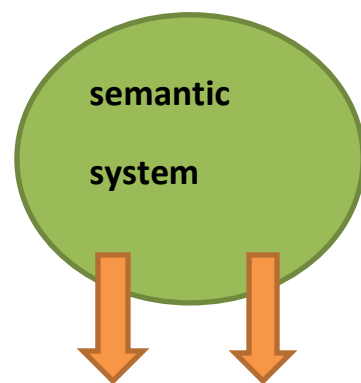
All these definitions ranging from advanced to minimal competency in both languages is classifying bilinguals based on one dimension only which is the degree of proficiency neglecting other dimensions unrelated to language like cognitive or social ones. For example Mohanty (1994) defines bilingualism based on interactive skills, claiming that a bilingual is the one who can successfully cope with daily communicative needs and capable of carrying a productive conversation with speakers of the second language. Other definitions focus more on distinctive features of speakers, according to Grosjeans (1985), a bilingual is more than the sum total of two monolinguals abilities, given that by time a bilingual grow a special linguistic behavior.

1.2.1. Balanced and dominant bilinguals

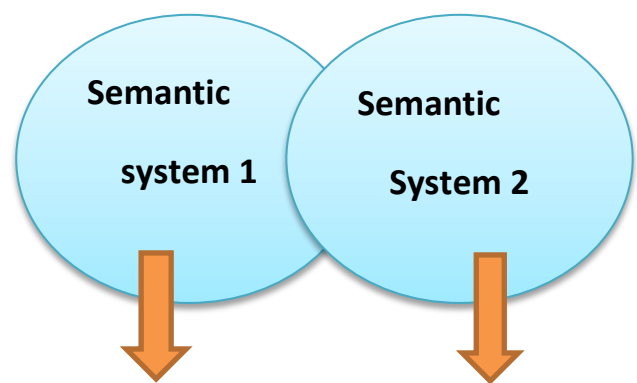
For years the term balanced bilinguals was open for interpretation. According to Haugen (1973), a balanced bilingual is an individual with a native-like control in both of his languages. More often, the term is more associated to speakers with equal capacities in both first and second language. In other words, even if a speaker does not possess higher linguistic abilities he would still be considered a balanced bilingual if his skills in both languages are equal. However, for most bilinguals one language is always predominant. Thus variation between balanced and dominant bilinguals is based on proficiency levels. A balanced bilingual is an individual with equal abilities in both first and second language while a dominant bilingual is more competent in one of the two languages.

1.2.2. Compound, coordinate, and subordinate bilinguals

According to Weinreich (1953), categorizing bilinguals as compound, coordinate or subordinate is related to how a speaker's cognition arranges two different linguistic codes. Compound bilingualism refers to the acquisition and use of two languages in the same environment. A great example of this type is a child raised by bilingual parents where different languages are used interchangeably at home. So the child learns both languages through his parents and alternate between languages while communicating, perceiving the two systems as one in his mind. A compound bilingual has a single set of meaning for two linguistic codes (e.g. 'cat' and 'قط'); i.e. one semantic system for words that exists in both languages. In contrast to compound bilinguals, coordinate bilinguals acquire their languages separately in two different settings. For example, a child acquiring his native language at home and learning his second language at school. The two systems remain isolated where each language has separate meanings. The following figure simplifies the point:

Compound

English Arabic

coordinate

English Arabic

Figure 1.1. Compound and coordinate bilinguals

Subordinate bilingualism is the process of learning a second language after acquiring the native one. Bilinguals classified under this type carry two linguistic codes but only one meaning unit which is inferred through their native language.

1.2.3. Early and late bilinguals

The Distinction between early and late bilingualism is based on the age of language acquisition. Early bilingualism is acquiring two languages in early childhood period (Baetens Beardsmore, 1986) while late bilingualism is acquiring second language after the age of 8 years. According to Swain (1972) early bilinguals are regarded as native speakers of both first and second language in contrast to the late bilinguals perceived as non-native of their second language. Early bilingualism is divided into two types: 'Simultaneous bilingualism' where a child acquire two languages from birth simultaneously and 'Successive bilingualism' where a child acquires his second language after acquiring his first, both in early childhood phase.

1.2.4. Additive and subtractive bilinguals

Being classified as additive or subtractive bilinguals depends on how the process of learning a second language impacts a speaker's first language. Subtractive bilingualism occurs when the second language is learned at the expense of the first language. This type of bilingualism can be caused by user's immense exposure to the second language which eventually will replace and diminish speaker's proficiency in

the first language. In additive bilingualism the status of the first language remains the same, L2 is acquired without losing competency in L1. Additive bilingualism occurs where both first and second languages are equally valued in a society so the acquisition process of L2 doesn't interfere with L1.

1.2.5. Folk and elite bilinguals

Fishman (1977) depicts that distinction between 'folk' and 'elite' bilinguals is based on the social status of language. Folk bilinguals are a minority group in a given society whose language doesn't enjoy a high status compared to the dominant language. Whereas, elite bilinguals on the other hand, speak the dominant language in addition to other languages they might find useful.

1.3. Globalization

Although the term globalization was added to the dictionary of American English since 1961, it remains a hard term to define. Globalization has impacted the human life in so many ways, the richness of the concept made it impossible for scholars to agree on a single definition. As Wells et al (2004, p. 180) stated "beginning in the 1990s, human globalization entered an accelerative phase in which the process gained widespread usage as an international term with many interpretations. Perhaps because of its wide usage, there is no universally accepted definition of the term".

Over the decades, nations across the globe managed to establish a deep and a close connection with each other influencing economic and cultural development. The media and the advanced communication technology with its growing accessing abilities increased international interaction causing significant changes in the field of economy. While some considered globalization as an act of civilization seeking to achieve peace and collective spirit between nations others saw it as American domination Berger & Huntington (2002) addressed the situation stating that:

Globalization has come to be emotionally charged in public discourse, seen by some as the promise for an international civil society, conductive new era of peace and democratization; and by others as the threat of an American economic and political hegemony with metastatic cultural in consequence. (p.25)

Globalization has put America in a strong position of power economically, politically and the spread of American culture was only a matter of time. Education played a fundamental role in the dissemination of American democratic values. From missionary organizations to international student exchange programs, education was used as means to rise the next generations on the American principles.

All in all, globalization is a process that leads to the growth of interactions and to the exposure to other cultures which occurs due to travel, trade, studies abroad and TV programs. As a result, many countries are considered to be bicultural or multicultural due to the historical intersections of cultures and migration.

1.3.1. Cultural globalization

The term ‘cultural globalization’ was coined back in the late 80’s of the twentieth century referring back to the contributions made by a one global system in the strengthening of social ties between people from different cultural backgrounds. It is the transmission of new ideologies using modern technology according to Hopper (2007, p. 43) “There is something of a consensus among cultural globalization writers that contemporary processes and technologies are resulting in the greater mobility and fluidity of culture”. Thus, cultural globalization occurs when local cultures are swept away and replaced by western cultures .While globalization movement is praised by many for its great contributions in all aspects of life, some perceive it as a threat on the local cultures, causing global homogeneity and loss of cultural identity. An important fact that should be taken under consideration, Redner (2004) states that:

Thus local cultures maintain differences and promote diversity, whereas global culture breaks down differences and tend toward uniformity and homogeneity....To this end local culture must be maintained at least as a holding operation to prevent the unresisted flood of cultural trash sweeping everything away. For once lost local culture is irrecoverable. (P. 47-48)

Among the three main dimensions of globalization, cultural globalization is identified as the one with the biggest threat on cultural diversities because it doesn’t only seek to spread the western life style but also to demolish certain identities and create a single world culture.

1.3.1.1.Linguistic imperialism of English

Language is one of the most important and influential aspects of culture. Only language holds the key to the continuity of any cultural heritage, with the wave of globalization the English language managed to gain a high status as a global language, a symbol of progress in the modern world. People from all around the world use English to communicate, to learn and share knowledge as a matter of fact 88 % of the world internet data exists in English. As Xue & Zuo (2013) stated:

The performance of English dominance in international communication is the number of people using English. Currently, there are 380 million people around the world using English as a native language and 250 million people using English as a second language. Currently, there are 380 million people around the world using English as a native language and 250 million people using English as a second language. (p. 263)

Becoming the most widely spoken and taught language in the world, English is a great example of linguistic imperialism and the expansion of cultural homogeneity. There are several reasons contributing significantly to the dominance of the English language. Firstly, with the global expansion of trading mainly led by American companies, English has become the language of business and the international market. Secondly, having a certain level of proficiency in the English language is one of the essential requirements to join the best educational and work programs abroad. So, for most learners, mastering English is both an advantage and a necessary skill to be put in their academic resume. Moreover, the worldwide popularity gained by the American music played a critical rule in the spread of English through the unconscious learning of words through repeating certain lyrics.

1.3.1.2.Information technology

Revolutionary innovation in the information technology definitely has its share in the spread of cultural globalization. Advanced computer systems allowing access to a larger amount of information in addition to technological developments in all sorts of means of communications, mess media and social networks all paved the way for people to be more connected regardless of the distance, sharing knowledge and new ideas. In this vein, Galeota (2004) declared:

The concentration of media ownership during the 1990s enabled both American and British media organizations to gain control of the majority of the world's news services. Satellites allow over 150 million households in approximately 212 countries and territories worldwide to subscribe to CNN, a member of Time Warner (p. 23)

Mass media can be easily used to deliver facts that serve western social or political agenda or misleading the public opinion. Even though information technology can affect daily life in many positive ways, it is also used as an attempt to impose the western domination. A mean to achieve imperialism and extend power.

1.3.1.3. Western culture domination

For decades the Algerian society managed to keep its unique cultural identity expressed in its traditions, beliefs, customs and even the cuisine but those cultural differences seem to be fading with the American and European culture dominating the world. Strong efforts are made to sell the western life style and Algerian youth is buying it. Something that can be reflected by their choice of clothing, food and even adopting similar values. As Blum (2008) claimed:

Much of this is purely a matter of fashion and image, as youth respondents in a focus group freely admitted; in the west they will do something because they want to. Here they will do it, like, I'm doing something western. It has prestige. As such, the ability to parrot Western lifestyles successfully is often a matter of pride. (p. 75)

For most Algerian youth imitating the Western life style is only a matter of prestige and saving an image. Most women feel the pressure to keep up with modern fashion so the 'Haik'; a traditional garment and a symbol representing the Algerian women is nowhere to be found. 'Djellaba', traditional men clothing, nowadays is used only by the elders while the youth prefer more fashionable clothes with famous trademarks. Cultural globalization is then considered as a threat on the local cultures.

Algerian identity is defined by its traditions and historical heritage but those traditions seem to be dying. Globalization diminished the role of parents as educators for their children, morals are provided by alternative sources like social media, TV programs and even music. As a result, the new generation is abandoning his roots and embracing more foreign cultures, the spread of the 'Emo' subculture is a great example of Americanization in Algeria, representing a fan base of 'Punk Rock' music.

1.4. Definition of culture

Culture is a hard term to define, settling on a single definition seems to be a difficult task, and this difficulty in understanding the core concept of culture emerged from the extensive use of the term over the past 60 years. According to Holland & Quinn, culture refers to the knowledge that individuals “must know in order to act as they do, make the things they make and interpret their experience in the distinctive way they do” (1987, p. 4). In the same sense, culture can be defined as a social knowledge that people within the same group acquire unconsciously, means that belonging to the same social category results in sharing the same ideas and assumptions.

The concept of culture has been identified in as a complex phenomenon. The term ‘culture’ was used for the first time by Taylor in 1971 in his book ‘Primitive Culture’, it was defined as a complex whole that encompasses knowledge, beliefs and habits that are acquired by society members, which means that culture is related to society and the norms acquired by an individual within his social group, and the combination of these norms constitutes an organized system of meanings that are intertwined to each other and to its social context. However, since that time defining culture became among the major concerns of anthropologists who consider culture as a part of human behavior. Supporting this view, Duranti (1997) considers culture as a learned thing that must be transmitted from one generation to another through human behavior via interactions and linguistic communication.

1.4.1. Culture as an outcome of transmission

Every society has special characteristics that defines it and give it that sense of uniqueness and distinguishes it from those of another. According to Geert (1973, p.89) culture is “An historically transmitted patterns of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic Form by means of which men [and women] communicate, perpetuate and develop their knowledge about attitudes towards life”. Members of a one society share the same cultural knowledge, beliefs, values, behaviors, norms passed from one generation to another, a system where people indulge themselves into it.

As an attempt to describe the cultural system that bounds a society and the communication obstacles emerging from the cultural diversities. A significant amount of literature was generated highlighting cultural homogeneity as one of the many restrictions that controls the member of a community. Concerning interaction difficulties, Hall (1959) deliberated the negative outcomes of misinterpretation of time and space due a person's lack of knowledge and the absence of cultural awareness about other societies. Hall cited a conversation made between a Latino and an American where the former kept coming closer to the later as an act of kindness and affection only it was misinterpreted as assertiveness by the American.

Spindler (1987, p. 279) addressed the incorporation of cultural studies in the educational system and its importance in transmitting the culture "The object of cultural transmission is to teach young people how to think, act, and feel appropriately". This 'appropriateness' is somehow questioned as only the pre-dominant culture in a society is being represented in the curriculum.

1.4.2. Culture as a shared knowledge

Wolcott (1991) states that people create their own unique culture from their personal experiences, they can create art, music and other cultural categories of practices in a way that is different from others. Those people were particularized into various creation styles. However, all people are affiliated into several subcultures and personal experiences that are transmitted by individuals who have been already socialized in different ways. Culture represents the intellectual and artistic activity and the works produced by individuals in order to be genetically transmitted through generations. Art plays a leading role in the cultural exchange among people; it has been always understood as a form of high culture in the modern West.

1.4.3. Culture as a propriospect

The concept of 'cultural transmission' built on that culture is a system of a collective, fixed and unchanging values inherited by generations was heavily rejected by Wolcott (1991) who suggested that cultures tends to be individualist where a person's ideas are influenced and shaped by his own life experiences. Wolcott (1991) adopted Goodenough's interpretation of culture stating that:

The totality of the private, subjective view of the world and its contents that each human develops out of personal experience. Propriospect, then, points not to Culture in an abstract, collective sense but to the unique version of culture(s) each of us creates out of individual experience (p. 258)

The term ‘propriospect’ demonstrates how culture is subject to change, pointing out to the major role of intercultural communication in the process. Exposure to new cultures and interacting with people from different social, ethnic or religious backgrounds broaden a person’s view and acceptance to the world outside leading him to form a more personal and unique perspective of culture, he adopt new ideas and beliefs that reflect his individuality even among his own social group. Cultural is not a fixed transmitted concepts, a great example is how two siblings grow up to have different life principles, cultural identity is built in the course of time.

1.4.4. Characteristics of culture

The concept of culture has been defined in a number of ways by many scholars. Even though there is no integrated definition of culture but most of the definitions provided emphasize common things. In order to understand better the meaning of culture, one can divide it into several characteristics which are shared by all cultures. Though there are many characteristics of culture, the focus will be mainly on: culture is dynamic, shared, learned, social and gratifying. The following table represents a set of characteristics and its definitions.

Table 1.1. *Characteristics of culture* (Personal draft)

Culture is dynamic	Culture is a changing process rather than static. It is a response to the changing conditions and results from human communication and the exchange of their cultural knowledge and systems in different ways. Culture is dynamic due to invention and importation of new information and heritage; as a result, people adapt different behaviors that fit them from other cultures.
Culture is shared	Culture is a system of a shared knowledge, beliefs, habits and attitudes between people within a social group. It is transmitted through learning and cannot be possessed by an individual alone. However, culture is generally passed down from one generation to the next through language and symbols.
Culture is learned	Humans are born without any cultural knowledge. Culture is acquired through life experiences rather than inherited biologically. It can be learned also through instructions and imitation or as a result to the influence of mass media.
Culture is social	Culture is a product of social communication and considered as a social attribution. It is developed in a society through interactions between members in a social environment
Culture is gratifying	Culture is a mean through which people satisfy their desires and an opportunity to express their emotions and hobbies to gratify their wants, either for social or biological needs such as: food, cloths, money... etc.

1.5.The relationship between language and culture

The relationship between language and culture has been a subject of major interest for decades; Wardhaugh (2002, p. 2) defines language as the “knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences”. Although Wardhaugh definition does not refer to culture, it highlights the fact that speech acts are bounded by the social context in which they are produced in. Sapir (1970, p. 207) also addressed the issue directly stating that “language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives”. Language is more than just how words are used to refer to someone’s culture according to Byram (1989, p. 94) “the language holds the culture through the denotations and connotations of its semantics”, language is a verbal expression of our thoughts and perspectives, a medium by which social ties are established and maintained between the members of a community. Language is a primal device for social interaction. Thus, culture and language are closely connected as one cannot function without the other as Brown (2001) stated:

It is apparent that culture... becomes highly important in the learning of a second language. A language is part of a culture, and a culture is part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. (p. 177)

Linguistic proficiency in the target language is hard to achieve without having a deep understanding of its culture .the two terms are highly connected. It has been asserted that interacting with people from different social and ethnic backgrounds remains a remarkable life experience where a learner develops a lot of personal and cognitive growth. Accordingly, the key for a successful communication is putting cultural differences under consideration and learn culturally appropriate ways to approach people Language and culture cannot be separated. Language is vital to understand our unique cultural perspectives. Language is used to explore and experience cultures and its embedded perspectives and developing cultural awareness is crucial for an effective conversation with foreigners. Thus, having background

information about a certain group's religion or ethnicity can help the speaker in avoiding heated topics or expressions that can create a miss understanding.

Moreover, learning a language is not only about learning the vocabulary and grammar rules but also learning the culture in which that language is spoken. Foreign language learners do not fully master the target language till they display a cultural behavior similar to the natives. The way people perceive and make sense of the world around them is reflected in the way they use language. Their cultural identity is expressed through the language, something Kramsch (1998, p. 3) addressed saying "When [language] is used in contexts of communication, it is bound up with culture ... [and] Speakers identify themselves and others through their use of language; they view their language as symbol of their social identity." There is a strong relationship between language, culture and identity. Every time an individual use language he expresses his culture and therefore his social identity.

1.5.1. Linguistic relativity

Questioning the relationship between language, culture and society generated a lot of theories. The most controversial theory is the linguistic relativity (so called the Sapir-Whorf hypothesis). It is a part of the debate concerning the influence of language on thoughts. Whorf & Carroll (1956) recognized the impact of the linguistic structure on speakers' cognition suggesting that:

The background linguistic system (i.e., the grammar) of language is not merely the reproducing instruments for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for the analysis of impressions, for his synthesis of his mental stock in trade ... We dissect nature along lines laid down by our native languages. (p. 212-213)

In other words, linguistic relativity theory consists of two versions, the strong version referred to as linguistic determinism, states that a speaker's language shapes the way he thinks and a weak version referred to as linguistic relativism that states that every language has a unique linguistic categories differs from one another. Consequently, users of different language perceive things in different ways.

1.6. Acculturation

As it was mentioned previously, culture has a diversity of meanings, it encompasses material objects, ideas, values, attitudes and behavior patterns and the exchange of these dimensions among people constitutes a society. However, Levitt (1983) agreed that the strength of transportation and technology drove to the assumption that there is no pure culture nowadays. The demographic shift leads to a social and cultural change which means that the home-culture is influenced by new traits, dimensions and patterns of the host-culture. For example when people shift from their home to the host-culture in order to achieve different purposes such as educational progress or emigration, the cultural change occurs. This changing process includes different dimensions and one of these dimensions is acculturation. Scholars have been studying this phenomenon since 1930's; it involves the acquisition of the different principles related to the host-culture and includes a transformation in behavior aspects such as language and food.

Acculturation, according to Redfield, Linton & Herskovits (1936, p. 146), is defined as "The process of cultural change that occurs when individuals from different cultural backgrounds come into prolonged, continuous first hand-contact with each other", it is the result of first contact between people who have different cultures and this contact leads to changes in their attitudes, beliefs and cultures. The process of acculturation is composed of several elements. First, the Acculturation Conditions refers to the characteristics of the receiving group and the society of origin such as the political system, ethnicity and identity. Then, the second factor is the Acculturation Orientations which is concerned with how people are linked to the target society, relating their attitudes and values to the host-culture. The last component of acculturation is the Acculturation Outcomes which is composed of psychological and internal adjustment such as the emotional outcomes like the satisfaction with the new culture. In addition to the External outcomes which refer to the use of the new cultural knowledge acquired through interactions. The following table explains figure explains the framework of acculturation.

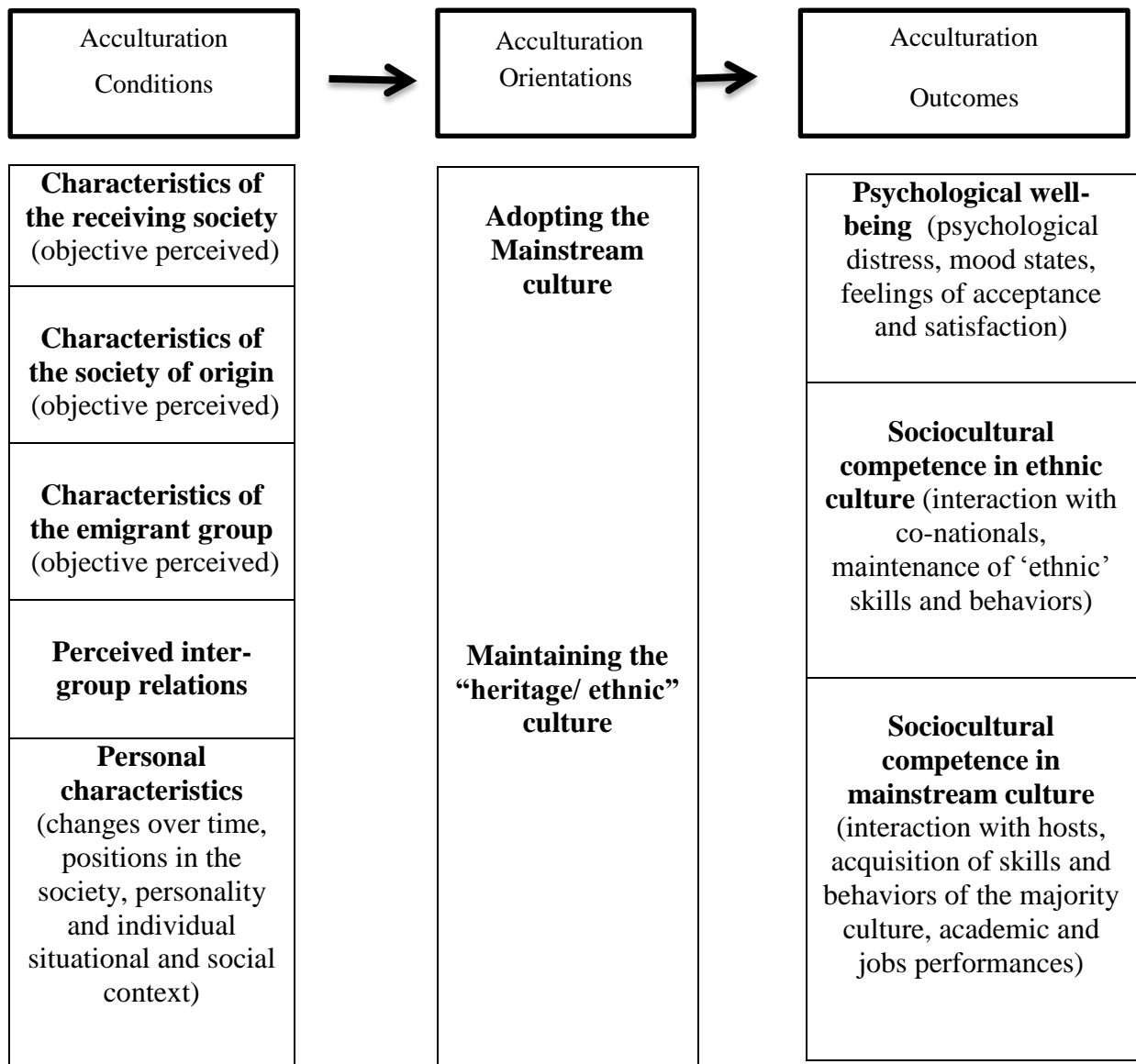


Figure 1.2. Framework of Acculturation (Arends-Tóth & Van de Vijver, 2006)

1.7.The definition of identity

Identity is an ambiguous and unstable term to be defined. For many years, it has been used in different contexts representing different purposes. Recent studies have developed diverse assumptions in relation to identity definition. According to the oxford dictionary the term identity is derived from the Latin root 'Idem', which means 'the same'. Identity is the thing that characterizes people and distinguishes them from others and indicates their relationships with others from other social groups. Since there is no consolidated definition of identity, researchers approach the term identity in different ways. It is variously understood by Berger & Luckman (1991, p. 194) as a

“(cognitive) self-image, as something shaped by habits, as a social attribution or role, as a habitus, a performance, or a constructed narrative”. People can identify themselves through two standpoints. Self-concept which refers to what a person thinks and believes about himself, whereas the second angle is called self-image, which was first referred to by Katzentein (1996, p. 59) who stated that “The term [identity] (by convention) references mutually constructed and evolving images of self and other”. That is to say self-image represents how people sound and feel like.

Norton (1997, p. 410), also defines identity as “how people understand their relationship to the outside world, how that relationship is constructed across time and space, and how people understand their possibilities for the future”, it refers to people’s assumptions of who they are, what kind of people they are, and how they relate to others. In other words, it is the way how people are distinguished in their social relationships with members of other social groups. Identity means how people define themselves and how they are defined by others on the basis of different variables such as: gender, language, ethnicity and culture. The notion of identity can be discussed from different angles where West identifies it as a linked concept with desire, related to security, acquisition and belonging where the individual tend to discover what his sort of belonging is. As a result, identity is a distinctive character of belonging of individuals that is shared by specific social group members.

1.7.1. Types of identity

Although it is difficult to give a general and an integrated definition to identity, the task may become easier when people situate or classify themselves into different social categories which mean that the idea about identity definition is clearer when studying the different types of identity.

1.7.1.1. Social identity

Social identity is the most studied concept concerning the notion of identity. Tajfel (1974), a psychologist who made contributions in relation to this field asserts that belonging to a specific group is a key element in building one’s identity. He (1974, p. 69) defines social identity as “a part of individuals self-concept which derives from his knowledge of his membership of a social group (or groups) together

with the emotional significance attached to that membership”. This means that identity refers to the individuals assumptions or identification of who they are depending on their relations with others based on what they share in common such as interests. In this context researchers gave a great importance to the social roles and interactions which helps people to realize and be aware of whom they are.

All in all, people can determine themselves based on several aspects such as religion, political leanings, social class and gender which conditions which social group they belong to. Social identity equips people with self-esteem and influences their behavior and determines how they should treat each other.

1.7.1.2. Ethnic identity

Ethnic identity is a subset of identity categories, Phinny (1990) pointed that there is no general agreement concerning the definition of ethnic identity, she emphasized that ethnicity is a crucial sign of social identity. Horowitz (1985) in the other hand refers to ethnicity as an umbrella that embraces groups that are differentiated by color, language and religion, it includes tribes, races and nationalities, many researchers in the field of ethnic politics adopted the ‘umbrella’ classification in their studies.

So, ethnic identity is a combination of factors, attitudes and behaviors that are common descent; it illustrates individual’s social, psychological behavior. The skin color and the shape of the body in some cases constitute an ethnic identity in which members share ideas, knowledge, feelings and cultural practices, expressing a sense of belonging to a certain group where they interact with ethnic peers and distinguish themselves from others. In this context ethnicity is introduced by The Webster’s¹ Third new international dictionary as the affiliation to a certain group based on genetics and cultural concerns.

¹English Dictionary designed by Noah Webster, et al. Published by G. & C. Merriam Co (1976)

1.7.1.3. Cultural identity

The process of globalization and the intercultural exchange among populations have a great impact on the identity of individuals which resulted in maintaining the cultural identity concept. Cultural identity is the result of social and historical heritage that is constituted when people distinguish themselves as members in a particular group i.e. it refers to the sense of affiliation to a category of society based on several variables such as: ethnicity, religion, race, age and cultural heritage rather than ethnicity and culture only (Ibrahim, 2008) and it is built on the principle of sharing these aspects in addition to language, history and costumes, taking into consideration the cultural dimensions of a person's identity and how he is perceived by others.

According to Lustig (2013, p. 133) culture became a crucial part of people's self-concept where he stated that cultural identities "are central, dynamic and multifaceted component of one's self concept", and added that it exists within the changing social context which results in changing the personalities and identities of individuals. However, developing one's cultural identity helps people and motivates them to support social transformations that are the openness to acquire new values, symbols and life styles and the ability to share it with other members.

1.7.2. Identity formation

The sort of individuals' identity and its formation has been a subject of research and debate since the start of the scientific study of human development in the middle 20th. Identity refers to the presence of human personality within different situations, contexts and periods of time (Erikson, 1968); it represents the life choices people make concerning their values and goals. The physical, cognition and emotional changes occurs during the human life, however, adolescence is the period when individuals start questioning their self-identity and start discovering the answer of 'who am I?'

Identity formation is a process that begins during adolescence and takes place during life stages as a continuous cycle of reexamination and confirmation (Cote & Levine, 2016; Eichas et al, 2015), it is considered as something to be achieved to reach self-definition. However, identity formation is parallel to self-development, where

identity formation focuses on self-stability and determines the social roles, while self-development means how people perceive themselves within those roles.

Erikson (1968), the researcher who made contributions in terms of identity formation theory, considered identity formation as an important step in studying human development. He introduced identity formation as an important factor for young people to experience entirety and feel a continuity between what he become during his childhood and what he tend to be in the future, and between what he conceive himself to be and what others see him. Identity is formed of a variety of choices where young people have the ability to choose anything they want to be.

Components of identity involve a meaning of continuity and distinction from other people. Carrying a personal identity is based on being unique from others, while acquiring a social identity means being a member in a particular group. These groups of identities and others help people to distinguish and define themselves.

Erikson et al (1959) concluded the theory of psychological development which constitutes of eight stages. The first five stages starts from birth till the age of eighteen and the three others comes after. He emphasizes on the importance of adolescence and considers it as an important stage in forming one's identity. According to the theory, the completion of each stage results in a successful development of an identity.

Identity formation through language learning is an area of study since 1990s, where researchers shifted toward assimilating language learning as participation, which means being a member in a social group instead of acquisition that is obtaining language knowledge. However, learning a language involves becoming someone. In this regard, researchers hypothesized that learning a language changes the learner in different ways. They are interested in studying how the learning of foreign languages changes learners' life instead of analyzing language structures. In other words, researchers tend to discover the way foreign languages learners become different during the process of learning.

Identity formation is also a social process; it is formed through interactions with people around within different cultures. Identity changes as people travel and adopt new languages, cultures and historical heritage, observing others, acquiring new

behaviors, understanding others and imitating them. Which helps them to learn how to understand and become themselves and once they acquire a language and its culture they choose what to keep and what to change on their own.

1.8. Hybrid identity

Today's world is dynamic and changes all the time since cultures and races became mixed. This change resulted in the emergence of the 'hybridity' concept which is originated from the Latin word 'hybrida'. The term hybridity was first used in the field of biology referring to the breeding of new species of plants genetically improved. The term took a more cultural dimension "In parlance and in racist discourse, expressions in the meaning of the term 'hybrid' are used to often characterize persons of mixed racial or ethnic origin" (Wagner et al, 2010, p. 232). In the nineteenth century, the term was extensively used to refer to the mixture of races and mainly linked to post colonialism. In this context Larangy (2008) emphasizes that hybridity is the formation of new transcultural forms that are processed by colonialism. The migration of people and their ideas is the reason why cultures has mixed and led to the appearance of new ones as a consequence to the combination between people's ideas and those of others. The fertility of the hybrid resulting from white and black people union was questioned. Scientist assumed that the infertility of such hybrid means the creation of new specie. However, in this discourse the notion of hybridity is associated to second language learning and how it can affect a speaker's cultural identity.

Nelson (2015) a writer in *LivingBilinguals* claims that Learning a foreign language and immersing yourself in that language and its culture on a daily basis leads to the formation of identity where the speakers "develop and mold themselves as a person. A person starts to take on characteristics of the new language and culture which in turn combine with the old and create a new hybrid identity". Through language different cultures cross paths and new life perspectives are acquired affecting a learner's perception and forming a 'Cultural melting pot', one in which crucial cultural differences are effaced and power relations obscured" (Hynes, 2000, p. 32)

A bilingual can make a transition between a number of identities regarding the social context the speaker find himself in and the conversation goals, “individuals can use language to realize personal intentions that are not necessarily related to their cultural group, from this view, cultural identities are like cloaks that individuals can put on or take off” (Haul, 2002, p. 32). The expansion of intercultural communication is an important element contributing to the hybridization.

1.9.Biculturalism

The concept of biculturalism has been defined in several ways; it is originated from the article written by Schuetz (1944) that is called “The Stranger” which means leaving the home-culture and adopting a foreign one, while the term “Biculturalism” is derived from the acculturation literature (Berry, 1997). So, biculturalism refers to the selective maintenance and the combination of different cultures and the ability to shift and switch between two different cultural systems, behaviors and norms in response to cultural stimulus, which means the proficiency with two cultures and it is applicable to immigrants and people who live in ethnic groups where culture is inherited from one generation to another. The cultural behaviors such as language usage, the selection of friends and media preferences are the main focus of biculturalism.

Biculturalism is also defined as being the combination of two different cultures within one person, in other words it means a personal experience in which two cultures are maintained where individuals are in contact with both cultures. In other words, the term of biculturalism is used to refer to any pair cultures where age is a key element that determines the degree of biculturalism of individuals.

Dealing with bilingualism, researchers emphasized that being a bilingual requires having knowledge of both cultures, whereas in terms of biculturalism, the use of two different languages is a determinant of an individual’s belonging to either culture (Feliciano, 2001). However, definitions of biculturalism and bilingualism are similar where they both include having an equal knowledge of two different cultures. Researchers argued that a bicultural is the one who is exposed to two cultures and master the languages associated with those cultures. On the other hand, Alptekin (2010, p. 106) states “bilinguals are both bilingual and bicultural, with varying levels

of communicative competence and cultural knowledge of the two languages and cultures merged in their system” which means that acquiring a language result in obtaining its culture and being fluent in a language helps to express its cultures.

1.10. Conclusion

Chapter one dealt with the literature review related to language, culture and identity, examining their relationship by demonstrating the role of cultural knowledge in achieving the linguistic proficiency and how a language can be a method by which a learner’s cultural identity is reformed to a hybrid identity. The next chapter will be devoted to the practical part of the study, a description of the methodology used to undertake this research is provided and the research instruments used to collect the necessary data.

Chapter two: Research design and methodology

2.1. Introduction

This chapter deals with the description of the research design and the methodology adopted to conduct this work. Yet, to investigate the phenomenon of foreign language learning mainly English, influence on the Algerian students' cultural identity a mixed method approach to research is used through the integration of both qualitative and quantitative approaches.

This chapter will first introduce in details the purpose of this research and the motivations behind it. Then, the limitations that researchers faced will be exposed. Finally, it describes the research instruments and the sample of population used in this research.

2.2. The purpose of the study

The purpose of this research study is to explore the area of learning a foreign language and its psychological impact on learners' identity. The main objective of this study is to examine the relationship between language, culture and identity providing a better understanding about how learning a foreign language leads to the emergence of a bicultural and a hybrid identity among students. The learning process and identity are closely related in the sense that identity is a flexible concept. Therefore learning new things can change someone in so many ways. The study displays learners' comprehension of the impact of language learning on their cultural identity and an analysis of possible emerging identities among learners of English.

2.3. Motivation of research

This topic was chosen by the researchers since it was based on some behavioral observations of foreign languages learners made over the last five years of learning process. Many learners of English attitudes, behaviours, mannerism and even life style reflect to a great extent a western culture influence. Some learners' beliefs and values contributed significantly to the process of biculturalism and hybridization. One of the main hypotheses made for such social phenomenon was identity formation through foreign language learning. Thus, the aim of the present study is to either validate or reject the proposed hypotheses.

2.4. Limitations

During the course of research, the researchers faced several limitations. First, claiming the representativeness of the sample is hard when working with limited number of cases (students). Statistical experiments usually necessitate a large number of participants so without an adequate sample size that represents a whole population it is impossible to generalize the findings. Participants in the current study were narrowed down to third year students a total of 96 students. Due to their absence, only 40 students took part in this investigation. Considering that the research was undertaken in a critical period of time where millions have taken the streets to protest peacefully expressing their refusal for political corruption and the fifth term president's candidacy, the announcement of an early spring university holiday by the Higher Education Ministry, reaching the intended case study was a major difficulty for the researchers. Overcoming this unexpected problem, the questionnaire was conducted online.

Second, this research was conducted following a mixed method approach; data was collected using a combination of quantitative and qualitative instruments by using both a questionnaire and an interview. For the questionnaire, unanswered questions are one of the issues facing the researchers as most of the questions require some elaboration from the participants. So there is also a high probability that some questions might be ignored or skipped. Furthermore, there is a high possibility that participants may not be completely truthful with their answers for privacy reasons. Same struggle is faced while administering the interviews. Attempting to protect their privacy; the participants may provide dishonest replies. To avoid such issue, the anonymity and confidentiality of the investigation is ensured.

2.5. The setting

This research paper has been conducted at Belhadj-Bouchaib University center of Ain Temouchent, mainly in the department of English which was opened in 2012. This department has adopted the LMD system since its opening. However, 475 students of English belong to this department in 2018/2019 school year; they are in charge of 31 teacher. Students are distributed over five levels; first level includes 144

students and 111 students in the second level while students of third year are 96. However, after having the average of 10/10 in third year students are allowed to continue their studies to Master level. Thus, they have to choose between two specialties, means either to study Linguistics or Literature. Moreover, students in both streams are 52 students to graduate this year.

2.6. Research methodology

Research is a planned process that aims at finding out some information to understand a specific phenomenon; it involves collecting data and analyzing it in order to conclude with some findings to solve the research questions. According to Thornhill (2003) research is the thing that researchers undertake systematically to find out new facts and information to increase their knowledge. Whereas, research methodology according to Rajasekar et al (2013, p. 05) is “... the procedures by which researchers go about their work of describing, explaining and predicting phenomena». In other words it is the techniques and methods that are used to collect and analyze data about a specific topic. Research methodology is the process through which researchers decide what methods they will use in order to solve their research problem. They (2013) describe it as the science of how to undertake an investigation and what stages to go through during the research process. It aims at explaining the problems that need to be investigated in order to produce a testable hypotheses and to create a problem that can be examined through using a specific design and research methods and to select the suitable tools for data collection.

2.7. Research design

In order to conduct any research researchers have to determine what design to follow in order to provide a full understanding to the situation and to find solutions to the research problems. Durrheim (2006, p. 29) define research design as “a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research”. Research design is what the researcher adopts as a plan to find answers for his questions in a good way; it helps the researcher to choose the type of analysis to follow in order to reach the needed results. Furthermore, Hakim (2000, p. 01) emphasizes that research design involves “...aims,

uses, purposes, intentions and plans within the practical constraint of location, time and money”, it guides the researcher to select the procedures and to determine the sample size to work with and provides him with the proper planning in order to conduct the investigation in a systematic way. However, in order to choose the best design for a research, researcher must understand his problem and have to determine clearly what he wants to reach.

Research design is of four parts. The sampling design is concerned with the methods of items selection in order to be observed and the observational design which deals with how to create an observation. The third part is the statistical design and it is related to how to gather data and information to be analyzed and finally the operational design that is concerned with the techniques and methods items gathering to be observed.

There are five major types of research design. The first type is called the descriptive research design. It is concerned with the description of the situation under which the study is conducted. This type of design is generated through data collection and analysis in order to provide answers to the ‘why’ and ‘how’ about a study. The second type is the experimental research design; it is used to determine the relationship between two variables, mainly the cause and effect of a study. It aims at solving problems in a proper and easy way. It is mainly used in social sciences for the sake of observing human behavior. In contrast, the correlational research is considered as non-experimental research and it works on establishing a relationship between two different variables using techniques that are statistical in analysis. However, using the diagnostic research design, researcher tends to evaluate the real reason of the issue, where he select the problem, diagnosis it and finally finds solutions, the final type is the explanatory research design which provides details about the ‘what’, ‘how’ and ‘why’ about the research question.

The table below shows the different steps in the process of a design that the researcher should follow when conducting a research in an appropriate way.

Table 2.1. *Steps of Research Design*

Pre- production	Research Idea	<ul style="list-style-type: none"> • Pick a topic. • Translate topic into question. • Translate into hypothesis.
	Research design	<ul style="list-style-type: none"> • Select the methodological approach. • Operationalize variables/materials. • Craft procedures/paradigms. • Determine the sample. • Evaluate the practicality of the research.
Production	Collecting data	<ul style="list-style-type: none"> • Preparation to conduct study. • Recruiting subjects. • Conducting the study. • Coding and entering data.
Post- production	Analyzing data	<ul style="list-style-type: none"> • Data preparation and screening. • Evaluating sample statistically. • Evaluating materials statistically. • Evaluating procedure statistically. • Analyzing research hypothesis. • Interpreting the results.
	Publication process	<ul style="list-style-type: none"> • Decide when to start writing the paper. • Decide where to submit manuscript. • Journals review processes • Talks, posters, and other ways to disseminate your work.

The diagram below introduces the methodology used in conducting this research, shows its structure and how data were gathered mentioning the different instruments of data collection, its analysis and ends with the results found and the suggestions and recommendations to solve the phenomenon under study.

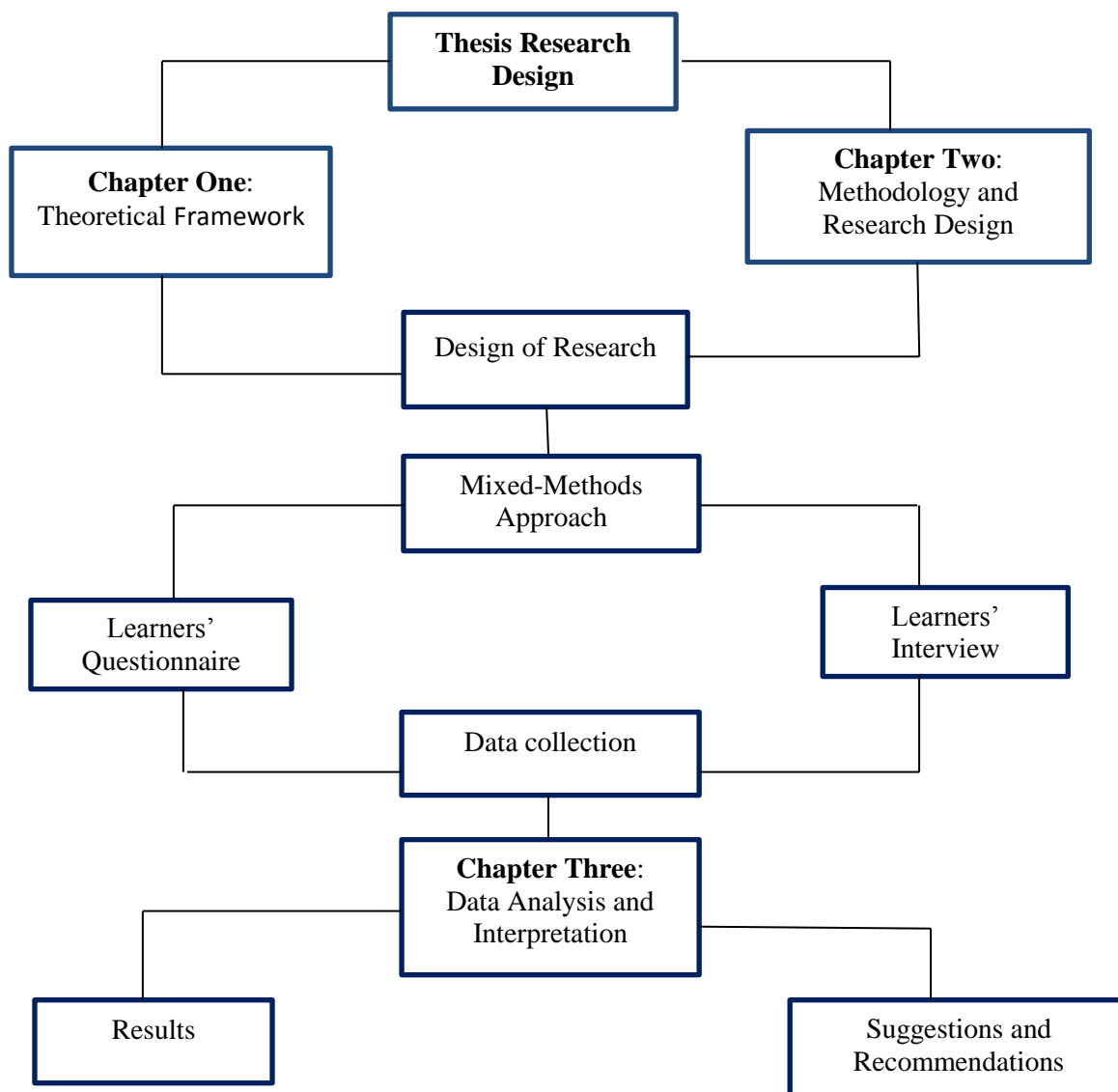


Figure 2.1. Thesis Research Design

2.7.1. Quantitative research

Quantitative approach is a research that is used to analyze a phenomenon based on gathering a numerical data and analyzing it into statistics. However, quantitative approach is considered as a type of empirical research which deals with social problems, it works on testing a theory which depends on variables that are calculated with numbers and analyzed into statistics to find whether the theory interprets the phenomenon or predicts it (Creswell, 1994. Gay & Airasian, 2000). In other words, quantitative research emphasizes on the quantity of things where it is analyzed in forms of numbers in order to draw conclusions.

According to Leedy & Ormrod (2001, p. 102) quantitative research “seeks explanation and predictions that will generate to other persons and places. The intent is to establish, confirm or validate relationships and to develop generalizations that contribute to theory”. Meaning that quantitative research is used to find answers to the questions asked about the relationships between variables that are measurable in order to explain or predict a phenomenon. Conducting a study using quantitative methods aims at confirming or disconfirming the hypothesis tested.

Quantitative method of research permits researchers to work on a large sample of population which often leads to draw generalizable conclusions. However, using statistical methods refers to the fact that the analysis is regarded as reliable. Another advantage of quantitative research is that it is suitable for cases where comparisons are needed. Though the quantitative approach helps the researcher to discover the ‘what’ and ‘to what extent’ about his research problem but it doesn’t provide him with answers to the ‘why’ and ‘how’ questions.

2.7.2. Qualitative research

Creswell (1998) defines the qualitative research as:

An inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The research builds a complex, holistic picture, analyzes words, reports detailed views of informants and conducted the study in natural setting. (p. 15)

In his definition, Creswell determines that using a qualitative research leads to develop theories through conducting investigations in a natural setting in order to provide interpretations to human experiences and focus on how participants view their world.

Therefore, Strauss & Corbin (1990, p. 10-11) also define the qualitative research from a quantitative perspective stating that “by the term ‘qualitative research’ we mean any type of research that produces findings not arrived at by statistical procedures or other means of quantification”. Thus, qualitative research emphasizes on the quality and the nature of things and their description, it investigates a social phenomenon based on the participants’ point of view and aims at describing,

explaining and interpreting data collected through interviews and focus groups. Researchers using qualitative method usually gather data from small samples to provide a 'micro' view to the examined phenomenon.

All in all, qualitative research is useful for situations where details are required since it provides the researcher with the details he needs to describe his results, where participants can elaborate whenever they can. In addition to the fact that events can be examined in their natural setting but the conclusions cannot always be generalized because of the size of samples since results may differ from one sample to another.

2.7.3. Mixed methods approach

Mixed methods approach to research is a process by which data are collected and analyzed by mixing quantitative and qualitative methods within the same study in order to provide a better understanding to the studied phenomenon. Using the mixed methods approach researchers integrate both qualitative and quantitative approaches to collect and analyze data for the same study, means that researchers analyze both numerical and narrative data. For example using a survey with closed-ended questions to collect quantitative data and an interview that contains open-ended questions to gather qualitative data.

The aim behind using the mixed methods approach is to combine the strengths of both methods and reduce their weaknesses. Supporting this idea Green (2007, p. 13) states that this approach helps researchers to "... compensate for inherent method weaknesses, on inherent method strengths and offset inevitable method biases", it is used when data sources are limited, or when results need more explanations. However, Green et al (1989, p. 259) believe that the combination of both methods "seeks elaboration, enhancement, illustration, clarification of the results from one method with the results from another", this approach is used to generalize results and to provide a complete knowledge about the study.

One of the main objectives of this research is to select the appropriate research methods and tools for data collection to investigate the phenomenon of western culture influence on foreign language learners. Researchers decided that both research approaches 'qualitative and quantitative' are needed to conduct this work due to the

sort of research. However, since both approaches are of identical importance researchers have chosen to use the quantitative method in order to provide a numerical data gathered through a questionnaire and measured in a systematic way. On the other hand, using the qualitative method helped researchers to give more detailed explanations and to provide a micro view to the phenomenon under study which was conducted in a natural setting through using an interview in order to describe the situation effectively from the participants' point of view.

As a result, as the nature of research requires the use of both qualitative and quantitative types of data collection, researchers used the mixed-method approach to research and integrated both methods within the same study in order to give valid and reliable answers to the research questions.

2.8. Description of the sample

Selecting a sample that depicts the population of interest is major step towards a successful investigation. In this context, Dörnyei (2007, p. 96) defines a sample as “the group of participants whom the researcher actually examines in an empirical investigation” and the population as “the group of people whom the study is about”.

In general there are two methods of sampling; probability and non-probability. In probability sampling, the sample is chosen randomly where every case in the population has equal probability of being included as participant in the study. However, in non-probability sampling is mainly undertaken in qualitative researches where the case study is more likely to be small and the objective is not making statistical deduction but rather explore social phenomena (Yin, 2003). The method chosen must suit the type of investigation to be carried.

In order to explore our research questions forty learners of English as a foreign language (EFL) were targeted at Belhadj-Bouchaib University center. Participants in the current study were narrowed down to third year only, a total of 96 students. Due to the difficult circumstances explained in the limitation, the researchers were unable to work with all of them as intended. Nevertheless, the investigation involved eighteen males and twenty-two females.

In order to optimize the validity of the investigation and avoid any incorrect inference, the participants' educational background was set as a sampling criterion. The reasoning behind choosing third year students as a sample is providing more credibility and reliability to our study taking into account that their English learning experience range from three to four years and none of them had a simultaneous learning of two languages from birth.

2.9.Data collection methodology

According to Hirsjärvi (2009, p. 137), "The method of collecting data should be chosen after a careful consideration of which approach could clarify the issues being studied the most". It is important to choose an approach that suits the research problem. Analyzing identity is a difficult task considering that it is a very personal and a private experience and a constantly changing aspect. In addition, choosing the right method that grants a deep access to learners' thoughts and life experiences is crucial for a successful investigation. So, seeking to gain a deeper understanding to the research issue, the present study will adopt a mixed method approach, an integration of both qualitative and quantitative data.

The data were elicited by means of a questionnaire and interviews. Interviews were used as the main instrument to gather qualitative data supplemented by a questionnaire to obtain numerical data.

2.10.The research instruments

Research instruments or data collections tools are designed to gather data from a specific sample about a particular phenomenon under study. Choosing the type of instruments for a study depends on the nature of research to be undertaken. As previously mentioned, two research instruments i.e. students' questionnaire and interview were used in order to collect data for this study.

2.10.1.The interview

Interview is in the best interests of a research study where the informants are given a chance to speak their minds and be heard. Information is usually gathered through conversational interviewing where the participants are asked several questions

coordinated by the researcher. Gillham (2000, p. 1) define an interview as: “a conversation usually between two people. But it is a conversation where one person - the interviewer – is seeking responses for a particular purpose from the other persons: the interviewee”. An interview can be conducted face to face, by phone or online. Furthermore, data obtained using interviews usually presents more relevant and valuable information than any other instruments can provide.

As far as our research is concerned, significant amount of information needed for our investigation was gathered through semi-structured interviews. The participants were asked a set of predefined questions ranging from close to open ended questions. No predetermined answers were suggested as they may not always represent the participants’ true opinions. Instead, the participants were asked to answer in their own words. During the interview, the researchers were granted flexibility to adjust and modify some of the questions as a way to handle any unexpected events or turns emerging during the course of investigation. This interview format was chosen because the researchers had a prior knowledge of the findings and questions that helped in extracting the needed information were formulated. Furthermore, the researchers conducted a semi-structured interview because of its flexibility and informality that can stimulate the participants to give more in-depth information. The relationship between language learning and identity formation was examined based on learners’ standpoint. Students’ personal experiences, thoughts and behaviors were put under scrutiny.

Ten students (five males and five females) participated in these interviews which took place in private settings to create more focused and productive work environment ensuring both students full understanding to the questions handed to them and the accuracy of the responses obtained.

The interview comprised five questions ranging from structured to semi-structured and the informants were asked to elaborate on the following questions:

- 1- How do you define identity?
- 2- Is it essential for someone to have a specific cultural identity (i.e., to be Algerian, Tunisian, African, etc.)? Why or why not? Explain your answer.

- 3- In your viewpoint, has learning English impacted your identity? If yes, how? Explain.
- 4- What viewpoint did you hold toward your identity as an Algerian before you started to learn English? Has your identity changed since you started learning English? If so, then in what way has your identity changed?
- 5- Is the impact positive or negative? Please explain.

2.10.2. The questionnaire

According to Brown (2001, p. 6) a questionnaires are “any written instruments that present respondents with a series of questions or statements to which they are to reach either by writing out their answers or selecting them among existing answers”. A set of questions are handed over to the participants of the study aims to gather information about a specific issue.

The questionnaire is one of the most common measurement instruments in the field of research. Dornyei (2007, p. 101) states that “the popularity of questionnaires is due to the fact that they are relatively easy to construct, extremely versatile, and uniquely capable of gathering a large amount of information quickly in a form that is readily accessible». A questionnaire is a low-priced and an effective way to collect a large amount of data from a large sample population in a short period of time. Furthermore, questionnaires are widely accepted for their reliability, the data obtained using this instrument can be analyzed easily and generalized.

To gather a more in depth information a questionnaire was used as a supplemented tool in this investigation. Participants were given a series of questions directional in nature aims at exploring the western culture (American/British) influence on learners’ identity and to what extent.

The questionnaire was divided into two sections; the first section contains six questions while the second contained seven questions ranging from open ended questions in the form of Yes/No questions providing an open text format for the participants to elaborate or explain their choices freely based on their personal experiences and close ended questions with answers categories. The purpose of the

study was explained to the participants resolving any misinterpretation to the subject and ensuring the quality of the responses obtained.

2.11. Conclusion

The second chapter was devoted to the description of the design and the methodology used in this research. It starts with the presentation of the research purposes, motivations and the description of the setting and the limitations faced. Then, it encompasses the approach used, which is the mixed methods approach to research in which the procedures of data collection were introduced, which were students' questionnaire and interview.

In the next chapter, the data collected from the chosen sample will be analyzed and interpreted according to each instrument in order to examine the phenomenon of foreign language learning influence on students' cultural identity.

Chapter three: Data analysis and interpretation

3.1. Introduction

This chapter is devoted to the analysis and the interpretation of the data collected from the chose sample of population through the two instruments namely students' questionnaire and students' interview. The questions were administered mainly to examine the influence of English learning on the informants' cultural identity.

The results of each instrument will be interpreted separately and the statistics will be described using bar-graphs and pie charts. This chapter will finally supply a summary of the main findings and provide a set of recommendations and suggestions.

3.2. Analysis of the students' questionnaire

The following section deals with the analysis of the students' questionnaire. Researchers use this data collection instrument in order to gather a numerical data from a large sample in a short time for the quantitative analysis. As previously mentioned this questionnaire was administered to 40 students of 3rd year at Belhadj-Bouchaib university center; it consists of 13 questions. It is mainly directed to evaluate the students' attitudes towards the influence of learning a foreign language, more importantly, English on their identity. It also covers how they are influenced by the Western cultures and in what way.

3.2.1. Results and interpretation of the questionnaire

Question N°01: Is learning English your own choice or it has been imposed on you?

Table 3.1. *The total percentage of the respondents' choice to study English*

Possible alternatives	Your own choice	It has been imposed on you
Number	33	07
Percentage	82,5%	17,5%

The aim of this question is to determine whether students have chosen to study English at university as a personal choice or it was imposed on them; either because they had no other choice or because of other circumstances. However, the results show

that the majority of students i.e. 82, 5% of them had the own choice to study English, while 17, 5% of them answered that studying English was imposed on them.

The following Bar-graph explains the findings:

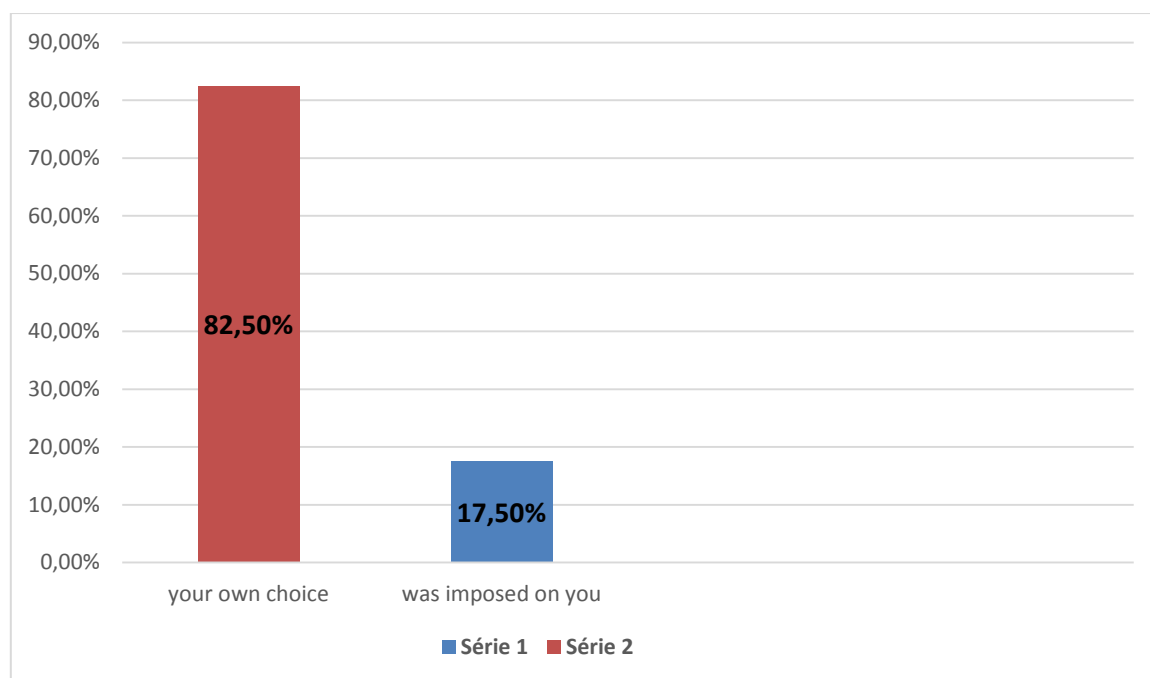


Figure 3.1. Students' choice to study English

From the illustrated results in Figure 3.1 we can deduce that most participants choose to study English as a personal decision.

Question N° 2: Do you use English language outside the classroom?

Table 3.2. Students' degree of using English outside the EFL classroom

Possible Alternatives	Yes	No
Number	29	11
Percentage	72,5%	27,5%

When formulating this question our main concern was to find out whether English students use English language outside the learning situation in their daily life communication or not. From the results it is noticeable that 72, 5% of the participants use English outside the classroom, whereas, only 27, 5% of them do not use it. Those who answered with 'Yes' supported their answer stating that they use English outside

the classroom in order to improve their linguistic competence and to develop their communication skills and fluency in speaking. While others use English simply because they love to speak it for a prestigious reasons. However, concerning those who answered with 'No' related their inability to speak English in front of others to their lack of self-confidence or only because their friends do not master English.

The following Bar-graph explains the above results:

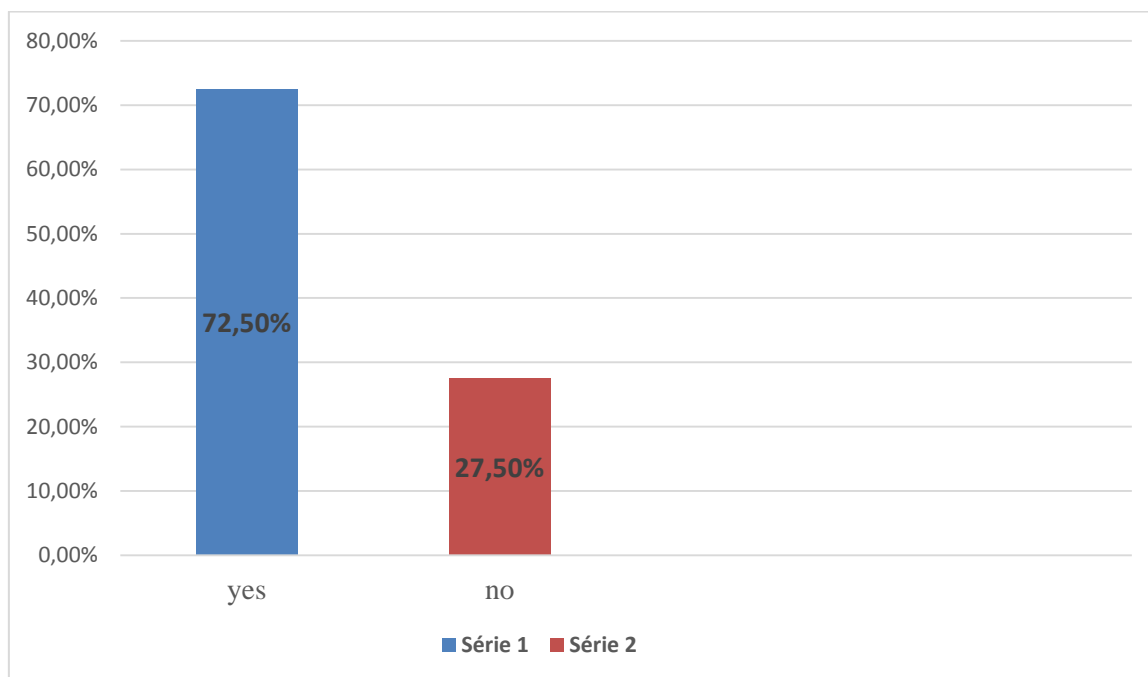


Figure 3.2. The amount of English use outside the EFL classroom

It is noticed in the bar-graph above that the majority of English students use English outside the classroom for different purposes either to improve some communicative skills or for prestige.

Question N° 03: which language do you prefer to use in order to express your emotions?

Table 3.3. The language respondents use to express their feelings

Possible Alternatives	Arabic	English	Other
Number	18	16	06
Percentage	45%	40%	15%

Since each language has its own features of expressions, this question was asked in order to determine what language students use to express their feelings and emotions. Respondents had to choose between Arabic, English or Other languages and the results were almost identical.

The obtained results shows that 45% of participants have positive attitudes toward using Arabic in order to express their feelings i.e. they feel more comfortable when showing their feelings using their mother tongue. However, 40% of them see that English is the convenient language by which they can appropriately transmit their sensations saying that they can express their ideas and feelings better in English, while the minority i.e. 15% uses other languages French specifically.

The Pie Chart below exposes the detailed results:

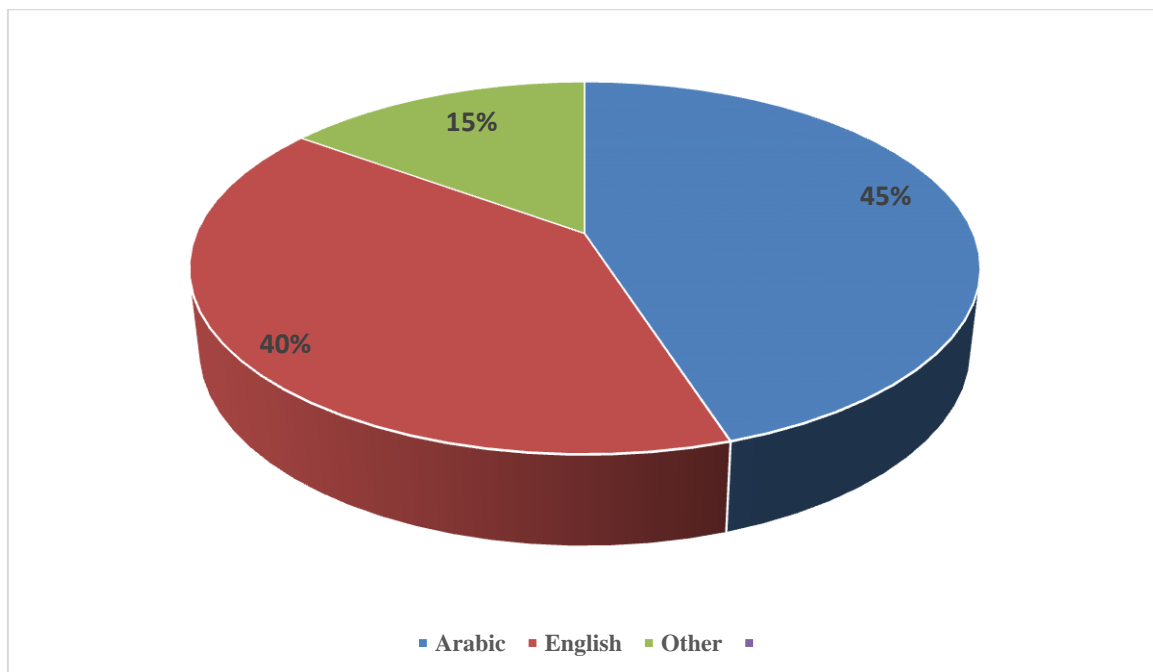


Figure 3.3. The Language respondents use to express their feelings

From the results, we can conclude that most students use their native language and their mother tongue to express their feelings rather than foreign languages.

Question N° 04: do you feel different when you use the English language?

Table 3.4. *Students' attitude toward using English language*

Possible Alternatives	Yes	No
Number	39	11
Percentage	72,5%	27,5%

The aim of this question is to see whether students feel different when using English or not. The majority of participants (72, 5%) responded positively stating that in fact when using English they feel either more relaxed, gentle, spontaneous and polite or shy and not self-confident. While when speaking Arabic they speak rapidly with a tone of anxiety and anger. As a result, they admitted that they have two different personalities they shift between. While others said that after learning English and acquiring some of its culture they started to see the world differently and take some issues seriously such as child labor and racism. Contrarily, 27. 5% of the respondents answered negatively saying that they do not feel any changes when using English because it became the lingua franca. So most people master it.

The following Bar-graph shows the obtained results:

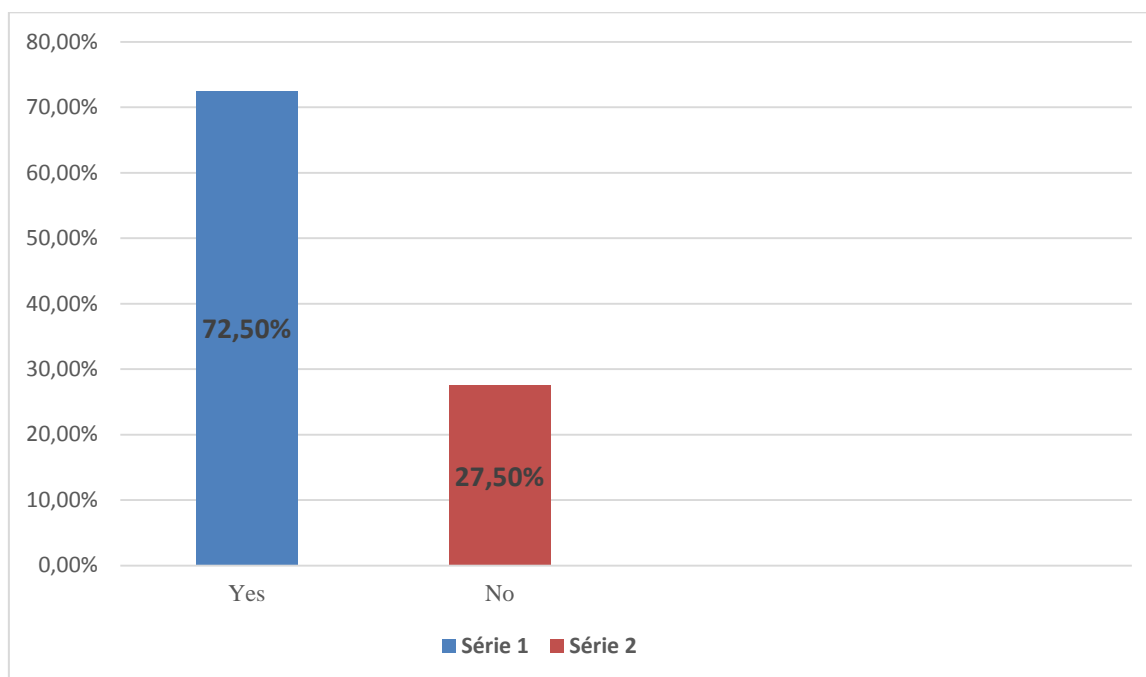


Figure 3.4. *Students' attitude toward using English language*

From the obtained results it is clear that most participants feel different when using English language because others do not speak it and due to its impact on their behaviour

Question N° 05: Has English helped you to become open- minded?

Table 3.5. *Students view on English influence on their way of thinking*

Possible Alternatives	Yes	No
Number	33	07
Percentage	82,5%	17,5%

The aim of this question is to investigate whether students feel more open minded when they use English. The majority of the students representing 82, 5% affirmed that they feel more open minded when using English. Since language and culture are closely related, speaking English opens the door to explore a new culture which helps speakers to be aware of others' perceptions, accept their differences and different world views and respect them. Participants who answered with the alternative yes said that after learning English and its culture they started to reject many cultural norms in the Algerian society such as the arranged marriage. 17, 5% of the informants which represents the minority had a different view and answered negatively.

The following Bar-graph exposes the detailed results:

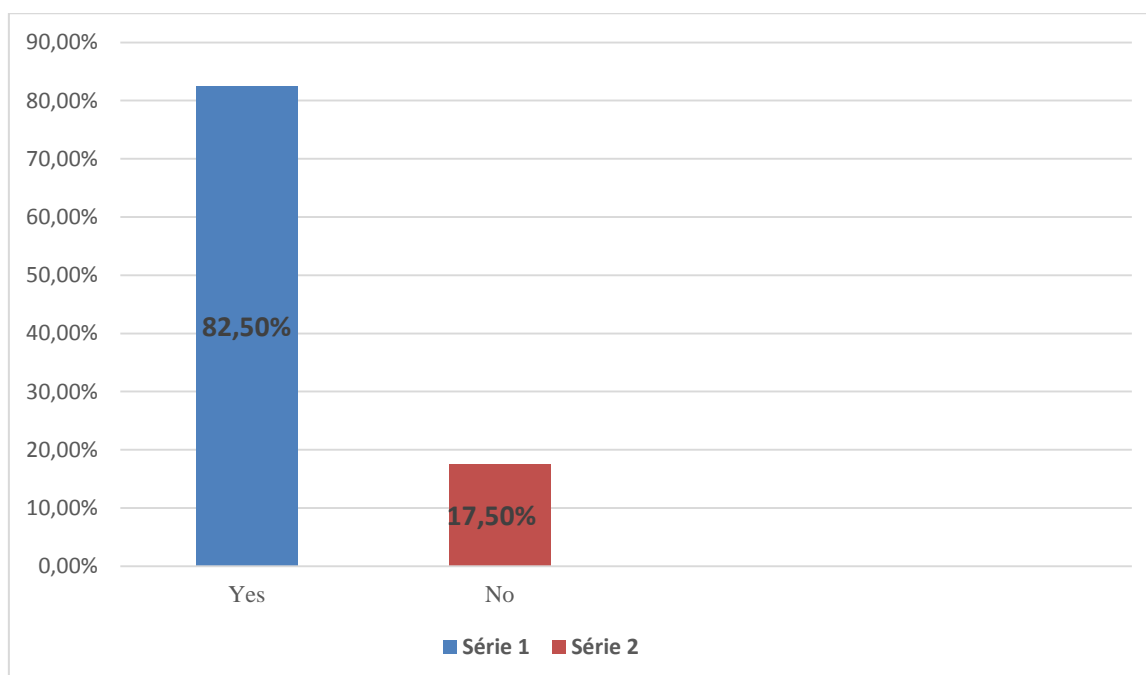


Figure 3.5. Students' view on English influence on their way of thinking

From the illustrated results in the above bar-graph we can conclude that English helped students to become more open-minded to respect others and accept their different views.

Question N° 06: Have you noticed any changes in your identity when you speak English?

Table 3.6. English influence on students' identity

Possible Alternatives	Yes	No
Number	29	11
Percentage	72,5%	27,5%

This question seeks to check if learning English have affected students' identity. The results reveal that 72, 5% of participants' identities are affected by the Western culture after English language learning. Those who have chosen the alternative 'yes' explained their answers saying that language is a part of one's identity and learning a language means acquiring a new culture which leads to changes in identity factors i.e. the way of thinking, acting, wearing, eating, traditions, beliefs and behaviours.

However, 27, 5% of participants said that their identities are not affected after English learning.

The Bar-graph below represents the findings obtained

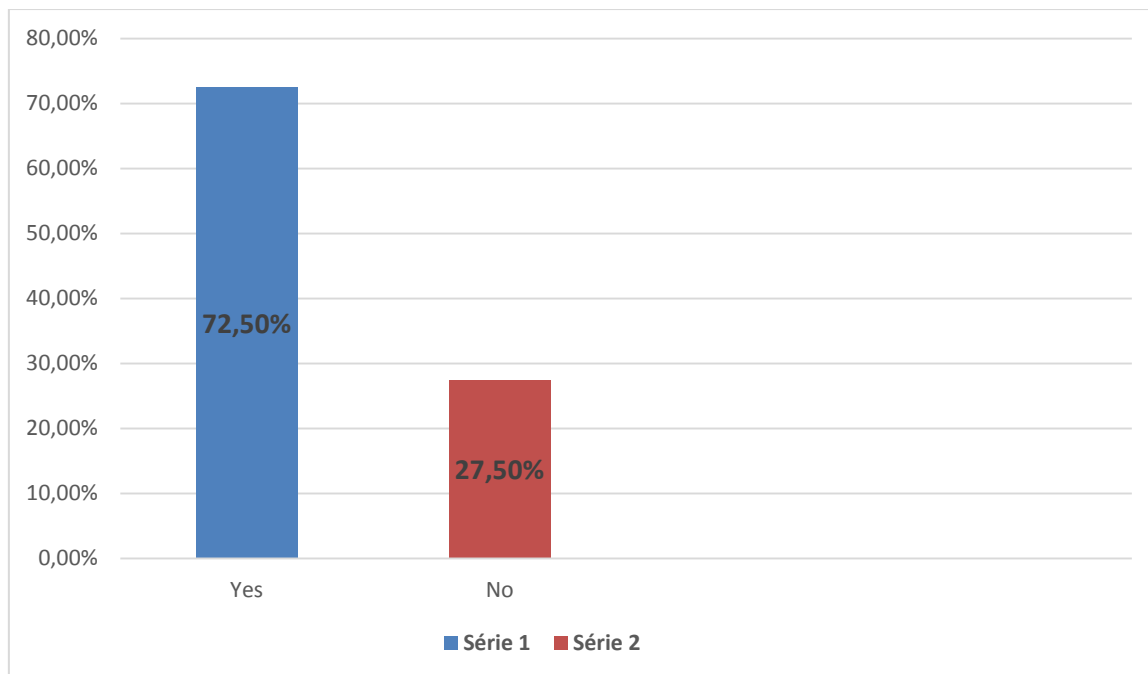


Figure 3.6. English influence on students' identity

The results display that learning English has affected learners' identity and changed some of their behaviours. The influence of the western culture on their identity is clear in their cloths, haircuts and the music they listen to.

Question N° 07: According to you culture is?

- Art, music, food, customs, traditions, architecture....
- The way of life of a particular social group.

Table 3.7. Students' definition of culture

Possible Alternatives	Art, music, food, customs, traditions, architecture....	The way of life of a particular social group.	Both
Number	13	12	15
Percentage	32,5%	30%	37,5%

Researchers asked this question in order to grasp students' definition to culture. Two definitions were provided, and the results were nearly identical where 32, 5% define culture as art, music, food, customs, traditions and architecture, while 30% of them say that culture represents the way of life of a particular social group. On the other hand, 37, 5% of respondents have chosen both answers to define the term culture.

The Pie Chart below exhibits the rates of students' definition of culture:

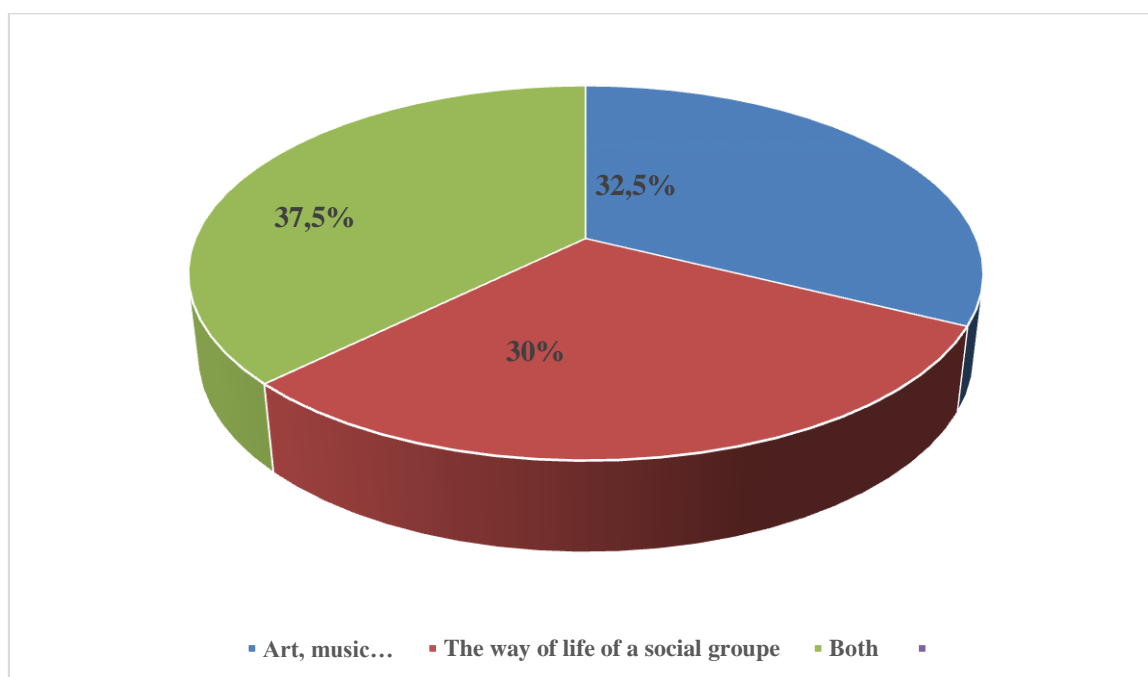


Figure 3.7. Students' definition of culture

As illustrated in the pie Chart above, students' definition to culture differs from being only art music and food or the way of life of a particular social group, while others integrated both definitions to determine what is meant by the term 'culture'.

Question N° 08: How do you find learning new cultures?

Table 3.8. Students' attitudes toward learning new cultures

Possible Alternatives	Very Interesting	Not interesting
Number	34	06
Percentage	85%	15%

In this question our aim is to know participant's point of view concerning the discovery of new cultures and how do they find it. The results reveal that 85% of the participants find that learning new cultures is an interesting task. Yet, only 15% of them find it not interesting. For the participants who are interested in discovering new cultures consider this process as a window to the outside world which leads them to discover new things and helps them to be more open- minded to accept others differences, respect them and to be more cultivated and knowledgeable. Some said that culture facilitates language learning and helps to build some intercultural relationships while others are curious to see how others think, behave and live. In contrast, 15% of our respondents are not interested in learning new cultures.

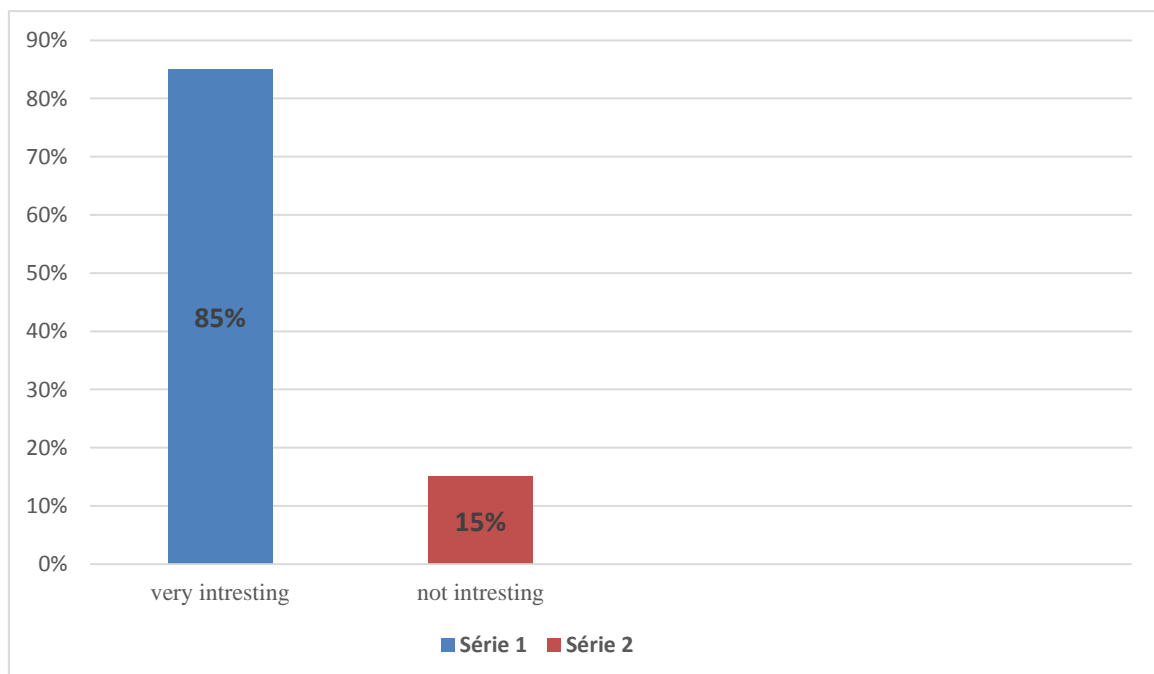


Figure 3.8. Students' attitudes toward learning new cultures

As the results reveal, students find learning new cultures interesting because they enjoy being multicultural persons which enriches their cultural backgrounds and allows them to discover the world from different perspectives.

Question N° 09: Do you listen to a type of music from another culture?

Table 3.9. *Percentage of students' musical interests*

Possible Alternatives	Yes	No
Number	31	09
Percentage	77,5%	22,5%

In this question respondents were asked about the kind of music they like to listen to, To see whether they are influenced by the types of music of other cultures or not. From the table above we can see that most participants with 77, 5 % answered positively and 22, 5 % of them answered negatively. The kinds of music from other cultures that the majority of the participants listen to are: the American Rap, Pop and Country music in addition to the Korean K-Pop and the Turkish songs for girls. As a result it is noticeable that most students are influenced by the western culture's music.

The following Pie chart explains the findings:

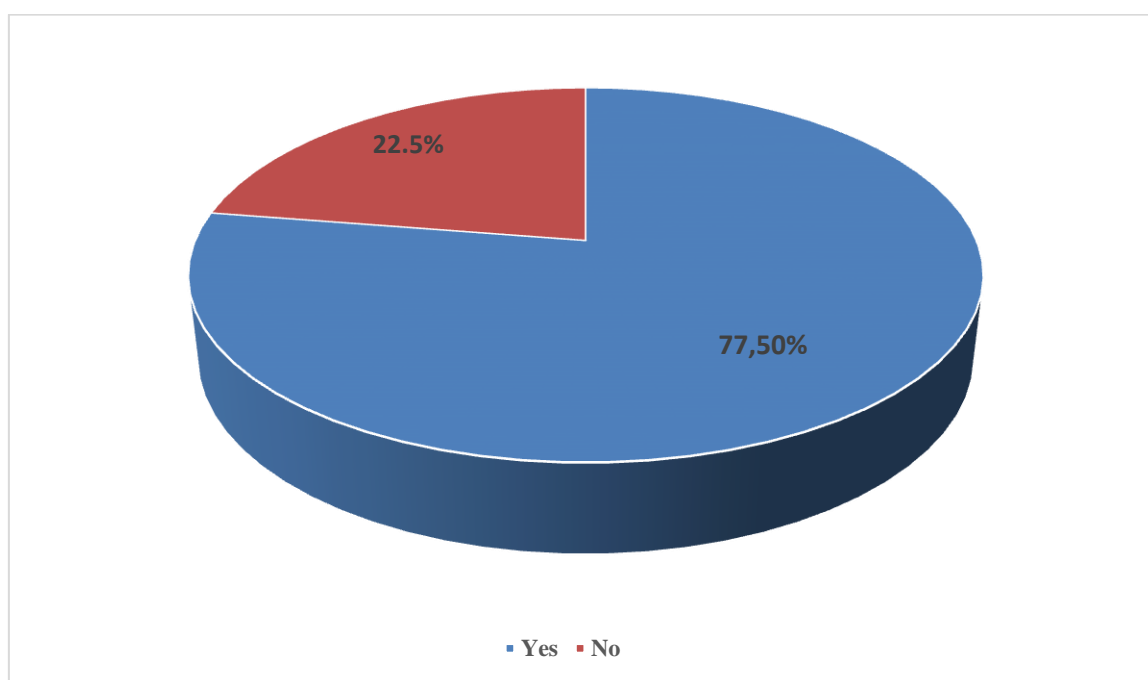


Figure 3.9. Students' musical interests

Music is an element of culture i.e. each culture has a specific type of music. In order to investigate the western culture influence on Algerian students', participants

were asked about their musical interests, as shown in the Pie Chart above the majority of them listen to different types of music from other cultures as a form of expression.

Question N° 10: Do you wear clothing influenced by other cultures?

Table 3.10. *Students' degree of influence by other cultures in the way of clothing*

Possible Alternatives	Yes	No
Number	25	15
Percentage	62,5%	37,5%

This question was planned to determine whether students are influenced by the way of clothing of another culture. The results demonstrate that 62, 5% of students wear clothes influenced by the western culture. While 37, 5% of them reported that they are not influenced in other's way of clothing, it is noticeable that respondents who answered with 'No' were girls who wear 'Hijab' and 'Jilbab'. However, the different types of clothes that participants wear influenced by other cultures are: the shredded jeans, oversized clothes and the turban-hijab².

The following Pie Chart describes the results:

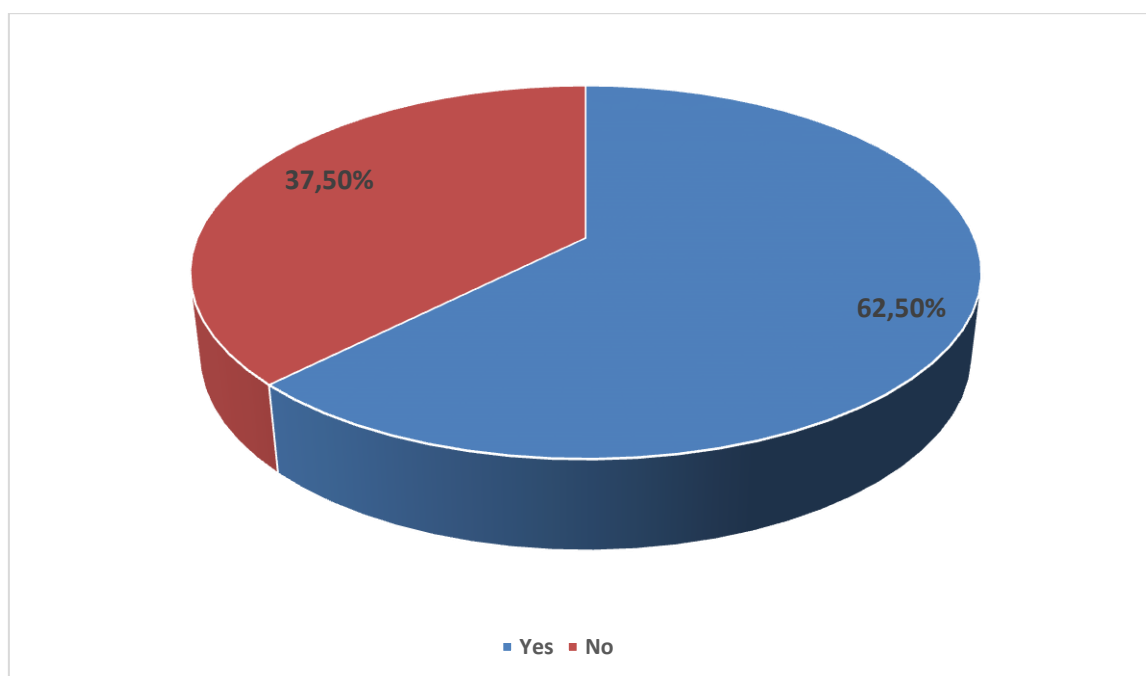


Figure 3.10. Students influence by other cultures in the way of clothing

² A new style of hijab with a long scarf that is wrapped many times around the women's head.

Each culture has its unique style of clothing that represents its traditions. The Algerian culture is known with ‘Al Hayek’ and ‘Djellaba’ but nowadays, these traditions are in the way of extinction. The Pie Chart above shows the influence of Algerian English students by the Western culture in costumes. The participants provided some examples to the types of clothes they wear from other cultures.

Question N° 11: Do you have friends with cultural backgrounds different from your own? And how they influenced you?

Table 3.11. *Percentage of participants contact with people from other cultures*

Possible Alternatives	Yes	No
Number	21	19
Percentage	52,5%	47,5%

This question is divided into two parts; the first part seeks to find out whether students work on establishing intercultural relationships with people with other cultural backgrounds and the second part requires elaboration from those who answered with “Yes” on how their friends influenced them. The table above shows that 52, 5 % of the students asked answered with ‘Yes’. In contrast to the other 47, 5% who do not have friends from other cultures. For the students who said ‘yes’ they said that they influenced them in a positive way; they became more open minded and helped them to learn a new way of living and thinking and facilitate them learning English.

The following Bar-graph shows the obtained results:

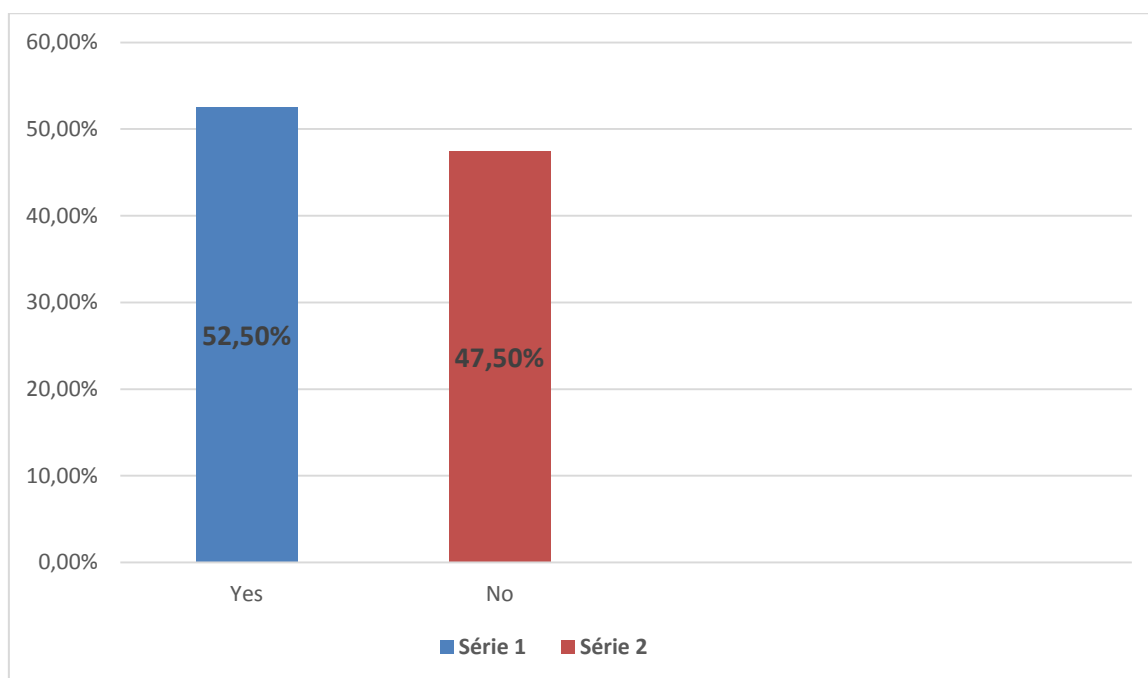


Figure 3.11. Participants' contact with people from other cultures

From the obtained results, we can deduce that most participants work on establishing relations with people from different cultures to increase their creativity and to learn better how to master the language associated with the target culture.

Question N° 12: Do you think Algerian English students are influenced by the western culture?

Table 3.12. Algerian students' degree of influence by the western culture

Possible Alternatives	Yes	No
Number	28	12
Percentage	70%	30%

This question has a direct relation with our topic. It is related to the previous three questions and aims at finding out if the Algerian English students are influenced by the Western cultures or not and in what way. From the results obtained, we can notice that 70% of the participants agree on the fact that Algerian English students are affected by other cultures in the way they wear their haircuts and hair color, the type of music they listen to and their way of talking to others. In contrast, 30 % of the students

questioned answered with 'No' saying that they are not influenced by Western cultures.

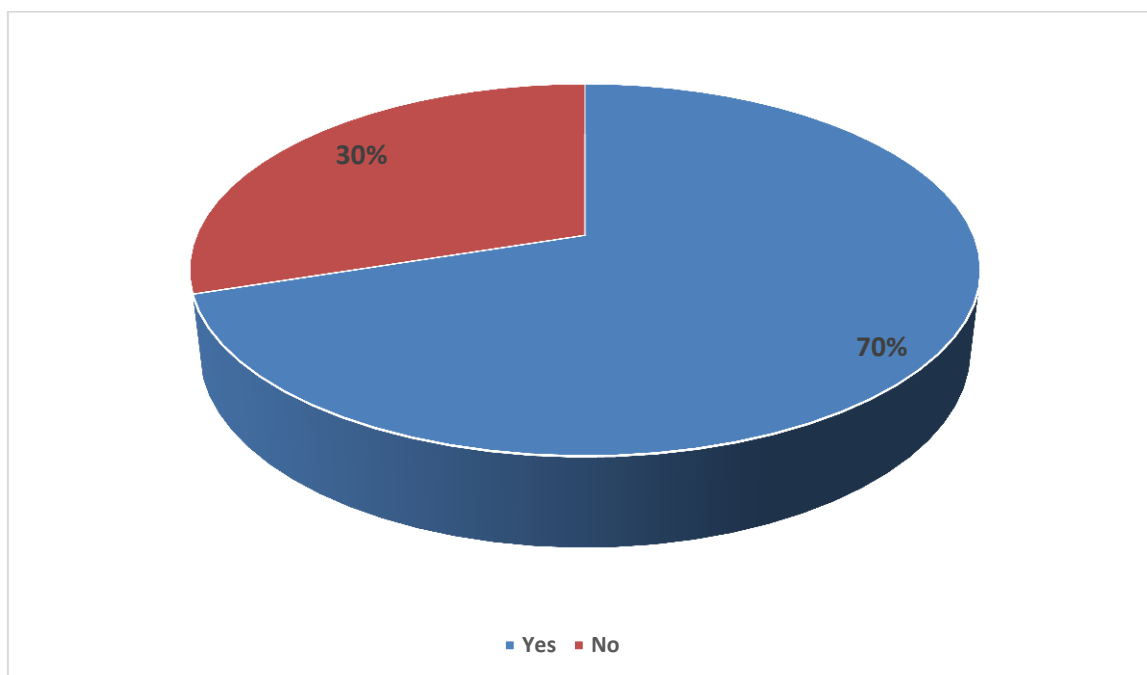


Figure 3.12. Algerian English students' influence by the western culture

Cultural globalization is a factor that leads the cultures around the world to influence on each other. The Algerian English students are influenced by the American culture in fashion and appearances rather than books and science.

Question N° 13: Since you are a bilingual, do you see yourself as a bicultural person?

Table 3.13. Students' viewpoint about being bicultural

Possible Alternatives	Yes	No
Number	30	10
Percentage	75%	25%

The last question in this questionnaire seeks to determine whether English students consider themselves as bicultural or not. The majority of students with 75% count themselves as bicultural stating that learning a language cannot be fulfilled without acquiring its culture and being a bilingual is directly related to being bicultural. However, students elaborated their answer saying that since they are

affected by the western cultures in the way of clothing, music, haircuts, food, celebrations, traditions and behaviours they are bicultural. In the other hand, 25% of participants which represents 10 students, do not see themselves as bicultural and elaborated saying that they did not acquire any other culture during their learning process.

The Pie Chart below exhibits the results described above:

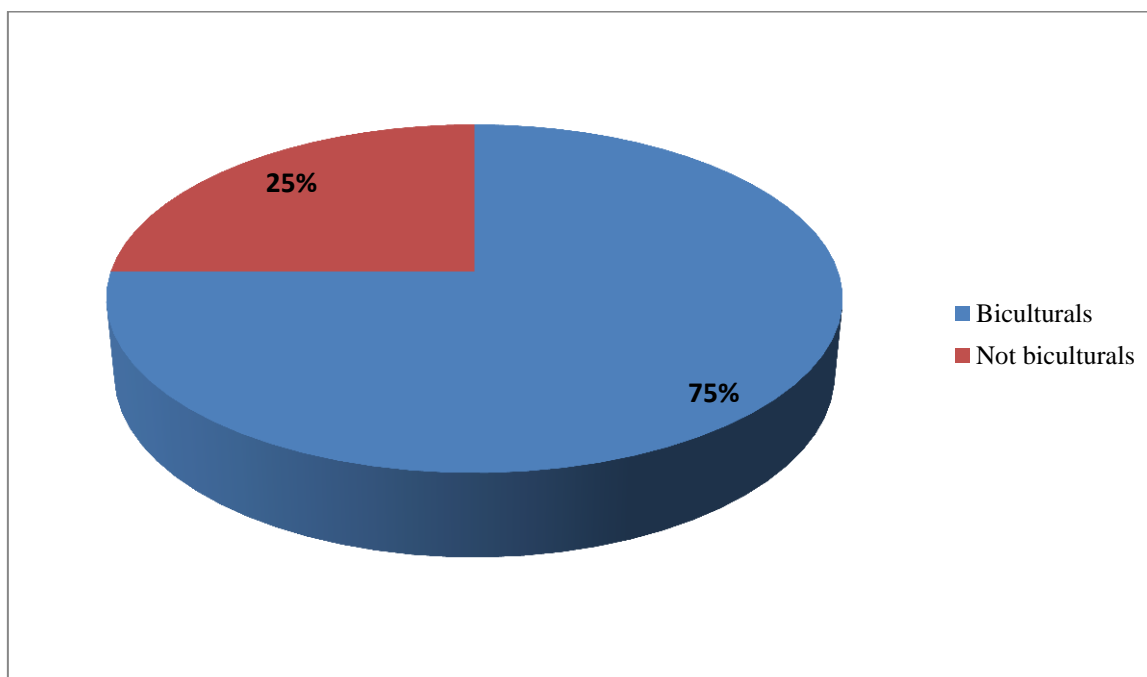


Figure 3.13. Students' view point about being bicultural

Due to its linguistic diversity Algeria is considered as a multilingual society and a multicultural society owing to the existence of many cultures such as 'Berber, the M'zab...' and the impact of French language and its culture on the Algerian identity (historical factors), in addition to the influence of the western cultures nowadays on the Algerian youth due to their openness to other culture through foreign language learning.

3.3. Analysis of the students' interview

The current section is concerned with the analysis of the learners' interviews. The objective from using this instrument is conducting a qualitative study that provides a deep understanding to the research problem ensuring the reliability and credibility of the data collected.

A semi structured interview involving five questions and addressed to ten students. The interviews questions (See Appendix B) were designed to draw a notion of identity based on the learners' point of view, to investigate whether learning a foreign language can impact learners' identity and cause an identity formation. Also tries to uncover how this impact is conceived by the learners'.

3.3.1. Results and interpretation of the interview

Question one: Identity definitions

In the first question the participants are asked to draw a definition of the word identity. The reason behind this question is to examine students' perception of what compose an identity. According to the definitions given by the participants, identity consists of:

Culture: values, traditions, customs, sense of belonging to a certain culture.

Religious affiliation: religious beliefs, faith.

Ethnicity: ethnic group, race.

Personality: moral code, life principles, beliefs, behavior.

Social relationships: family, friends.

Historical background: history, ancestry root.

The interviewee's perception of what compose an identity is multidimensional. Gender, race, personality and cultural aspects like traditions and customs all play a significant role in framing and defining an identity but there is more to identity than just biological, physiological and cultural markers. Identity is both personally and socially constructed. Next to an individual's personal characteristics, Social relationships and daily interaction with the outside world contribute heavily to the process of identity reconstruction. It is through life challenges and the social circles someone is born in or chooses to be a part of, identity is shaped.

Relevant literature on the subject implies certain accuracy and correctness to the given definitions. According to Edward (2009), a profile is constructed based on two

levels: personal and social. The personal level represents an individual characteristics, mindset and persona. However, an individual's psych and features alone do not define an identity as it is not particularly unique and many people share common traits so It is through the social environment and the process of socializing an identity is truly built. Personal and social identities are closely related. Personality can be deeply affected by the social contexts an individual go through. For example a child raised in an abusive environment, there is a high probability that the child will grow up to have some psychological issues and even adopts the abuser's destructive behavior. The interviewee's perceive identity as multi-layered

Question two: Importance of identity

The second question intends to assess the interviewee's thoughts about the importance of having a specific identity and the reasons behind it. Not surprisingly, all the participants share the same opinions. The findings disclose that having a certain identity beyond a mere name is extremely important. The reasoning behind such responses is that identity gives an individual a sense of belonging to something that empowers him and helps him face life challenges considering that the way we think, feel and deal with the world outside is deeply connected to 'who we are'. Having no identity, no place or group to be identified with can subject an individual to some serious mental health and low self-esteem. Furthermore, an individual's identity is a reflection of his nation, and where does he come from, it differentiates him from others.

Question three and four: Learning English and its impact on the learners' identity

The next question is sought to explore whether learning English has an impact on the learners' cultural identity. Relying on the responses obtained, eight out of ten participants state that learning English has definitely changed the way they view their identities. When asked to elaborate explaining how and in what way, four participants hold that the impact is mainly in the way they perceive the world outside. The English language grants them access to different cultures and different life styles. They are able to establish strong social ties with people from different cultural background and exchange ideas and beliefs. As a result they started to understand and accept

diversities. The experience enhances their personal growth and helps them be more open-minded to the point they become less judgmental and more accepting to others' differences.

Moreover, three participants stated that learning English and its culture influences their taste in music, movies and clothing. They stated that they prefer listening to English music and watch American movies while they define their wardrobe as more Western style. Similarly, the data obtained from the questionnaire about this issue go with the interviewee's responses where the participants exhibited a great western influence.

In the same sense, one participant held that the learning experience is enriching to the point he started feeling that he doesn't fit in his own society and the mainstream culture. He describes his life principles and way of thinking as more Western than Arab. Nevertheless, two participants out of ten (2/10) stated that learning English has no impact on their identities and that the English language is merely a mean of communication to them.

The eight participants who acknowledged the impact of learning English on their identities are furthermore asked to state whether they perceive the impact as positive or negative. The majority (6 participants) conceives the impact as positive claiming that throughout the learning experience, they grow mentally and spiritually to understand and respect cultural differences. They gained flexibility in dealing with matters and certain behaviors and attitude changed towards the better. However, the minority (2 participants) find the impact as negative claiming that the Algerian Muslim identity seems to be fading and replaced gradually by the Western one.

Question Five: Learner's perception of their current identity

The last question aims at examining the participants' current perception of their Algerian identity and what changes their identities have undergone since the start of the learning experience. Five participants hold that the changes were mainly in their personalities. At one point, they describe themselves to be 'a typical Algerian' very opinionated and religion based people rejecting everything that is considered as an outsider like modern movements. For the participants, learning English is not just

about learning the vocabulary and grammar rules but also an opportunity to explore and dive in new cultures, new traditions and different beliefs from that of an Algerian. The experience is a life changer, many aspects of the participants' personality changed as they became more accepting to others' beliefs and differences. Four out of five participants hold that their personalities have undergone a lot of changes but in the same time they are still holding on to the essence of their Algerian Muslim identity. In contrast to the fifth participant who stated that learning about others beliefs and different religious affiliation pushed him to do a lot of research, the experience was mind liberating to the point he says "I no longer identify myself as a Muslim".

Furthermore, three participants hold that learning the English language introduced them to some amazing cultures with different traditions, customs music, art and life principles that they realized that they belong to an outdated community. Over the years, they have come to adopt some of the Western habits and lifestyle adding that now they don't mind identifying themselves as being bicultural.

3.4. Data interpretation

The current research is an attempt to uncover the relationship between language learning and identity formation by examining closely how learning a language can impact a learner's identity and leads him to form a bicultural and a hybrid identity throughout the learning process.

In order to examine the research problems, the data were collected using two research instruments: an interview comprised of five questions administered to ten students and a questionnaire comprised of thirteen questions administered to 40 third year LMD students at Belhadj-Bouchaib university center at Ain Témouchent.

Through the analysis of the data the researchers may conclude the findings as follow: the vast majority of interviewees acknowledged a deep psychological impact on their identities and the impact was found to be positive. According to the data collected, the effect is mainly on the way they perceive their surroundings and other different cultures. The participants admitted a great change in their personalities and way of thinking.

The results also reveal that most students use English language outside the EFL classrooms, for different reasons such as improving their linguistic proficiency, developing their communication skills or to express their emotions. However, from the obtained results it is noticeable that foreign language learning mainly English opens a window to explore other cultures, in a positive way that makes students feel more open minded to respect others and accept their differences. Yet, through the analysis of students' questionnaire, researchers found that most students enjoy exploring other cultures to be more cultivated and knowledgeable. Consequently, the majority of students affirmed that their identity has changed after learning English and acquiring a foreign culture habits, beliefs and behaviours. Moreover, the obtained results exhibits that Algerian English students are influenced and affected by the western culture in the way of clothing, haircuts, and the type of music they listen to as well as the kind of food they like to eat, as a result to their intercultural relationships with people from foreign cultures.

Since language and culture are closely related, learning a language cannot be fulfilled without acquiring its culture. The results obtained from the questionnaire display that English students consider themselves as being bicultural because they are exposed to a mixture of cultures between the Algerian and the Western cultures.

3.5.Suggestions and recommendations

This research has attempted to evaluate the influence of foreign language learning on learners' cultural identity. According to the obtained results, Algerian English students are strongly influenced by the western culture in appearances rather than scientific and social achievements.

This investigation was conducted through the use of two research instruments of data collection which are students' questionnaire and students' interview. In this respect, researchers suggest to adopt the observation method in further research to evaluate and examine students' behaviour appropriately. Future researches should also work with a large sample of population due to its importance in achieving reliable results.

Our research was narrowed down to examine only English students' affect by the western culture. In order to achieve generalizable conclusions about the phenomenon under study researchers have to include all FL learners i.e. French, Spanish and Germany.

Our concern seeks to check only the influence of English on students' cultural identity but the results shows that the influence is not only on their culture but also on their religion. In this regard researchers should study the influence on all identity factors.

3.6. Conclusion

The third chapter has been concerned with the analysis of the data collected through the two research instruments; students' questionnaire and interview. It provides interpretations and descriptions to the results obtained. Then, it supplies a summary of the main findings; as well it offers a set of suggestions and recommendations for further research.

General conclusion

The ability to communicate using a foreign language allows speakers to explore a new culture and provides them with two different personalities. Language is a mean by which people may understand others' thoughts, ideas, ways of thinking and behaviours. However, culture is a feature that defines a person's identity. Through language learning, learners acquire how to communicate in the target culture. Consequently, since culture interprets ones' identity, during the process of language learning, learners shift between how to identify themselves as native speakers of (L1) and their awareness of who they are as (L2) learners.

The current research attempts to demonstrate English language learners understanding to the impact of learning a foreign language on their cultural identity. Thus, this dissertation is built on the assumption that foreign language learning has a great psychological impact on learners, which is illustrated in their appearances, behaviour and their new way of thinking. Therefore, the aim of this research is to examine this phenomenon among third year English students at Belhadj Bouchaib University center of Ain Témouchent.

The data needed for this investigation was gathered through the two research instruments, namely; students' questionnaire and interview which were selected to prove our hypotheses. The analysis of the data revealed that participants view that the learning of English is a tool which marks their identity.

This work ends with the conclusion that the majority of English learners have a positive attitude toward English language and culture learning and their impact on their cultural identity which validates the hypotheses of this study.

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Appendix A

The students' questionnaire

Thank you for agreeing to take a part in this questionnaire.

Identity reconstruction in second language learning is a subject of major controversy in the field of psycholinguistics, learning foreign languages can contribute significantly to the social process of biculturalism and hybridization. This study is sought to explore what impact does the learning of English has on the cultural identity of English students mainly in Belhadj-Bouchaib University Centre. You are kindly to answer the following questions.

Age:

Sex:

Section 01:

1. Is learning English:

Your own choice It has been imposed on you

2. Do you use English language outside the classroom?

Yes

No

Explain why

3. Which language do you prefer to use in order to express your emotions?

Arabic English Other

4. Do you feel different when you use the English language?

Yes No

How?

5. Has English helped you to become open minded?

Yes No

Explain how

6. Have you noticed any changes in your identity when you speak English?

Yes No

Explain

Section 02

1. According to you culture is:

Art, music, food, customs, traditions, architecture....

The way of life of a particular social group, including their traditions and customs.

2. How do you find learning new cultures?

Very interesting

Not interesting

Boring

Explain why

3. Do you listen to a type of music from another culture?

Yes

No

If yes, what types of music do you like?

4. Do you wear clothing influenced by other cultures?

Yes

No

If yes, describe them

5. Do you have friends with cultural backgrounds different from your own?

Yes

No

If yes, how did they influence you?

6. Do you think Algerian English students are influenced by the Western culture?

Yes

No

If yes, in what way?

7. Since you are a bilingual do you see yourself as a bicultural person?

Please elaborate

Appendix B

Students' interview

1. What is identity according to you?
2. Is it important for a person to have a specific identity (i.e., to be Algerian, American, English, African, etc.)? Why or why not? Could you explain?
3. In your opinion, has the learning of English affected your identity? If yes, how? Explain.
4. What viewpoint did you hold toward your identity as an Algerian before you started to learn English? Has your identity changed since you started learning English? If so, then in what way has your identity changed?
5. In your viewpoint, is the impact of learning English, if any, on the learner's identity positive or negative? Why? Please explain.

الملخص

تسعى الدراسة الحالية الى استكشاف تأثير تعلم اللغة الإنجليزية كلغة اجنبية على الهوية الثقافية للطلبة الجامعيين. وتهدف هذه الدراسة الى البحث عن العلاقة بين اللغة والثقافة ومصطلح الهوية والبحث عن مفهوم الهوية الثقافية وعلاقتها بالهوية اللغوية. تبحث هذه الدراسة عن دور اللغة الإنجليزية في إعادة بناء وتشكيل الهوية الثقافية للمتعلمين ودورها في المساهمة في تطوير هوية مزدوجة (ثنائية اللغة/ثنائية الثقافة). وللوصول الى معرفة الحقيقة اعتمدنا على المنهج الوصفي بنوعيه الكمي والكيفي. ومن اهم النتائج التي خرجت بها الدراسة ان اغلبية أعضاء العينة يؤكدون على التأثير العميق للغة الإنجليزية على هويتهم الثقافية.

Résumé

La recherche actuelle tente d'explorer l'impact de l'apprentissage de l'anglais comme langue étrangère sur l'identité culturelle des apprenants. Tout d'abord, l'étude vise à examiner de près la relation entre la langue, la culture et la notion de l'identité. Deuxièmement, il clarifie comment l'apprentissage d'une langue peut conduire à une reconstruction identitaire et contribue au développement d'une identité biculturelle et hybride chez les apprenants. Enfin, il examine la perception actuelle des apprenants de leur identité algérienne et les changements qu'ils ont subis depuis le début du processus d'apprentissage. Pour mener à bien cette étude, une approche méthodologique mixte a été adoptée. Les résultats révèlent que la majorité des apprenants ont affirmé que l'exposition à la langue anglaise et à sa culture affecte profondément leur identité .

Summary

The current research attempts to explore the impact of learning English as a foreign language on learners' cultural identity. First, the study intends to closely investigate the relationship between language, culture and the notion of identity. Second, it clarifies how learning a language can lead to an identity reconstruction and contribute in the development of a bicultural and hybrid identity among learners. Finally, it examines the learners' current perception of their Algerian identity and what changes their identities have undergone since the start of the learning process. To undertake this study, a mixed method approach has been adopted. Results reveal that the exposure to the English language and its culture deeply affect students' identities.