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Cultural Effects of Turkish Series on the Lifestyle of Algerian Youth: Case of EFL Students at Belhadj Bouchaib University Centre in Ain Témouchent

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

Submitted by:

Safaâ Fatima Zohra TAHAR

Supervised by:

Dr. Chahrazed HAMZAOUI

Board of Examiners

Dr.Nasser GHARADAOUI President (MCB) University of Ain-Témouchent

Dr.Chahrazed HAMZAOUI Supervisor (MCB) University of Ain -Témouchent

Mr.M. Ameziane TAKROUMBALT Examiner (MAA) University of Ain-Témouchent

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DEDICATIONS

This work is wholeheartedly dedicated to:

My beloved parents; the first persons who taught me the Alphabets and whose affection, love, encouragement and prayers of days and nights make me able to achieve success and honour.

My father, my true hero. May Almighty Allah bestow His mercy on his soul.

My mother, the light of my eyes, the queen of my heart who teaches me to never give up the fight.

My dearest brothers; Mohammed El-Amine, Ali Abd Al-Khalek and Anes Abdessamed, who continually provide their moral, spiritual, emotional and financial support, and were always at my side.

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Abstract

The main purpose of the present research work is to investigate the cultural effects of Turkish series on the lifestyle of Algerian youth. Series play a significant role in building viewers' personalities because through watching these series, people are changing their dressing styles, habits, living styles and they also come to know more about other nations' cultures. This study reveals whether Turkish series really have an impact on Algerian youth. To reach this aim, a case study has been conducted with forty-five students from the English department and studying at Belhadj Bouchaib University Centre, relying on two research instruments, namely, a questionnaire and an interview. The collected data were analysed both quantitatively and qualitatively. The results obtained, from our inquiry, reveal that the majority of the informants watch Turkish series. The findings also show that these informants are quite influenced by the dressing style and hairstyles of Turkish series' models, in addition to the fact that Turkish series are disturbing norms and values of some Algerian youth.

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GENERAL INTRODUCTION

GENERAL INTRODUCTION

Since the emergence of contemporary communication technology that has permitted humans around the globe to communicate so effortlessly, the globe, itself, looks like a smaller area, broadcasting an effective way by which many people can well become unified on the point that they are common recipients of a particular given message. The television series are considered as the main powerful transmitters of this message which can be seen throughout the world. Television plays a significant role in the social construction of reality, in addition to the fact that it is an influential medium of popular cultures in most of contemporary societies.

The function of technology advancement in societies has long been an essential domain for researchers. The impact of these technological advancements is changing the current world very swiftly, where in change sets are taking place in all spheres of life, and are eventually changing the social and cultural beliefs systems. Furthermore, television is unlike any other means of mass communication where its social impacts are prominent and well able to promote considerable change, i.e., the effects of TV should be recognized as having the ability to change social situations in their places of propagation and beyond.

Television series have experienced enormous transformations in the last decades where they have sought to portray strong and handsome boys or even confident and stylish girls' characters, which affect Algerian youth and challenge the mainstream ideology. In fact, nowadays there is an overdose of series that are actually being broadcasted on television through the countless popular channels like, MBC4, MBC Drama, Nessma TV, 2M Maroc, etc. In fact, Turkish series are one of the dimensions for these technological advancements which have a definite impact on the social and cultural life of Algerian youth, and their behaviours are greatly influenced.

The present research work aims to investigate the cultural effects of Turkish series on the life style of Algerian youth, specifically among EFL students studying at Belhadj Bouchaib University Centre in Ain Temouchent .

The objectives of present study can be summarized as follows:

- First, it attempts to reveal that Algerian youth are influenced by the dressing styles and hairstyles of Turkish series' models.
- Second, it seeks to show that values and norms of Algerian youth are being more influenced after being exposed to Turkish series.
- Third, it aims to identify some suggestions that may be undertaken to avoid or at least, reduce the cultural effects of Turkish series on Algerian youth.

Taking into account the objectives of the study, the main question guiding this research work can be mentioned as follows: To what extent do Turkish series affect Algerian youth?

The main question involves three-sub questions. Briefly, our study tries to answer the following research questions:

- Research question 1. Are Turkish series really changing the dressing and the hairstyle of Algerian youth?
- Research question 2. Are Algerian youth's behaviours being more influenced after watching Turkish series?
- Research question 3. What measures should be undertaken to avoid or at least, reduce such a cultural effect?

Trying to answer these research questions, the following hypotheses are put forward:

- Hypothesis 1: Algerian youth are strongly influenced by the dressing styles and hairstyles of Turkish series' models.
- Hypothesis 2: Turkish series are disturbing the norms and values of Algerian youth.

- Hypothesis 3: effects of Turkish series have to be reduced through enhancing youth's awareness about the negative influence resulting from Turkish series, which misleads and drives them out from reality.

This research work encompasses three chapters.

Chapter one reviews some of the literature about some basic concepts, namely, language, age and gender, language and identity. Moreover, a definition of culture with its main types and elements is provided. This chapter focuses on the main differences between Algerian and Turkish cultures, in addition to the effects of foreign culture on local culture. Then, the impact of foreign culture on youth's identities and personalities is discussed. More importantly, this chapter deals with the role of media and its types, and the role of media and technology in youths' lives is also explained.

Chapter two presents the research methodology guiding our study, starting with a general presentation of the aims of the study and the motivations of choice. It also presents the sample population participating in the study, the place of inquiry, in addition to the research design. Furthermore, this chapter explains the research instruments used. Moreover, it enlightens the different procedures of data collection used to gather valid data, which will be examined both quantitatively and qualitatively in the next chapter.

The third chapter deals with the empirical phase which aims at finding relevant data that help in conducting this research work. Through the use of two research instruments, the questionnaire and the interview, we have tried, in this study, to explore and analyse the main data gathered from our inquiry. First, the chapter presents the results obtained from our investigation and deals with their analysis and interpretation. The main research findings are then explained by way of both quantitative and qualitative approaches. Finally, the main findings are interpreted, in addition to the presentation of some suggestions and recommendations.



CHAPTER 1

THEORETICAL CONSIDERATIONS

1.1 Introduction

This chapter tries to define the main concepts related to our study such as language, gender, age and identity. Moreover, a definition of culture with its main types and elements is provided. This chapter also attempts to illustrate the main differences between Algerian culture and Turkish culture. Some of the effects of foreign culture on local culture are taken into consideration. Then, it discusses the impact of foreign culture on youth's identities and personalities. Finally, the present chapter deals with the role of media and its types, and the role of media and technology in youth's lives is also discussed.

1.2 Definition of language

Many definitions have been provided about this complex entity which is 'language', for example Bloch & Trager (1942) mention that "A language is a system of arbitrary vocal symbols by means of which a social group cooperates" (p.5). Language has also been defined as a system that has various shapes; it can be either verbal when speakers use terms or expressions; or nonverbal where persons use signals, body language and face expressions.

Chomsky (1957) on his part says that, "From now, I will consider a Language to be a set of (finite or infinite) number of sentences, each finite in length and constructed out of a finite elements" (p.15). This definition shows that all languages, either written or spoken, may be considered as a limited number of phrases and sentences made out of a finite number of phonemes.

Language exists in all interactions and aspects of our life. We use language in order to inform others of what we wish, how we feel, to inquire about mysterious things and understand what is going on around us. The ability to communicate easily with one

another may form bonds. Thus, regardless if humans use language for their careers, for fun or any other purpose, this tool will always be beneficial.

1.3 Language, gender and age

The world we live in is full of diversity. It is not surprising that people think that men and women are two different species, the old and young are also different where, between them, there exists a generation gap. Hence, gender is one of the most widely researched social changes in relation to language variation. This social construct is created through various discourses, practices, and relations. Gender refers to biological characteristics which is distinguishable from sex. Cameron (2006, p.724) defines gender as “The cultural traits and behaviors deemed appropriate for men or women by particular society¹”.

In the study of language and gender distinctions, some linguists such as Bloomfield and Mc Connell (1933) dabbed in them. In the process of the study they deduce that there are distinctions in phonology, vocabulary, grammar and syntax as well. Eckert & McConnell (2003, p.93) pointed out that “because of traditional social factors, men have higher social status, thus leading to their privileges in speech”. When Combining the factors of age, the Chinese linguist Songeen speaks about gender and age variations that appear when using languages. Their appearance is not because of human socialization distance or communication difficulties, but because of the social psychological factors of speakers with different genders and different ages².

However, Keith and Shuttleworth spark further research into the study of language use between men and women, and they suggest that:

¹ Cited in Abdul Khalifa Albirini (2016, p.188).

² Cited in Dong jinyun (2014, p.92).

women-talk more than men, talk too much , are more polite, are indecisive /hesitant , complain and nag , ask more questions, support each other , are more co-operative while men-swear more , do not talk about emotions , talk about sport more , talk about women and machines in the same way , insult each other frequently , are competitive in conversation , dominate conversation , speak with more authority, give more commands , interrupt more³ .

Through the intensive research by scholars like Lakoff (1975), Tannen (1991), Cameron (1988), Holmes & Meyerhof (2008) they conclude that there are gender differences probably in every language. Thus:

gender differences in language phenomenon are not accidental; they have profound social root. Gender differences are the fundamental facts of social life and human differences. It reflects that there is a long historical origin in language influences phenomenon. Men and women have different status and play different roles; thus, they have different duties and different rights⁴

Hence, gender variations in language are not unvarying. They are affected by numerous factors such as age, occupation, education, status, degree and change through social development.

1.4 Language and identity

Language which is certainly the basic medium of communication and expression plays a significant role in understanding peoples' thoughts and feelings, but it is merely an ideal means in shaping identity between different groups in the same society. In this respect Fasold (1990, p.1) as cited in (Benyelles, 2011, p.23), states that:

When people use language, they do more than just try to get another person to understand the speaker's thoughts and feelings. At the same time, both people are using language in subtle ways to define their relationships with each other, to identify themselves as part of a social group, and to establish the kind of speech event they are in.

³ Mentioned in Keith & Shuttleworth [in living language] (2008, p.222).

⁴ Cited in Dong Jinyu (2014, p.93).

In this sense, language serves not only as a communication function, but also as a means to identify speakers' relationship with each other. Language is thus an integral part of a person's identity and plays a significant role in its construction. Woodward (1997, p.1-2) defines the concept of identity in the following terms:

Identity gives us an idea of who we are and how we relate to others and to the world in which we live. Identity marks the ways in which we are the same as others who share that position, and the ways in which we are different from those who do not ⁵.

Language not only expresses identities, but also constructs them. Thus, language and identity are strongly interwoven. However, language is the entity that connects individuals to their family, identity, culture, music, belief and wisdom. It is the carrier of history, traditions, customs and folklore etc. Without language, no identity can sustain its existence.

1.5 Definition of culture

Culture is a concept which is hard to define. Each person may have his/ her own understanding of culture. There are numerous conceptions of culture, but each of them is considered as an outlook. A study of various definitions of culture by Kluckhohn & Untereiner (1952) reveal that there are one hundred and sixty-four meanings of culture and the definition of culture may vary through time.

The anthropologist, Taylor (1871) defines the concept of culture scientifically as a complex entity which encompasses factors such as: knowledge, arts, morals, customs, Law, beliefs, and all the abilities and habits learned by human beings and members of a given nation. For Bernardi (1977, p.10) such as definition tries to point out various of independent factors to make culture become an object of a separate science.

⁵ Cited in Benyelles (2011, p.23).

The core common points in the above definitions are asserted on the elements of humans. Culture is closely related to human beings and belongs to their lives. Thus, culture is actually human-made.

1.5.1 Types of culture

Culture has four aspects which can be listed as follows:

Material culture: which includes all human-made objects. For instance, houses, dams, roads, pens, bridges, tables, vehicles, radio sets, etc. It refers to the concrete and tangible objects produced and used by man to satisfy his varied needs and wants. Moreover, Material culture includes technical and material equipment such as; publication machines, locomoting, railways and engines.

Non-Material culture: The concept of culture when utilized in the common sense, means non-material culture where we encompass the non- physical objects. It is something that does not have physical shape like for example; ideas, art, religion, values, attitudes, symbols, knowledge, etc. Non-Material culture incorporates the language we speak, the expressions we use, the values we cherish and all the ceremonies remarked. It is very important in determining human behaviour and has strong hold on an individual.

Real culture: It is the actual behaviour patterns revealed by members of a given society. It is what human beings mainly think of or do in their social lives. Real culture encompasses the norms and values that are actually followed by a culture.

Ideal culture: It is the aim of the society. It can never be completely reached because many parts of it are still out of practice. It may be found in textbooks or in our leaders' speech and guidance. The part of ideal culture in daily life is called real culture. Algerians have Islam as their ideal culture, they claim to be real Muslims and this claim is their ideal culture, but how far they are Muslims in practice, is their real culture.

1.5.2 Elements of culture

Culture combines many elements to create a unique way of living for different people that exist in all cultures without exception, including symbols, language, values, beliefs, norms, just to mention but a few.

Symbols: Culture is a system of symbols. They represent those illustrations that carry a certain meaning recognized easily by people who share the same culture. It directs to guide society's behavior. Symbols are utilized to show events of past, present or future.

Language: Language is a tool that permits people to communicate with one another. It can be spoken or written. Even when culture uses roots of language that are similar to another culture, the distinction in inflection and terminology produces completely new meanings.

Values may be dissimilar for every group to which someone belongs. For instance, it may be allowable in family members to eat particular foods which are not admissible within a given religious group a person's pick.

Beliefs: are particular expressions that humans hold to be true. Beliefs realize the spiritual demands of a given culture. An entire culture may be based on a single group of beliefs, yet a massive cultural set may have several different groups of beliefs.

Norms: are the principles, laws and traditions within a given culture by which a given society directs the conducts of its members. As a group develops, norms, regulation and law change as well. A rule that was essential and needed years ago, may be needless in the present time.

This diagram is a synopsis of all the elements of culture.

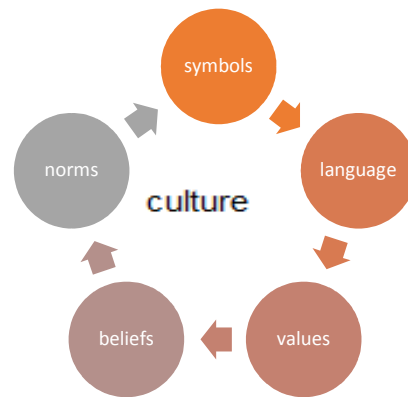


Figure 1. 1 Elements of culture

1.6 Difference between Algerian and Turkish cultures

The distinction between people within a given nation or culture is much greater than differences between groups, education, social standing, religion, belief structure, past experience and affection shown in the home, and a myriad of other factors will affect a human behavior and culture. Besides this, much of the differences in cultures like, for example, the Algerian and Turkish cultures, they have to do with food preparation, marriage and even clothing.

Food: On an individual level, we grow up eating food of our culture. It becomes part of who we are, and shows that there are more of one connection between food and culture than we may think. Indeed, food is, largely, an important part of culture. Traditional cuisine passes from one generation to the next. It also operates as an expression of cultural identity. Thus, cooking a traditional food is a way of preserving people's culture wherever they are.

The national dish of Algeria is couscous; this is so basic to the Algerian diet that its name in Arabic “taam” is translated to in English “food”. Religious holidays are often celebrated with special food. For example, the birthday of the “Prophet Mohammad” peace be upon him, a holiday called “Maulid” dried fruits are a common treat. During the month of Ramadan, Muslims refrain from food and drink during the daylight.

Meals in Turkey change according to different times and reasons, for example, in the warmer seasons, people ordinarily eat boiled or fried eggs and salty olives. On the other hand, a noon meal is usually a mixture of soup consisting of vegetables and meat, bulgur pilaf and salad with side plate of rice and fruits for desalination.

Special dishes are associated with holidays and celebrations. In Gaziantep which is a city found in Gaziantep⁶ in Turkey, Yuvarlama (a blend of ground meat, rice, chickpeas, onions, and spices served with yogurt) is a special dish for the feast of Ramadan at the end of Islamic month of fasting.

Weddings: Marriage is a universal institution. In Islam, the most important thing in marriage to be valid is the acceptance of the female without force and the consent of her father or guardian besides to dowry (sadaq) given by a man to his future wife. The traditional old wedding in Algeria used to be a seven-day journey, but with the new generation everything goes fast; they have a speed injury, even in their moments of joy. Some have shortened it to three days and still others to just one day.

In the wedding day, the bride wears the white dress or the traditional dress of her region, whilst the groom wears a European suit. On the afternoon, the groom’s women

⁶ Gaziantep is a city found in Gaziantep in Turkey. It is located 37.06 altitude and 37.38 longitude and it is situated at elevation 842 meters above sea level. Gaziantep has a population of 1,065,975 making it the biggest city in Gaziantep.

go to bring the bride (usually nowadays the groom himself brings the bride), and when they arrived, they are received with dates and milk.

In Turkey, you must be married in a legal civil ceremony. Many couples choose to have religious celebrations a few days before the legal ceremony where they invite family and friends to a service and then reception- much like the Western style weddings. Three nights before the wedding, there is a party held on the girl's house, especially when the couple are from two different villages or regions of Turkey.

Clothing: Clothing continues to be an important device in which people can communicate their social status, wealth, personality and identity. This is why dressing code may be considered as a very substantial factor, that differentiates between cultures like Algerian and Turkish cultures.

Traditionally, men wear white or brown woollen coats with baggy pants, called 'gandoura'. They also wear linen or wool 'berous' over the shoulders, whereas, women are draped head to foot in 'the haik' which is a long veil made from silk or wool that comes with a piece of embroidered triangular fabric to hide the lower part of the face. Recently, the wearing of the scarf like a hijab and long tunic called a 'djellaba' has become far more commonplace.

Unfortunately, nowadays, Algerians have a more or less unified way of dressing, with some minor adjustments. 'Modern' Algerians dress code is tremendously influenced by Western European fashion, with a touch of conservatism or appearance of it at least. This is more in cities and popular towns.

Traditional clothing from the part of Turkish culture in the past clothing, was a hand-made and its style depended on location. Turks weave their own clothing and make dyes from natural plant ingredients, in a way that reflects their feelings in the designs they create.

Today, each region has its own characteristics in the way of clothing. However, scarves and socks, have an attractive interest and admiration. Females are wearing maxi style dresses, short miniskirts, and many different types of trousers. Flip flops sandals and flats are the preferred shoes styles.

These differences between cultures and people are real and add richness and a kind of humor to the fabric of life. But despite all these cultural differences, people in Algeria and Turkey have much in common such as the need for affiliation and love, participation and contribution, besides sharing the same history, religion, beliefs, etc.

1.7 Effects of foreign culture on local culture

Each culture is composed of different beliefs such as, arts , behaviours , customs and all what it characterizes and distinguishes a particular society from another .That is why there is a cultural diversity, and each culture tries to preserve its own identity and soul , believing that it is the right thing to do for what its individuals share from values to traditions.

Global influences are often measured by military economic and political power, but for some counties, cultural power including food, fashion, and arts is the most powerful influence in the wider world. Over the past centuries, foreign culture has sent its rays to the outside world to cover the sun. This culture was a case of absolute necessity, expelling, weakening or modifying local culture. It has changed the aspects of life and the way of living.

Many members of the developing nations receive satellite channels, the internet and other media for the transmission of information of various kinds of images, ideas, values and ideological tendencies emanating from western references, backgrounds, and cultural and valuative environments characterized by features such as excessive consumerism. Either consciously or unconsciously, a large section of the developing

world accepts these contents. This western foreign cultural penetration has a strong negative impact in the sense that it weakens the social, moral and moral fabric and contributes to the obstruction and development of the developing societies.

Today, due to the unprecedented access to cultures, a much wider audience than ever before has gateway to see, hear and experience other new cultures that were never accessible previously, and the risk of loss of local culture and intellectual property rights are the consequences of unmonitored access. Additionally, many nations receive and accept various aspects of foreign cultures at the expense of their local culture, and Algeria is one of these nations.

Historically, with the Turkish -Ottoman entry, Algeria has witnessed many liberties in political and economic transformations; from the political side, Algeria has become a united state with a unified political system after its fragmentation. However, in terms of economic development, it has also developed significantly. But unfortunately, the foreign cultural aspect is still maintained especially from the French colonizer. Therefore, it is a cultural conflict along with foreign cultures, as Algerians struggle to try to preserve and protect their own culture and identity from the invasion of other foreign cultures that sought to erase their local culture. Recently, Algeria faces a new foreign culture which is ‘Turkish culture’.

1.8 The impact of foreign culture on youth’s identities and personalities

Foreign culture has distorted other local cultures and civilizations of different nations, and brought them out of their historical course to varying degrees. There are even some civilizations and cultures that have even lost their identity under the influence of foreign cultures. In addition, national culture has become a threat under globalization and the dominance of the western style because of the cultural invasion resulting from

the spread of the western model which is known as a cultural shock of modernity, especially for the youth that are no longer immune to cultural alienation.

Hence, the most influential groups are youth who are the wealth and the future for a nation, where young people are influenced by a foreign culture on both sides of their appearances, and the essence of thinking and behaviour, so the change in their behaviour and clothing, has become an important issue.

Today, Turkish culture is one of the most influential and well-known culture in the globe. Turkish lifestyles, series, music and even food are distributed to the whole world on a large scale. The Turkish brands are introduced daily through the large media to the world via an excessive propaganda. Products are not an issue, but it is their promotion of a foreign cultural change which threatens the local identity and culture.

Additionally, and more recently, there is an emergence of Turkish customers and traditions introduced by a group of youth people to the Algerian society, through their blind imitation of Turks from the perspective of the so called “urbanization”. Today, youth have become copycats of Turkish lifestyle, particularly in their clothes, strange haircuts, usage of Turkish words and expressions in their conversations in addition to copying some western artists and film stars.

Here are some affected manifestations for the younger generation.

Clothing: is one of the most traditional manifestations of the Turkish culture, where we can notice that the Turkish dressing appears frequently on both male and female youth in the Algerian society.

Haircuts and hairstyles: Nowadays, the Algerian street reflects a lot of unusual and strange colors as viewed in Turkish series like for example; the red popular hair color,

inspired from the hair of “defene” the heroine of “Kiralık Aşk”⁷. On the other hand, young males are imitating Turkish celebrities, fashion, models and even heroes of series in their hairstyles.

Other manifestations: Actually, the Algerian influence of Turkish culture is not only limited to hairstyles and clothing but, it is also expected to include other manifestations like, food where many young people including some females and males who are interested in Turkish cuisine , to the point that they not only know the names of Turkish dishes and enjoy tasting, but they are quite able to prepare them as well .

Moreover, today’s Algerian youth are increasingly exposed to Turkish culture, it has become a manifestation of their progress to have Turkish names even if it is on Facebook only. It has become customary to receive friendship requests on ‘Facebook’ from Algerians but with names of Turks. Therefore, using Turkish names were not limited to social networking sites only, but it also exists in reality. However, today the future for identity is uncertain because even children grow up admiring people they see in movies and videos.

1.9 Media defined

The term ‘media’ refers to the communication channels through which we disseminate news, music, movies, education, promotional messages and all the data. It includes physical and online newspapers and magazines, television, radio telephone, internet, fax and billboards.

Media describe the various ways through which we communicate in society and refers to all means of communication; everything ranging from a telephone call to the

⁷ Kiralık Aşk (English: Love for Rent) is a Turkish romantic-comedy television series, starring Salih Bademci as Sinan, Barış Arduç as Ömer İplikçi and Elçin Sangu as Defne. The Serie premiered on September 10, 2015 on MBC4.

evening news on television can be called ‘Media’. When talking about reaching a very large number of people, this refers to ‘mass media’. ‘Local media’ on the other hand, refers, for example, to the newspaper, or local regional TV/radio channels.

All people use to get their news and entertainment via TV, radio, newspapers and magazines. Today, the internet is gradually taking all over; print newspapers are struggling as hundreds of millions of people each year switch to news sources online. The following diagram recapitulates all types of media.



Figure 1. 2 Types of media

1.9.1 Different types of media

Media can be broken down into two main types: broadcast and print. The internet has also emerged as a major type, for rapidly growing number of people globally get their news, movies, etc., online.

Print media: Includes all types of publications, including newspapers, journals, magazines, books and reports. It is the oldest type, and despite its suffering since the emergence of the internet, it is still used by a large proportion of the population.

Broadcast media: It refers to radio and TV which came on to the scene at the beginning and the middle of the 20th century. Most people still get their news from TV and radio broadcasts. Hawking (1942), a British theoretical physicist, cosmologist, author and director of research at the Centre of Theoretical Cosmology within the University of Cambridge, once said: “The Media need superhero in science just as in every sphere of life, but there is really a continuous range of abilities with no clear dividing line”. This claim really shows the importance of media in peoples’ lives.

1.9.2 The role of media and technology in youth’s lives

Today’s youth are trapped in a society markedly affected by media, and are unable to differentiate between reality and morality exposed by media elements. Media continually reminds society of people’s perfection seen celebrities, who may be perceived either on the net or on billboards, TV and magazines.

Technology has connected the world. It has also made people’s life easier where they can pay bills and shop online, create and forward official data, and secure their knowledge for the future generation. Regrettably, the whole world has now become obsessed with technology. Our reliance on technology has made people dumb, rather than more self-aware.

While Technology supplies a globe chance, it has tighten people’s time; a long day is no longer enough to get all things done, and people do not have enough time to give themselves a break. Even free time for youth entails checking Facebook and scrolling through YouTube news feed. Moreover, the essence of activities and originality of ideas

are strongly missed, while google has all the answers, no body wishes to check or search. Thus, technology has handicapped human beings so much.

1.9.3 The impact of media on society and their culture

Nowadays, media has become of great significance in various societies where it relies on the formation of public viewpoint. In the way of technological evolution, the media has received incredible headway. Many nations have noticed the significance of media and its effect on societies, and start to produce satellite channels that adopt the strategy and vision based, and also the mission of defending the direction and the multiplicity of media between television, radio, internet, etc.

Media is an entity that controls over our everyday decisions, our perception of the world, and reveals us things we have never experienced before. Thus, Mass media is a shape of communication that has been redesigned to reach and influence sizeable audience.

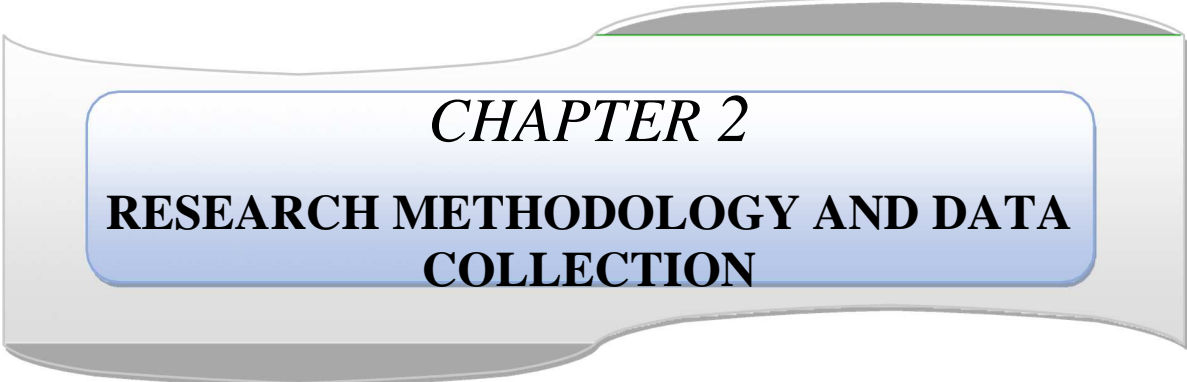
Media has a profound effect on its users, mostly television which is a form of socialization having a long-term impact on each member of viewers from different ages. Actually, TV series have a deep effect on the Algerian society especially Turkish series which are broadcasted via different Arab channels such as: 2M Maroc, Nessma TV, MBC 1, MBC Drama, etc. Recently, some Algerian TV channels start to broadcast some famous Turkish series due to its unprecedented popularity like Elchourouk TV.

Additionally, the Algerian society has undergone major changes though Turkish culture. These influences have come as a result of spending long hours watching Turkish series. The influence of these series may affect family ties, family size, studying styles, friendship concept and use of free time, for Turkish series play an essential role in personalities' building of viewers mainly youth. Through these series, persons are changing their living styles, dressing styles, and come to know more about the norms

and values of other nations. Besides this, the influence of watching series may create more than one sub-culture within one society.

1.10 Conclusion

Throughout this chapter, it has been noticed that there is a strong cultural effect of Turkish culture on the Algerian culture. Our aim, here, has been to show the effect of Turkish culture on Algerians, with a special reference to youth's identities and personalities. Moreover, from this chapter, it has been deduced that media and technology have a strong impact on societies and their culture, a fact which is obviously reflected in Algerian youth in particular. The next chapter will deal with the methodology followed for the ultimate purpose of analyzing the data gathered for our study.



CHAPTER 2
**RESEARCH METHODOLOGY AND DATA
COLLECTION**

2.1 Introduction

A research methodology is really needed in order to reach the objectives of this research work. The present chapter gives a full idea about the instruments and materials used in our study. This chapter is organised as follows; first, it explains the aims of the study and the motivations of choice. Next, it discusses the sample population and place of inquiry, in addition to the research design. After that, the chapter considers the research tools used for gathering data and describes the data collection techniques. Finally, it discusses the various data analysis methods undertaken in the present study.

2.2 Aims of the study

One of the principal aims of the present research work, is to investigate the cultural effects of Turkish series and their impact on Algerian youth, especially university students. This survey is addressed to students from different grades, i.e., from first year to master two students and from various ages, to find out whether university students are influenced by the Turkish culture or not.

Therefore, the findings of the current study may have several advantages for the Algerian youth in general and particularly for students studying at Belhadj Bouchaib University Centre.

2.3 Motivations of choice

Actually, in Algerian TV channels, Turkish series are increasingly watched by a certain audience, especially young people. For this reason, the influence of Turkish series on the Algerian new generation is quite strong, especially the young generation with a special reference to university students. Indeed, youth are so influenced by the styles of Turkish series models, that they often adopt their life style.

Chapter Two Research Methodology And Data Collection

In this line of thought, the researcher chooses students from Belhadj Bouchaib University Centre, for this particular sample is really affected by those famous and frequent broadcasted Turkish series.

2.4 Sample population and place of inquiry

The choice of a suitable sample is basic to a sample survey. A sample is a group of items which is some sections of a sizeable population and which is pointedly selected to represent the entire population. The sample population should also describe the set of individuals participating in an investigation. Thus, “the profile of the subject should be given so that the reader gains knowledge about the different variables resulting from gender, age, race, geographical places, religion, beliefs, educational background, etc” (Hamzaoui & Negadi,2013, p.47).⁸

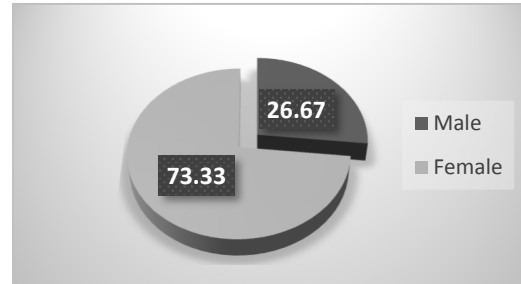
In this respect, the study under investigation has taken place at Belhadj Bouchaib University Centre and, as already stated, its principal aim is to investigate the cultural effect of Turkish series on Algerian youth. The target population, participating in this research work, has been selected randomly without any particular characteristic or condition. In addition, this target population is essential to confirm or deny the hypotheses of the research work.

For investigating the importance of the gender variables, we have examined this feature among the participants, 12 boys vs.33 girls, rating 26,67% males and 73,33% females, the number of females exceeds that of males. The table and the figure below clearly show the distribution of the students.

⁸ Cited in Hamzaoui, 2016, p.162

Table 2. 1 The gender variable rates of the respondents

Gender	Frequency	Rate
Male	12	26.67%
Female	33	73.33%
Total	45	100%



Pie chart 2. 1 The gender variable rates of the respondents

2.5 Research design

A research design is a set of instruments and procedures used in gathering and analysing measures of the variables described in the research study. In this study, we have adopted a design where both quantitative and qualitative approaches were used to permit the investigation. In addition, we have used a single site case study mainly because data is difficult to gather because of the interplay of situational and individual related variables.

Moreover, because our investigation is so demanding, a case study is thought to be appropriate since it permits us to collect data from a sample population in a depth case. Therefore, the tools chosen for this study have been useful to answer the research questions and test the hypotheses.

2.6 Research tools

In the current study, two research instruments have been used: the questionnaire and the interview in order to gather reliable data from the respondents. These research instruments will be described in the next sections.

2.6.1 The Questionnaire

Questionnaires are commonly defined as “research instruments” which consist a set of questions or other kinds of prompts that seek to gather and record first-hand information about a specific issue of interest from a large audience in a short period of time. Questionnaires are essential while conducting research, as they provide us with information about the respondents’ thoughts, preferences and attitudes. Babbie (1990, p.377) states that a questionnaire is “a document containing questions and other types of items designed to solicit information appropriate to analysis”⁹. Brow (2001, p.6) defines questionnaires as “any written instruments that respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from existing answers”.

This method of gathering data is used by beginners as they are thought to be easier to administer and plan in comparison with other instruments. Besides, it is uniform for all the participants; they all receive the same model of questionnaire. The respondents’ responses to the questions are analysed in a uniform manner as well.

There are two main types of questionnaires, namely, structured and unstructured. Structured questions are researcher’s workhorse. This questions lines depend on close-ended responses pre- selected by the researcher. Close (or multiple choice) question ask the informant to pick among a given set of answers, the response that must possibly represents his/her viewpoint. The informant is normally requested to tick or circle the selected answer.

Questions of this kind may offer single option such as “yes”, “no”, “right” “wrong”, “agree” “disagree”. They can also require that the informant pick more than

⁹ Mentioned in Hamzaoui (2016, p.168).

one answer. Moreover, these are desired in survey research because they allow the collection of dependable and sensibly rational data in a simple form.

On the other hand, unstructured or non-structured questions which encompass open-ended questions (or open responses), are questions where there is no list of response choices from which to pick. Informants are directly asked to write their answers to a question. This type of questionnaire is used when the answers could be quite assorted and the researcher cannot decide what the answer might be. Moreover, the questions are open for the responses and are used by focus group discussion.

Open-ended and closed-ended questions may present benefits as well as drawbacks.

Table 2. 2 The questionnaire: Advantages and Disadvantages (Adapted from, Hamzaoui, 2016, p.170)

Open -ended questions	Close -ended questions
<ul style="list-style-type: none"> + Allows an unlimited number of responses. + Permits detailed answers + Effective in interview + They may reveal other viewpoints the investigation may not have expected + The respondents may fail to give the anticipated responses + Coding responses is hard and takes longer + Responses may be irrelevant if the question is misunderstood 	<ul style="list-style-type: none"> + They are quick and easy to sure + Responses are easier to analyses + Successful in mass interview questionnaires (written ones) + Possible answers make the meaning of the question underset and able + The informants with no preview knowledge on opinion give responses anyway + The respondents can be easily bored; they tend to response without thinking + Restricts possible responses (insertion of <i>other</i> group provides no information

2.6.2 Interview

The interview is considered as one of the research instruments that is used for gathering data distinguished by a direct interaction between the interviewer and his sample. This tool enables the researcher to obtain valid and exclusive data directly from the source respondents. Accordingly, the researcher's operation would become organized as the interview supplies in-depth insight about the informants' perspectives, outlooks, stances and opinions. In a strive to reveal the significance of the interview, Cohen et al (2000) states:

Interview enables participants-be they interviewers or interviewees- to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view. In this sense, the interview is not simply concerned with collecting data about life; it is part of life itself.

(Cohen et al, 2000, p.267)

Moreover, interviews seek personal aspects which are not available in other tools of data collection; that is why, they are regarded as a good method for investigation. Alwasilah (2000, p.154) says that "some conditions that cannot be captured by other instruments can be covered during the interview". Furthermore, stake (2010, p.95) mentions that "the purpose of interview for qualitative researcher are: (1) to obtain unique information held by the person interviewed; (2) to collect a numerical unit of information from many persons; (3) to find out about a thing that researchers are unable to observe themselves"¹⁰.

There are various kinds of interview which vary in terms of formality; the three kinds of interview formats can be of different types: unstructured, semi-structured, or structured. In this vein, Nunan (1992, p.149) affirms, "interview can be characterized in terms of their degree of formality, and most can be place on a continuum ranging from structured through semi-structure to structured".

¹⁰ Cited Eva Fitriani Syarifah (2012, p.5).

Unstructured interview: This sort of interview is considered non-formal, arbitrary and pliable. It is controlled by the responses of the interviewees. Instead, the researcher's thought of where he/she desires the interview to move, is comparatively unforeseeable.

Semi-structured interview: Is a kind of interview, in which interviewers normally know where they direct the interview and what may get out of it. Nonetheless, the researcher does not introduce the interview with a chain of questions to be responded. Rather, subjects and matters decide the path of the interview.

Structured interview: This is the very formal type of interview. The chain of questions is totally pre-selected by the researcher who works depending on a list of pre-decided questions in a permanent order. Thus, it has a group of interrogations as a guideline; yet, mainly different from questionnaires.

In fact, the interview as a research tool may present disadvantages and benefits as well. Some of the interview's advantages can be listed in the quote mentioned below by Cohen & Manion (1994):

First, it may be used as the principal means of gathering information having direct bearing on the research objectives...Second, it may be used to test hypotheses or to suggest new ones; or as an explanatory device to help identify variables and relationships. And third, the interview may be used in conjunction with other methods in research undertaking. (pp. 272-273).

On the other hand, the interview may be very time consuming; sitting up interviewing, transcribing, analysing feedback and reporting are all considered as drawbacks.

2.7 Data collection techniques

Data collection is significant in conducting any investigation. It is mainly conceived as a difficult and hard task. According to Tomal (2003), “Data collection is an action research, like all research activities, follows rules and procedures. Therefore, it takes the form of a continuous cycle of inquiring, exploring, identifying and solving-problem that has occurred in the classroom”. Therefore, in this section, the researcher is asked to clarify what was done to answer the research questions, explain how the enquiry was undertaken, describe his/her approach, and justify how the results were analysed. In other words, as declared by Punch (2005, p.63) it constitutes the decision a researcher makes, connects research questions to data, and provides answers to four questions, namely:

- Following which strategy?
- Within which framework?
- From whom? and
- How?

In this sense, several techniques were employed to gather data for this study. As mentioned by Alwasilah (2002) “survey or questionnaire, interview, observation and document analysis are several methods that can be employed to collect data” (p.149).

The data collection for this study depend mainly on the questionnaire and, the interview, which took us two months duration. Through this period, we have gathered as much information as possible in order to discover new responses to our research questions. The choice of these instruments for collecting information are quite prompted by the researcher’s conditions like the appointed timing for data gathering and obtainability of the respondents.

2.7.1 Questioning the students

The questionnaire that has been handled to conduct this research work begins with a short introduction which explains the objective of our investigation. It consists of eight questions of different types to facilitate the task to the participants and get reliable responses.

The questionnaire was addressed to thirty students from different grades in various departments, and from different ages. By doing so, we sought to be sure that all the participants would reply and give back the questionnaire. This took us almost six hours. We gingerly explained to all the informants the motive of the study and the necessity of responding the questions individually and independently.

Question 1 asks whether the respondent watch Turkish series or not.

Question 2 deals with how often he/she is exposed to Turkish series.

Question 3 aims to discover whether Turkish series are a good source of entertainment.

Question 4 explores which culture is promoted by Turkish series.

Question 5 is designated to ask whether the respondents are influenced by the style of Turkish series models or not.

Question 6 aims to verify whether Algerian TV channels are broadcasting and promoting Turkish series.

Question 7 intends to check whether Turkish series are changing the dressing style, in addition to the habits and customs of Algerian youth especially the university students.

Question 8 seeks to obtain some suggestions about how to get rid of, or at least reduce this influence from Turkish series.

2.7.2 Interviewing the students

The interview was addressed individually to 15 students including 12 girls and 3 boys. It was based on open-ended questions and encompasses 7 questions. The responses were given in different languages, namely Arabic, English and French, and all the respondents' details were accepted. Therefore, we did not try neither to correct the respondents nor to interrupt them, so as they can express themselves openly.

Question 1 asks whether the respondents are exposed to TV channels or not.

Question 2 asks about the respondents' favourite channels.

Question 3 seeks to know what the respondents prefer watching.

Question 4 intends to reveal the kind of series that attract the respondents most.

Question 5 is designated to check whether the respondents believe that Turkish series have an impact on the Algerian culture.

Question 6 tries to know about the category of people the respondents think are mostly affected.

Question 7 exhibits the suggestions given by the respondents in order to avoid, or at least diminish this influence.

2.8 Methods of data analysis

There are two distinct approaches to analysing data, namely, the quantitative and the qualitative approach. This, permits us to check the questions and test the reliability of our hypotheses, in order to get valid information and knowledge required from the subjects. In fact, the purpose behind analysing data is to gather useful and valid information.

Therefore, in order to investigate the cultural effect of Turkish series on Algerian youth, both quantitative and qualitative approaches were employed in this research work, on the basis of two distinct research tools: the questionnaire and the interview directly

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administered to the students of Belhadj Bouchaib University Centre situated in Ain-Temouchent and from several departments.

Therefore, in order to show the equal significance of both the quantitative and qualitative analysis, Johnstone (2000) declares the following,

This means that analysing sociolinguistics data often involves some counting explicit or implicit, in order to answer questions about how often things happen, in addition to the descriptions that help answer quantitative question about how and why things happen¹¹ (p.73).

Moreover, many researchers believe that relying on more than one kind of analysis in doing research may certainly supply, strengthen and help to seek more reliable research findings, and consequently, data can be representative of truthfulness and provide evidence to the research work. Stukat (2005, p.35) claims, “a study could not be neither pure quantitative nor qualitative, but something with both qualitative and quantitative features”.

2.8.1 The quantitative approach

The quantitative approach is concerned with gathering data in a numerical way. That is to say, this approach is based on examining a theory measured by given numbers and analysed through using statistical methods. In this vein, Hamzaoui & Negadi (2013) state that, “In quantitative research we classify features, count them, and even construct more complex statistical models in an attempt to explain what is observed” (p.48). Nonetheless, the representation of the data which is constructed from qualitative analysis, is mainly much stronger than the one gathered from quantitative analysis.

The objective of quantitative research is to search the importance and completeness of findings. Within this approach, the researcher is anticipated to reveal

¹¹ Mentioned in Hamzaoui, (2016, p.186).

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any biases and perspectives in order to warranty the objectivity of the research study and the findings that are established as well.

Therefore, the quantitative analysis, in this study, depends on quantified data that may disclose the impact of Turkish series on Algerian youth. The data are delineated in graphs and tables where numerical data are transformed into percentages to permit comparison. Indeed, it was used for the analysis of the students' responses in both the questionnaire and interview.

2.8.2 The qualitative approach

The qualitative approach differs from the quantitative approach in being subjective rather than objective. Therefore, it takes more time than the quantitative approach to data analysis and is considered more stressful and difficult. Besides, it is considered inductive in the fact that the researcher can oversee explanations, conceptualizations and hypotheses from details supplied by the informants.

The essential goal of qualitative analysis is to provide full details' description. In addition, the major drawbacks of this kind of analysis cannot be enlarged to larger groups of participants with the same degree of certainty that the quantitative approach can reach for the simple reason that the findings are not investigated to figure out whether they are statistically relevant or merely due to chance .

Moreover, using a mixed method approach (quantitative and qualitative), in this study, seems to be essential since it allows us to scrutinize the impact of Turkish series on Algerian youth, the principal concern of our study.

2.9 Conclusion

This second chapter has begun with the presentation of the aims of our study as well as the motivations of the choice. Then, it has provided a description of the sample population, which includes EFL students, in addition to the place of inquiry and the research design.

Besides this, the chapter has presented the various instruments of data collection consisting of a questionnaire and an interview. These two research tools have been used to maximize the credibility of the results. This, indeed, has permitted us to collect data from multiple sources. Both tools have been administered to the students. Finally, the rationale for using such instruments, and the methodology followed have been explained.

CHAPTER 3

ANALYSIS AND INTERPRETATION OF THE RESULTS

Chapter Three Analysis And Interpretation Of The Results

3.1 Introduction

This chapter will supply interpretation of the data collected from the research tools used, namely, the questionnaire and the interview, with the aim of examining and strengthening the results obtained. More importantly, the following chapter will present an interpretation of the results obtained using the statistics convenient to support the arguments with tables and figures in order to make the explanations understandable and clear.

This chapter will finally provide a summary of the main findings. It is worth noting that the major purpose of this chapter is to profile the participants' answers in order to capture their essence. An interpretation of these responses will eventually be yielded in the end.

3.2 Data results : Quantitative vs Qualitative analysis

As far as the collection of information about the impact of Turkish series on Algerian youth is concerned, both quantitative and qualitative approaches are used in an attempt to approach exactness and objectivity. The whole results and findings are firstly summarized in tables and graphs, and then they are interpreted qualitatively.

3.2.1 Analysis of the students' questionnaires

We have set up a closed format questionnaire consisting of direct multiple-choice questions presented to thirty students (9 boys and 21 girls) studying at Belhadj Bouchaib University Centre in Ain-Témouchent and from different grades.

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Table 3. 1 Gender distribution

Gender	Freq	Rate
Male	9	30%
Female	21	70%
Total	30	100%

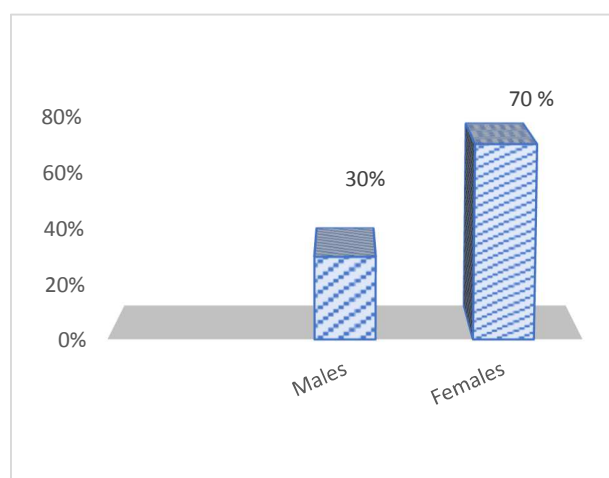


Figure 3. 1 Gender distribution

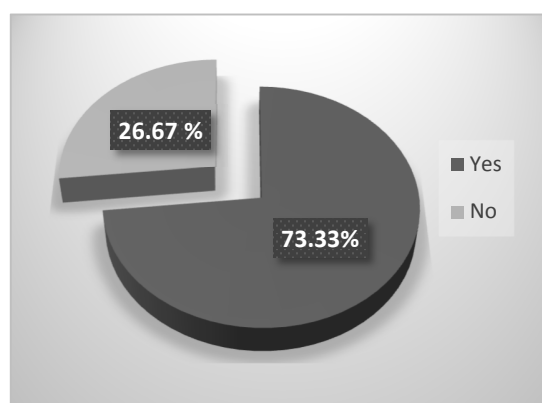
As already mentioned, it consists of eight straight forward questions about the cultural effects of Turkish series on Algerian youth. The findings obtained are clearly not intended to be completely representative of all Algerian Universities, but the outcome here, may be seen as typical of at least similar groups of students at Universities.

Question: 1 Do you watch Turkish series?

This question aims to reveal whether students of Belhadj Bouchaib University Centre watch Turkish series or not. The table and figure below show the rates of their answers.

Table 3. 2 Students' exposure to Turkish series

Response	Percentage of respondent's watching to Turkish series	
	Freq	Rate
Yes	22	73.33%
No	8	26.67%
Total	30	100%



Pie .chart 3. 1 Students' exposure to Turkish series

Chapter Three Analysis And Interpretation Of The Results

From the results obtained, it is observed that the rate of (73.33%) is attributed to the respondents who reported 'yes' because they believe that Turkish series are a good source of entertainment. However, the rate of (26.67%) is attributed to those who reported 'no'. This can be explained as follows; the majority of informants like to watch Turkish series while a minority prefer to spend their free time watching action American movies.

Question: 2 How often are you exposed to TV channels?

The table below exhibits the rates of the students' exposure to Turkish series.

Table 3. 3 Students' frequency of exposure to Turkish series

Response	Students 'exposure to Turkish series	
	Freq	Rate
Very often	3	10%
Often	4	13.33%
sometimes	13	43.33%
Rarely	5	16.67%
Never	5	16.67%

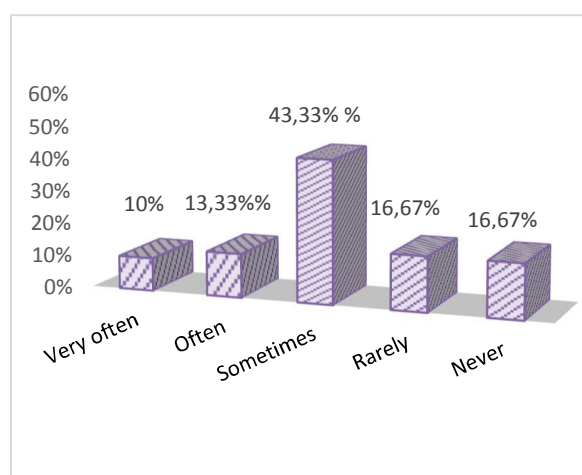


Figure 3. 2 Students' frequency of exposure to Turkish series

When asked about the frequency of exposure to Turkish series, most students rating (43.33%) said that they 'sometimes' watch Turkish series, either in their free time or whenever they feel bored. Three other respondents with the rate of (10%) mentioned that they are very often exposed to these series especially during the holidays; nearly the same score is attributed to those who claimed that they are often exposed to Turkish series. In addition, the same rate (16.67%) is attributed to those who reported that they are rarely or never exposed to TV channels.

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Question: 3 To what extent do you agree that Turkish series are a good source of entertainment?

The table below reveals the student's extent of agreement about whether Turkish series are good source of entertainment.

Table 3. 4 Students' frequency of agreement

Response	Students' extent of agreement	
	Freq	Rate
Strongly agree	2	6.67%
Agree	11	36.66%
Neutral	14	46.67%
Disagree	1	3.33%
Strongly disagree	2	6.67%

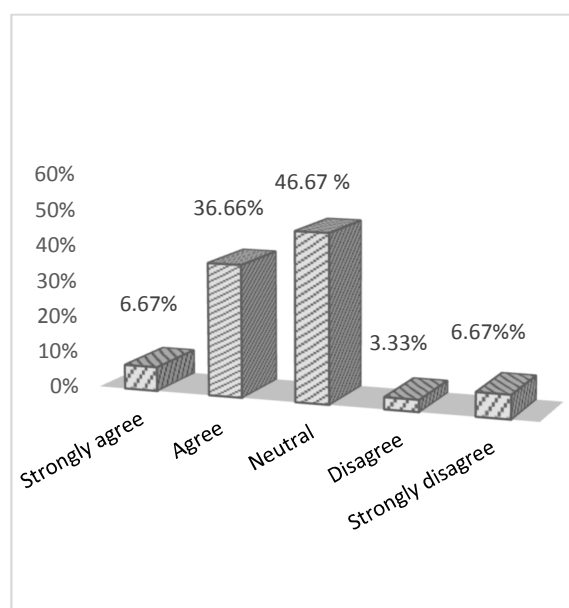


Figure 3. 3 Students' frequency of agreement

Considering the respondents' answers, a great number of students rating (46.67%) said that they prefer staying neutral, i.e., they could not decide whether Turkish series are good source of entertainment or not. Two respondents with the rate of (6.67%) strongly agreed with this idea, whereas, two other students with the same rate strongly disagreed that Turkish series are good source of entertainment. Additionally, 11 respondents with the rate of (36.66%) agreed, while only one informant disagreed with the idea.

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Question: 4 Which type of culture is promoted by Turkish series?

In this question, the researcher tried to explore which type of culture is promoted by Turkish series.

Table 3. 5 The promoted culture by Turkish series

Response	The type of culture promoted by Turkish series	
	Freq	Rate
Algerian culture	2	6.67%
Turkish culture	18	60%
Western culture	10	33.33%

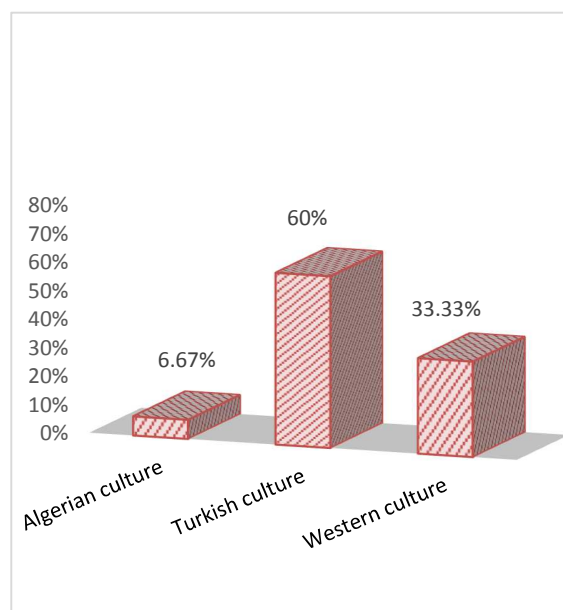


Figure 3. 4 The promoted culture by Turkish series

As for the fourth question, participants were asked about which kind of culture is promoted by Turkish series. The figure above shows that most of the respondents (rating 60%) affirmed that Turkish series are obviously promoting Turkish culture, while a quite smaller number of informants (rating 33.33%) revealed that recently western culture is the culture promoted by Turkish series. Additionally, an unexpected answer has been provided by two respondents, (rating 6.67%), who mentioned that Turkish series are promoting Algerian culture.

Question 5: As young people, are you influenced by the style of Turkish series models?

This question is basically an attempt to discover whether students are influenced by the style of Turkish series models or not.

Chapter Three Analysis And Interpretation Of The Results

Table 3. 6 Students influenced by the style of Turkish series models

Response	The type of culture promoted by Turkish series	
	Freq	Rate
Extremely	2	6.67%
Mostly	4	13.33%
Moderately	7	23.33%
A little bit	17	56.67%

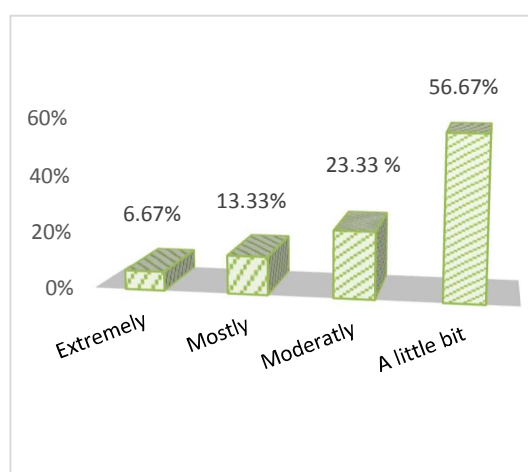


Figure 3. 5 Students influenced by the style of Turkish series models

Considering the respondents' answers to this question, a great number of students rating 56.67% claimed that they are a little bit influenced by the styles of Turkish series models; the rate of 23.33% is attributed to the informants who are moderately influenced. Moreover, four respondents rating 13.33% mentioned that they are mostly affected, while the remaining rate is attributed to those who reported 'extremely' influenced.

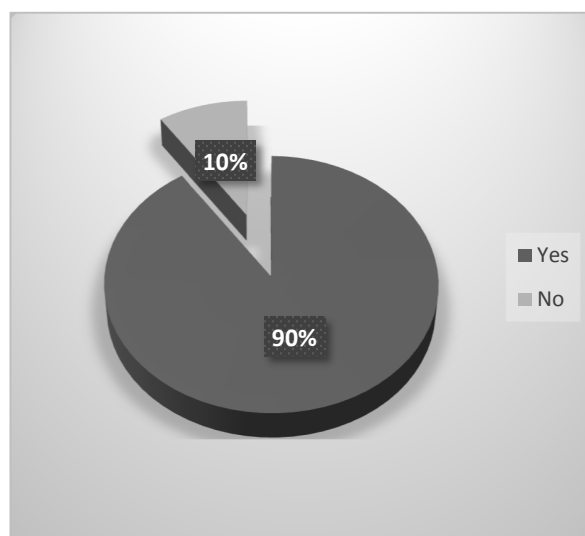
Question 6: Are Algerian TV channels broadcasting and promoting Turkish series?

This question investigates whether Algerian TV channels are broadcasting and promoting Turkish series.

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Table 3. 7 Algerian TV channels broadcasting and promoting Turkish series

Response	Algerian TV channels broadcasting and promoting Turkish series	
	Freq	Rate
Yes	27	90%
No	3	10%



Pie chart 3. 2 Algerian TV channels broadcasting and promoting Turkish series

From the results, it can be noticed that a high rate consisting of 90% is attributed to students who reported 'yes'. Their answers were mostly because they usually watch Turkish series on 'Echorouk TV', an Algerian TV channel. However, a very small number of informants provided a negative answer.

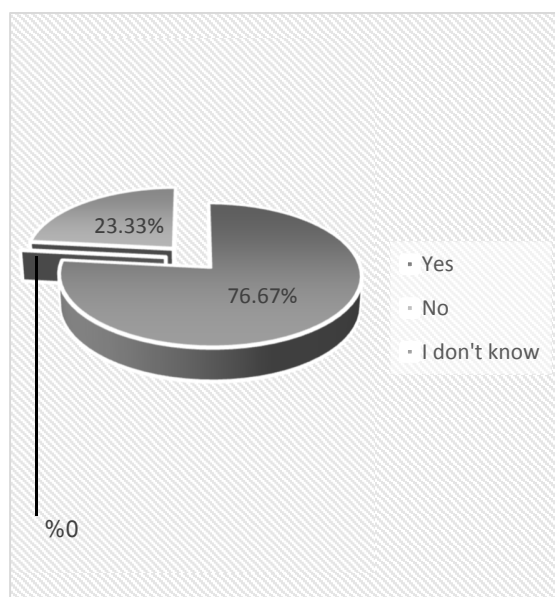
Question: 7 Do you think that Turkish series are changing the dressing styles, habits and customs of Algerian youth?

This question is basically an attempt to discover if Turkish series are changing the dressing styles and habits of Algerian youth especially university students.

Chapter Three Analysis And Interpretation Of The Results

Table 3. 8 Turkish series changing the dressing style, habits and customs of Algerian youth

Response	Turkish series changing the dressing style, habits and customs of Algerian youth	
	Freq	Rate
Yes	23	76.67%
No	0	0%
I don't know	7	23.33%



Pie chart 3. 3 Turkish series changing the dressing style, habits and customs of Algerian youth

In this item, the researcher tried to explore whether Turkish series are changing the youth's behaviour, in addition to their clothing styles with a special reference to University students. Various responses were provided and they were as follows; the highest score (rating 76.67%) is attributed to those who reported 'yes'; a smaller number of informants (rating 23.33%) gave the answer 'I don't know', claiming that they have no idea about whether Turkish series are changing the dressing styles, habits and customs of Algerian youth . In addition to this, no one said 'no'.

For those who reported 'yes', their justifications were as follows: some respondents mentioned that University students are changing their clothing styles and haircuts due to what they see in those series. Furthermore, a group of boys claimed that Algerian youth, mainly girls, start using Turkish words with each other. Additionally, some female students admitted that they had already been influenced by Turkish series' models to such an extent that they have imitated them in everything.

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Question 8: What do you suggest to get rid of, or at least reduce this influence?

This question was an opportunity for the respondents to make suggestions for the purpose of reducing the influence of Turkish series on Algerian youth. Their suggestions can be listed as follows:

- ✓ Algerian youth should stop watching Turkish series which have a negative impact on their personalities.
- ✓ Algerian TV channels should promote Algerian culture through broadcasting pure Algerian series.
- ✓ TV channels should portray simplicity and must follow the limits of our culture.
- ✓ Watch entertainment programmes or documentaries instead of Turkish series.
- ✓ TV channels should publish only those contents which have positive effects on youth.
- ✓ Algerian TV channels should broadcast only historical series such as ' Diriliş Ertuğrul ' which allow the viewers to discover more about Turkish history.
- ✓ Algerian youth must adhere to their customs and traditions.

3.3.2 Interpretation of the questionnaire results

As previously stated, this study relies on a sample population of thirty students; the majority of them are females. The first two questions seek to reveal whether respondents watch Turkish series or not, and how often they are exposed to them. The results show that most EFL students are sometimes exposed to Turkish series, and this exposure depends on the type and the quality of the series, in addition to the time displayed to them.

Next, in question 3, the respondents were asked to what extent they agree that Turkish series are good source of entertainment; the highest score was attributed to those who were neutral because most of them do not watch Turkish series. Additionally, some of the respondents revealed that Turkish series are good source of entertainment.

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In question 4, we tried to explore which type of culture is promoted by Turkish series. The results obtained show that the majority students state that Turkish series are promoting Turkish culture while others claimed that Turkish series are promoting western culture, and this is shown through the Turkish models' clothes and their lifestyle in the series, which is far from real Turkish culture.

In addition to what has been stated, question 5 was an attempt to discover to what extent the respondents are influenced by the styles of Turkish series models. The results revealed that a considerable number of students are *a little bit* influenced by the style of Turkish series models, while 23.33% of them mentioned that they are moderately influenced. Moreover, nearly the same rates were attributed to those who reported that they are 'extremely' and 'mostly' affected, and this category includes the students most affected by the style of Turkish series models in which they imitate Turkish series models in an official manner.

Various Arabic TV channels such as: 2M Maroc, MBC Drama and Nesma TV, are broadcasting Turkish series. In question 6, we have sought to reveal whether Algerian TV channels are promoting and broadcasting Turkish series as well. The results showed that the highest rate (90%) was attributed to the informants who opted for the answer 'yes', and they supported their responses through mentioning some of Algerian TV channels where they usually watch Turkish series like 'Echorouk TV'. Whereas, the remaining rate (10%) was attributed to the students who reported 'no'.

Furthermore, in question 7, the researcher investigates whether Turkish series are changing the clothing styles, in addition to the habits and customs of Algerian youth, especially university students. The results clarified that a high number of respondents rating (76.67%) think that Turkish series are changing the clothing styles and customs of youth taking into account girls' clothes and boys' haircuts, in addition to their way of speaking which is also changing according to what they see in those series. On the other

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hand, a smaller number of informants rating (23.33%) provided the answer 'I don't know'.

With Regard to the final question, the students were requested to provide some suggestions in order to get rid of or at least reduce the influence of Turkish series on youth. Their suggestions were basically the following: to watch entertainment programmes, documentaries and historical series which allow viewers to acquire new information that may benefit them. They also suggest that Algerian TV channels should broadcast and promote Algerian series to introduce our culture to the world, and encourage the youth to adhere to their customs and traditions.

The findings obtained let us noticing that Turkish series have an impact on the EFL participants studying at Belhadj Bouchaib University Centre in particular and Algerian youth in general.

3.3.3 Analysis of the students' interview

Question 1: How often are you exposed to TV programmes?

This question is basically an attempt to discover whether students prefer being exposed to TV, or whether they prefer something else. Taking into consideration the respondents' answers, the highest score is attributed to those who mentioned that they are *always* exposed to TV; nearly the same score is attributed to the informants who claimed that they are *often* exposed to it. Additionally, three other interviewees said that are *sometimes* exposed to TV in order to watch a football match. However, two respondents claimed that they are rarely exposed to television. Furthermore, no one opted for the answer 'never'.

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Table 3. 9 Students' exposure to TV programmes.

Responses	Freq	Rate
Always	6	40%
Often	4	26.66%
Sometimes	3	20%
Rarely	2	13.33%
Never	0	0%

Question 2: What are your preferred channels? And why?

Here, the researcher tried to explore what are the students' preferred channels and why. Their responses are shown in the table below.

Table 3. 10 Students' preferred channels.

Responses	Freq	Rate
English	5	33.33%
French	2	13.34%
Arabic	8	53.33%
Total	15	100%

From the obtained results, it can be noticed that the majority students from different grades reported 'Arabic' for various reasons such as;

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Three respondents from LMD1 said, “*We prefer Arab channels because we understand the language*”. Other informants from LMD3 asserted the following “*Arab channels broadcast all the programmes and series with a full translation*”, while another one from LMD2 affirmed, “*There is only one television at home and my parents are not familiar with foreign languages; this is why we watch only Arab channels*”.

On the other hand, a group of five EFL from LMD3, master 1 and master 2 opted for ‘English’ and claimed the following? “*We prefer English channels because firstly, we are studying English so we are familiar with the language, and secondly English channels broadcast the best movies ever*”. Moreover, two female students from LMD2 and LMD3 favoured ‘French’ and they affirmed, “*We master the French language because we grew up on watching them*”.

Question 3: what do you prefer watching?

This question aims to reveal what the students prefer watching. The results are represented in the following table.

Table 3. 11The preferred programmes to be watched by the students.

Responses	Freq	Rate
Documentaries	2	13.33%
Movies	4	26.67%
Series	9	60%
Total	15	100%

As it is shown in this table, 2 respondents said that they prefer watching documentaries instead of series or movies. Moreover, 4 of them claimed that they prefer

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watching movies mainly ‘American movies’, whereas, 9 informants said that they prefer watching series.

Question 4: Which type of series attract you most?

The purpose behind this question was to reveal the type of series that attract the students most.

Considering the respondents answers to this question, a group consisting of 4 girls from LMD1 and LMD2 said that romantic-comedy Turkish series attract them most, and thus claimed, “*We prefer being exposed to Turkish series like "Kiralık Aşk" and "Erkenci Kuş"*”, while another group of respondents from LMD1 and master 2 affirmed the following, “*we are attracted by romantic Turkish series such "Adını Feriha Koydum" and "Kara Sevda"*”. Also, it was claimed by 3 interviewees from LMD 2 that romantic Korean series attract them better, “*Korean series are better than Indian and Turkish ones, in addition to the fact that their actors are so good looking*”.

Furthermore, 2 informants from LMD3 said that science fiction and supernatural American series attract them mostly, while only 1 student from LMD1 asserted the following, “*I’m attracted by historical and romantic Indian series like "Jodha Akbar", "Kobol" and "Swaragini"*”.

Question 5: Do you think that Turkish series have an impact on Algerian youth?

This question attempted to reveal whether Turkish series have an impact on Algerian youth. All students participating in the interview affirmed that Turkish series have a strong impact on their youth’s lives. Their answers were as follows:

A group of informants from LMD1, LMD2, LMD3 and master 2 said, “*Females are imitating Turkish actresses in their dressing style*”. Another master 1 student claimed, “*Girls are using Turkish words in their conversations such "Merhaba", "Günaydın", "Evet"*”. Still other students from LMD1 and LMD2 reported the following, “*Even boys*

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are imitating Turkish models in their haircuts". Two master2 female respondents said the following, " *Not only girls are affected by the style of Turkish series models, boys as well since they are spending long hours in weight lifting sport just to get muscles like those of actors*". However, a male respondent from the same grade affirmed, " *girls are talking about Turkish series models as if they are members of their family; they know everything about them*". Furthermore, a female respondent from master 2 reported, « *nowadays females are wearing the engagement ring in their right hand rather than the left hand just like the way they see it in Turkish series* ».

Question 6: Which category of people do you think are mostly affected?

In this question, students were asked which category of people they think are mostly affected by Turkish series. The results are represented in the table below.

Table 3. 12 The most affected category of people.

Responses	Freq	Rate
Adults	4	26.67%
Youth	8	53.33%
Children	3	20%
Total	15	10%

As clearly shown in the above table, most students opted for 'youth', while nearly the same number is attributed to those who reported 'Adults' and 'Children'.

Question 7: What do you suggest in order to get rid of or at least, reduce this influence?

Finally, this question gave the opportunity to the interviewees to provide suggestions for the sake of reducing the impact of Turkish series on Algerian youth. Thus, the respondents' suggestions were as follows:

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- ✓ Algerian youth should watch only those contents which have a positive impact on them.
- ✓ Youngsters should spend more time in watching documentaries instead of Turkish series.
- ✓ Algerian youth must watch those programmes that deal with real social issues.

Surprisingly, three LMD3 and Master1 informants did not provide any suggestion to reduce the effect of Turkish series; they instead claimed that those series have a positive impact on youth, as this allows them to discover traditions and customs of other cultures, learn a new language, in addition to the fact that these series entertain them.

3.3.4 Interpretation of the interview results

The interview has been used as a second instrument in order to gather more information from 15 respondents. The purpose of this interview was to look for the students' viewpoints about the impact of Turkish series on Algerian youth.

From the results obtained, it is crystal-clear that the majority of informants confirmed their permanent exposure to TV programmes. The idea is, indeed, clearly supported by some students' claims when they spoke about their preferred channels, and the main reason behind their choice lies in the language they understand and the advantages offered by the channel.

Moreover, when asked what they prefer watching, most of the interviewees chose 'series', and more specifically 'Turkish series', this was strongly supported through the informants' responses when they were asked to mention the type of series that attract them mostly. They also revealed the long hours spent in front of TV.

When asked if Turkish series have an impact on Algerian youth, all the respondents from different grades provided a positive answer, and the support was clear

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through the comments they provided when they were requested to explain how those series affecting Algerian youth. In fact, the majority claimed that Algerian youth are imitating Turkish models in almost everything; starting from their dressing styles and haircuts to their life style.

With regard to the last question, most respondents declared that ‘youth’ are the most affected category of people; Adults as well. Hence, they provided various suggestions in order to avoid or at least reduce the negative impact of Turkish series on them.

3.4 Discussion of the main results

This study aims to investigate whether Algerian youth especially university students are exposed to Turkish series, as well as to what extent they are influenced by the style of Turkish series’ models. Therefore, this study used two research instruments, a questionnaire and an interview directly administered to the EFL students at Belhadj Bouchaib University Centre, in an attempt to achieve a plausible research.

This research work has tried to state some suggestions and solutions to reduce the effect of Turkish series on Algerian youth. The obtained results from both research tools revealed that watching series -which portray simplicity and have a positive impact on youth-, are ideal ways to get rid of the negative effects Turkish series have on Algerian youth, in addition to the raise of their awareness about such a negative effect. Following this discussion, our first hypothesis has been confirmed.

Additionally, the questionnaire results have indicated that most students watch Turkish series, and are quite influenced by them, especially females. This is exactly what the interviewees claimed when they were asked whether Turkish series have an impact on Algerian youth. Furthermore, based on the results, students asserted that Turkish series are changing their dressing style, habits and customs. As a matter of fact, those

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series have a strong negative impact on Algerian youth. Moreover, the students from different grades provided some suggestions concerning how to avoid this negative influence. Consequently, these results confirm our second and third hypotheses.

3.5 Suggestions and recommendations

In order to avoid or at least reduce the impact of Turkish series on Algerian youth, this section lists some suggestions and recommendations provided by students' respondents:

- ✓ Algerian TV channels must broadcast series which portray authenticity and respect to the limits of our Algerian culture.
- ✓ Being more exposed to documentaries, entertainment programmes and historical series.
- ✓ Enhancing youth's awareness about the positive influence resulting from Turkish series, which misleads and drives them out from reality. in addition to indulge in cynicism.
- ✓ Adhering to Algerian traditions and customs.
- ✓ Watching other Arab series whose culture is close to theirs.

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3.6 Conclusion

The third chapter of this study has been devoted to the analysis and interpretation of the data collected from the research instruments used. Based on both mixed method approaches, i.e., 'quantitative vs. qualitative approaches', interesting results have been obtained as regards the impact of Turkish series on Algerian youth. Moreover, this chapter has dealt with the major issue of the students' influence by Turkish series. The neat results obtained from the participants is a proof of the deep impact of Turkish series on youth. Consequently, the students should take into consideration all the suggestions provided by the majority of them in order to avoid this influence. Finally, it has been noted that the students' awareness and guidance are among the most prevalent perspectives that may help in reducing the effect of Turkish series on Algerian youth.



GENERAL CONCLUSION

GENERAL CONCLUSION

The aim of the current study has been to investigate the cultural effects of Turkish series on the lifestyle of Algerian youth. In this sense, and for the sake of attaining answers to the research questions, two research instruments have been administered to a sample consisting of forty-five EFL students from different grades, and who were selected randomly from Belhadj Bouchaib University Centre situated in Ain Temouchent. The study has been based on questionnaires and interviews conducted with students in order to obtain relevant responses about the impact of Turkish series on their personalities.

What can be claimed and concluded from the obtained results is that: First, Turkish series have a strong effect on Algerian youth, and this can be noticed in their dressing style, which resembles that of Turkish series' models. Another important result could be summarized in the fact that Turkish series are disturbing the norms and values of Algerian youth, and consequently, the results obtained neatly confirm our hypotheses.

Additionally, based on our results, and for the sake of avoiding or at least, reducing the effects of Turkish series on the lifestyle of Algerian youth, some suggestions can be recommended. They are as follows:

- Enhancing youth's awareness about the negative influence resulting from Turkish series, which misleads and drives them from reality.
- Adhering to Algerian traditions and customs.
- Being more exposed to documentaries, entertainment programmes and historical series.
- TV channels should portray simplicity and must follow the limits of our culture.
- Algerian TV channels should promote Algerian culture through broadcasting pure Algerian series.

However, some limitations have been encountered while trying to accomplish this research work. Shortage of time was the first challenge faced because the topic under investigation is too broad and needs more time to be analysed. Secondly, the hard access to some documents and lack of references were other obstacles, which hinder the attainment of other objectives. Thirdly, it was hard to organize interviews with some students. Moreover, some respondents were not so cooperative as they did not fully respond some questions. Finally, the availability of the students is one of the main obstacle that handicapped our investigation.

The present study has provided some interesting results concerning the cultural effects of Turkish series on the lifestyle of Algerian youth. There are always other opportunities for future research into this particular field of study in order to develop our understanding about other cultural effects coming from either Turkish or other popular broadcasted series. Therefore, we suggest that future research will propose other measures that could put an end to these cultural influences among a wider population consisting of children, young and why not old people.



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APPENDICES

APPENDIX A

Students' Questionnaire

Dear students,

This questionnaire is part of my Master extended essay and aims to gather information about the impact of Turkish series on the life style of Algerian youth. That is why, you are kindly requested to answer the questions below by putting a tick (✓) in the corresponding box you think is more appropriate, and provide a full comment where necessary.

Age:

Gender: Male Female

Level:

1. Do you watch Turkish series?

Yes No

2. How often are you exposed to Turkish series?

Very often often sometimes rarely never

3. To what extent do you agree that Turkish series are a good source of entertainment?

Strongly Agree Agree Neutral Disagree Strongly disagree

4. Which type of culture is promoted by Turkish series?

Algerian culture Turkish culture Western culture

5. As young people, are you influenced by the styles of Turkish series models?

Extremely Mostly Moderately A little bit

6. Algerian TV channels are broadcasting and promoting Turkish series?

Yes No

7. Do you think Turkish series are changing the dressing style, in addition to the habits and customs of Algerian youth and more particularly university students?

Yes No I do not know

If your answer is positive, how and why?

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

8. What do you suggest to get rid of, or at least reduce this influence?

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

Thank you for your collaboration.

APPENDIX B

Interviews

At present, I am working on a research about the cultural effects of Turkish series on the life style of Algerian youth.

I would be very grateful if you answer the following questions to help me in my research for a master degree.

1. How often are you exposed to tv?

Always Often Sometimes Rarely Never

2. What are your preferred channels?

English French Arab

Why ?.....

3. What do you prefer watching?

Documentaries Movies Series

4. Which kind of series attract you most?

.....

5. Do you think that Turkish series have an impact on the Algerian culture?

Yes No

If yes, How?

6. Which category of people do you think are mostly affected?

Adults Youth Children

7. What do you suggest in order to rid, or at least, reduce this influence?

.....
.....

Thank you for your collaboration.