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**Investigating the Socio Cultural Influences of the Increasing Interest in**

**English in Algeria despite its L3 Status:**

**Case Study : Second Year Students of Mohamed Kheir El Dine Secondary**

**School –Biskra-**

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in Language Sciences

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## Declaration

I, *Tobbeche Samiha* , do hereby solemnly declare that the work I presented in this dissertation is our own, and has not been submitted before to any other institution or university for a degree.

This work was carried out and completed at Mohamed KHEIDER University of BISKRA,ALGERIA

Certified:

Miss. *Tobbeche Samiha*

## Dedication

To the memory of the most precious people to my heart

To the ones whom I remember and miss every second of my life

To the memory of my beloved father “ Abde El Nadir” and my dear mother “Barkaham ” I

dedicate this work

To the memory of my brothers “Djamal “ and “Abde El Ali ” the absence of whom left

darkness in my heart I dedicate this work

To all and each one of my brothers and sisters:Ibrahime, El Hachemi ,Nadjette,Abde El

Malek,Hayette, Mohamed El Sedik , Abde El Hafide and Laarbi.

To my brother and sisters in law

To all my nephews and nieces especially :Abde El Ali ,Taha , Marame, Mira , Moatassim

Billah and Abde El Rahman.

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### **Abstract**

The aim of this research is to investigate the status of the English Language in the Algerian society, and to discover its socio-cultural influences on its learners. This study is an exploratory research. This latter comprised two main qualitative data gathering tools; a semi-structured interview and focus group. According to the sampling, three English language teachers were selected for the interview from Mohamed Kheir El Dine secondary school at Biskra and three parents were chosen randomly. In addition, the focus group was conducted with second-year literature students. We chose randomly nineteen students of the whole population to be interviewed and split them into two groups of 08 and 11 students sequentially. Finally, based on the analysis of the teachers' interview and the focus group, the results and findings of the research revealed that teachers and parents, as well as students, agreed on the foreign status of the English language in Algeria despite the positive attitude they all have as formal and informal authorities toward this language; and that they were aware and conscious of the huge socio-cultural influence it has on reshaping the features of the society that is not only in terms of appearance but in thought, behavior and even customs and traditions, in other words erasing local culture .Although , there have been slight differences on the reasons for this spread but all in all we can resume that media is the source number of this phenomenon.

**Key Terms** :Socio cultural, Algeria, English language, Secondary school community.

## List of Abbreviations and Acronyms

**EFL:** English as a Foreign Language.

**NNSs:** Non Native Speakers.

**NSs:** Native Speakers.

**ITU:** International Telecommunication Union.

**IWS:** Internet Web Server.

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## General Introduction

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## **Introduction**

We have to admit first of all that the world has become an ever smaller place; that a language of communication which stands as linkage between the various nations is needed. At this stage the English language made the step forward to be present everywhere, anywhere today and most certainly tomorrow, English exists in every body's life around the world. It is the main tool for operating in most fields: internet, banking, travelling. However, this globalization of the English brings with it a new debate or concern that is whether the languages we speak shape the way we think? , and consequently shape our socio cultural identity?.

The English language as Lingua Franca is the concept that we are going to discuss in the proposed study, by enlightening its role and enormous growth in one of the under developed countries that seeks to have a place in a conflicted world in which the language is an important tool . Algeria that inherited French as second language from colonization has discovered recently that English is the language of today .Through these variables of heritage and modernization, we are going to study the spread of English as a foreign language in Algeria and its influences on the socio cultural structure of the community.

### **1.Statement of the Problem**

Algeria is a very difficult country to determine its linguistic atmosphere that creates a dilemma of national identity, the English language has become another player in the field imposing its strength through the power of economy, technology , media ..etc.All these factors are combined to formulate the reality that we are going to investigate. Detecting the socio cultural implications of the English language on young Algerians. Secondary school

students among whom it is increasingly spreading are going to be the target of our investigation.

## **2. Significance of the study**

The study is all about demonstrating the side effects that the increasing spread of the English language is bringing with. It is an attempt to say that the English language bears among its letters the values, norms, attitudes and the ideas of its nations that can and did affect the social cultural identity of Algerians. We have specified in this study the young Algerians as they are the most exposed to those implications throughout the various means of technology and media.

All in all the significance of the study is to demonstrate or just draw a general picture of the English language actual position in Algeria's complex linguistic landscape and how it is changing the shape of our community.

## **3. Aim of the study**

The aim of this discussion is to discover the impacts of the English language or more specifically the socio cultural ones on the Algerian society. But even if this aim seems to be the most important or the essential one there are other sub aims that we need to get through in order to fulfill the research objective .Among these sub aims we need to know the relationship between language and culture , the relationship between culture and society, the English language as a lingua franca, the status of English language in Algeria ( the formal and informal one), the causes of its increasing spread in Algeria ,the socio cultural manifestation of the English language implication in Algeria .



#### **4.The Research Methodology**

The research work is based on the qualitative approach, with an Exploratory research design that does not aim to provide final and conclusive answers to the research questions, but merely explores the research topic.

#### **5.Research Tools**

As the research is about a socio cultural phenomenon the researcher has chosen the individual interviews and focus group discussion to investigate its implications in our society. The method of focus group discussion was chosen because of its appropriateness for exploring topics that are still largely unexplored, it is mostly related to human tendencies. On the other hand, individual interviews are determined to get secondary school students ,as well as their environment attitudes toward English as language and culture.

#### **6.The Research Questions**

1. Is the English language still a foreign language in Algeria?
2. What are the socio cultural influences of the English language increasing spread in Algeria despite its foreign language status?.
3. What is the Algerians attitude toward English both formally and informally?
4. What are the reasons of the huge spread of English in Algeria?.

#### **7.Limitations of the study**

Qualitative research in general deals with small size samples which limits the generalization and the validity of the finding. The research is a descriptive one .It is not about criticizing the educational system or judging our school policies .That for, we are not concerned with neither the teachers' proficiency nor the students'ability.we are just stating facts and investigating the phenomenon's depth in our society.

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## **Introduction**

Language has an important role in acquiring the cultural knowledge of a society. This complex of language, society and culture need analysis through the identification of each element in isolation than to set the linkage between them. Besides, the issues derived from the conflict of such items such as culture invasion, culture identity, globalization and cultural invasion. What is a Lingua franca?,and can we refer to the English language as Lingua franca?. All those elements and questions are going to be under study in this chapter through the views of different scholars of various trends.

### **1.1 Culture**

Scholars over the years found a difficulty determining what is culture? .It can be described as a debatable concept, for it covers very wide range of human aspects.

#### **1.1.1 Common Beliefs of Culture**

For some peoples the word culture is often used interchangeably with intellectuality according to which some people are classified to be more cultured than others. For others it refers to an appreciation of good literature, music, art, and food .This appreciation generally knows as civilization. (Culture,2016)

#### **1.1.2 Definition of Culture**

Any term that covers humanistic phenomenon has, in fact, two ways to be defined according to. The source of the word in itself and the domain or the content that this word refers to.

### **1.1.2.1 Origin of the Word Culture**

The word 'culture' has a Latin origin *cultus*, which means 'care', and from the French *colere* which means 'to till' as in 'till the ground' (Saifi,2013). O'sullivan et al (1994) emphasised that "[culture] stems, originally, from a purely agricultural root; culture as the cultivation of the soil, of plants, culture as tillage"(p.69) .The relation between the two concepts of culture and cultivations is that people should take care of their ' natural capacities' in order to produce ' perfect rulers' from them . They used the metaphor 'cultivation of minds', and here a 'cultured' or 'cultivated' person/mind means someone who is well-educated and has a good level .

### **1.1.2.2 Definition of Culture**

Culture is one of the notions that are widely used and thus difficult to define. This problem of identification has been the concern of scholars for so many years as (Apte ,1994,P .2001) states it in the ten-volume Encyclopedia of Language and Linguistics: “ Despite a century of efforts to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature”(as cited in Spencer-Oatey,2012,p.3) .However, there are some definitions that can be considered as the most suitable ones. (Tylor ,1920) defines culture as ‘that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society’(p.1) .While Tylor refers to culture as whole or entity that all its elements are related together ; (Kroeber & Kluckhohn, 1952) describe it in terms of categories stating that “Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems

may, on the one hand, be considered as products of action, on the other, as conditional elements of future action”(as cited in Berry,J.W.,Poortinga,Y.H. ,Breugelmans,E.M., Chasiotis,A.,& Sam,.D.L,2011 ,p.226) . Another definition that view culture as matter of historical progress and experience transition from one generation to the other is that of (Schwartz ,1992 ) who claims that” Culture consists of the derivatives of experience, more or less organized, learned or created by the individuals of a population, including those images or Enco dements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves” (as cited in Avruch ,2006,p. 17).As we can see , there are too many definitions of culture each of whom is looking to culture from deferent point of view ; and this what is insisted on by ( Hinkel ,2004) who said that ‘...there are nearly as many definitions of culture as there are fields of inquiries into human societies ,groups ,systems , behaviors , and activities’(p.1). For that, he called for” miniaturisation of the concept of culture”; or as (O’Sullivan, Hartley, Saunders, Montgomery and Fiske ,1996) argue that “the term ‘culture’ is multi-discursive; it can be mobilized in a number of different discourses”(p.68). So it is more logical to say that one single definition of culture will not be possible to apply or to embraced for all contexts .the field of interest should be identified first to move to the definition appropriate for it.

As the study is about culture and society the most suitable one is that given by (Hofstede ,1991,p. 9) “[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another”. Another definition is that of (Matsumoto ,1996) “... the set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next”( as cited in (Derwin & Saija,2015,p.2). A third and more specific one is that of (Spencer-Oatey , 2009) who determines it as “Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by

a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior”(p.3).

### **1.1.3 Characteristics of Culture**

There are some characteristics of culture that should be mentioned in order to better understand how it is operating and standing? according to (Haviland, Prins, McBride and Walrath ,2010,p. 28) : “Through the comparative study of many human cultures, past and present, anthropologists have gained an understanding of the basic characteristics evident in all of them: Every culture is socially learned, shared, based on symbols, integrated, and dynamic. A careful study of these characteristics helps us to see the importance and the function of culture itself”. We can generate from this quote the main characteristics of culture, according to Haviland et al, are that it is learned, shared, based on symbols, integrated, dynamic. These characteristics are agreed on by almost all researcher and are Summarized by ( Daniels ,2004) as follows:

- Culture is learned and taught. Cultural knowledge is transmitted from one generation to another. A person is not born with cultural concepts but instead learns them through socialization.
- Culture is shared. The sharing of common practices provides a group with part of its cultural identity.
- Culture is social in nature. Culture develops in and is communicated by groups of people.
- Culture is dynamic, adaptive, and ever -changing. Adaptation allows cultural groups to adjust to meet environmental changes. Cultural change occurs slowly and in response to the needs of the group. This dynamic and adaptable nature allows a culture to survive.

(As cited in Saifi,2013,p92)

#### **1.1.4 Cultural Identity**

Another notion that is crucial in this study is cultural identity. The term identity is defined by (Browne,2006,p.20) as :‘identity is about how individuals or groups see and define themselves, and how other individuals or groups see and define them. Identity is formed through the socialization process and the influence of social institutions like the family, the education system and the mass media’.So we can say that identity is how an individual perceive himself to be, and this includes his culture or as (Bhugra , 2004) states it ‘Racial, cultural and ethnic identities form part of one's identity, and identity will change with development at a personal as well as at a social level along with migration and acculturation’.

#### **1.1.5 Cultural Invasion**

The term invasion usually refers to the act of taking over a nation or more specifically “...denotes the one-way action of entering a place using resources (human, military, etc.) to take control of it”as defined by (Panahi, 2015, p.3450).However, in the domain of culture the term is determined to describe :“the type of culture that is intended to be instilled in a target society, programmed to be dominant and increasingly desired”Panahi (2015) ,or “Replace foreign culture with their own culture in a way that is clear and obvious western scientists themselves admit it”. The term invasion in itself has an aggressive sense that reflect the nature of the phenomenon and that what is stated by Panahi (2015) “As the word invasion has a negative impression and inferred concepts such as attacking, imposition and violent, also in the term ‘cultural invasion’ the indication is negative, conveying that enemy is determined to devastate precious values and accepted norms in the society”. As any other kind of invasion the cultural one is designed to destroy the existing culture and establishing the invader’s owns. According to (Zeeshan , 2015) “Cultural invasion is one of the most outstanding and dangerous breaches encountering many cultures” (p.753).It is in fact more than a cultural

phenomenon that may occur by hazard it is an ideology that targets "...to spoil the beliefs, change the values, distract thoughts, manipulate traditions, and destroying moral principles in a society. As the nations in the world over have become politically mature, using and deploying military equipment is not any longer an impractical strategy to dominate and exploit countries esp. in terms of the huge expense they have to bear" Panahi noted.

### **1.1.6 Globalization and cultural invasion**

Globalization is a term used to refer to the phenomena that involves sweeping and comprehensive changes across the world (Norio, 1995).Indeed, the term is not new but witnesses a tremendous evolution in the last few decades especially after the cold war and the technological development that takes over the world, the explosion of mass-communication, world trade and tourism. .Despite, the various efforts that have been made to control the process by enhancing traditions, religious values, and keeping people uninformed and uneducated it is getting bigger and bigger and destroy the last obstacle that is language or as (Norio, 1995.) states:"Languages were the major obstacles against globalization, but as English has become an international language both in the real world and the world of virtual reality, the last hurdle has been almost cleared. Now the stage is set". This combination has clear, fast and deep impact on culture and society and consequently path the way to the cultural invasion.

### **1.2 Society**

Society is at the core of this research or the framework on which the phenomenon is taking place. (Ottaway, 2001,p.2) defines society as 'People living together are said to live in a society or a community, and these two words are often used in almost the same sense. The difference between them depends on the degree of organisation in the group, and the extent to which the people are conscious of their social mode of life. Both imply having something in



common, such as a certain geographic, and a feeling of belonging to the same kind of group'. Another clearest and most related definition to the concern of our study is the sociologist's definition who refer to it as '...the people who interact in such a way as to share a common culture. The cultural bond may be ethnic or racial, based on gender, or due to shared beliefs, values, and activities. The term society can also have a geographic meaning and refer to people who share a common culture in a particular location. For example, people living in arctic climates developed different cultures from those living in desert cultures. In time, a large variety of human cultures arose around the world'. The connection between culture and society is for that of overlapping and integration. ("Boundless", 2016) sets the field of each term by stating that "Different societies have different cultures; a culture represents the beliefs and practices of a group, while society represents the people who share those beliefs and practices'. Culture and society are intricately related. A culture consists of the "objects" of a society, whereas a society consists of the people who share a common culture.

### **1.3 Language**

All non-human species are able to contact each other and exchange information but none of them uses system of communication with a complexity that in any way is comparable to language.

#### **1.3.1 Definition of language**

Language is an exclusively human property. According to (Bonvillain,2003) "Language is an integral part of human behavior. It is the primary means of interaction between people. Speakers use language to convey their thoughts, feelings, intentions, and desires to others. Language links interlocutors in a dynamic, reflexive process".(p.1)

The word language in English derives from Latin lingua, "language; tongue", and Old French language. Language is sometimes used to refer to codes and other kinds of artificially

constructed communication systems such as formally defined computer languages used for computer programming. Unlike conventional human languages, a formal language in this sense is a system of signs for encoding and decoding information.

Researchers estimated around 6 900 languages are spoken throughout the world –more than 2000 languages in Africa, 1 000 in the Americas, more than 2 250 in Asia, about220 in Europe, and more than 1 300 in Australia and the Pacific. These languages can be grouped into more than 90 language families.(“Language”,n.d).

### **1.3.2 Language Family**

A language family is described as a group of languages that have a common or single rooted language. This common language is referred to as proto- language, that was spoken at a certain time in the past. Through the ages, that proto-language broke up into dialects. As time went by, these dialects become increasingly more different from each other, ending up as different languages, primarily due to geographical distance. The major language families in the world are Afro-Asiatic (353 languages spoken i Africa and Asia), Austronesian (1246 languages spoken in Asia and Oceania), Indo-European(430languages spoken in Asia and Europe, and in European settlements in other parts of the world), Niger-Congo (1 495 languages spoken in Africa), Sino-Tibetan(399 languages spoken in Asia), and Trans-New Guinea(561 languages spoken in New Guinea and adjacent islands). (“One World Nations Online”,2017).

### **1.3.3 Characteristics of the language**

It is already mentioned that language is a means of communication particular to the human being. Among the features that set the obvious distinction between linguistic and non-linguistic communication meaningful, two are particularly important: double articulation and syntax.

### **1.3.3.1 Double Articulation**

Double articulation is a linguistic term that refers to double levels into which language is usually divided into. According to (Winfried ,1995) the term refers to meaningful units of sound, called morphemes, make up the first level, while the second level consists of phonemes, or sounds without meaning by them. In addition, the term double articulation can also be applied to any semiotic code, or method of communication, which can be analyzed on two levels.

### **1.3.3.2 Syntax**

Another feature of the human language is that of syntax. It is used to put together signs expressing relatively simple meanings into sign combinations expressing more complex meanings. The syntax is a mechanism that enables human beings to utter or understand an infinite number of sentences constructed from a finite number of building blocks. Without syntax, we would not be able to express other meanings than those associated with isolated signs, and the number of different meanings we would be able to express would be equal to the number of signs in the “language”. Winfried (1995)

### **1.3.3.3 Language Universals**

It is argued that all languages have are similar from structural view. For instance, Chomsky (1981) says that languages resemble each other in structural features that are not necessary properties of a language, and that these universal structural properties must be explained on the basis of innate knowledge. This one view about the language universal is not considered as the only one; others refer to it as a result of the monogenesis hypothesis or the concept that all languages are derived from the same proto-language and have inherited the same universal traits from this proto-language. A third view is that of language contact hypothesis that refers to the influence of languages over each other. (Elms ,2003)

### **1.3.4 The Relationship between Language and Society**

Language is a tool or product of the society. It is "... both a system of communication between individuals and a social phenomenon", as defined by (Hickey,2010 ,p.1).language is governed by certain factors as gender, race, social class, and so forth. Or as the father of modern linguistics, Ferdinand de Saussure (1857-1913), defines it as a type of social behavior, in the sense that it differs in accordance to the individuals' use. It is kind of a bidirectional relationship between the language and its users by which each side influence the other ,if the speaker frame the language according to his needs and his social background the language in turn reveals a lot of its users. Language is also a characteristic or a feature that distinguish a group of people that is called speech community which (Ottenheimer ,2012, p.94) defines it as" "A speech community is a group of people who share one or more varieties of language and the rules for using those varieties in everyday communication".

### **1.3.5 The Relationship between Language and Culture**

(Wardhaugh, 2006, p.230) argues that:" One long-standing claim concerning the relationship between language and culture is that the structure of a language determines the way in which speakers of that language view the world». While it seems that there is pretty clear and simple relation between the two concepts the complications of the two concepts in themselves is what make it difficult to accept such view of the connection easily. For that Elms states the following:" The relationship between language and culture is a complex one due largely in part to the great difficulty in understanding people's cognitive processes when they communicate". In one hand there are those who take language as mental process occurring within the mind of its users and apart from the environment in which it takes place, such as (Wardhaugh ,2002, p. 2) who defines language to be:" a 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». In the other hand, there are those who consider that language can not exist aside from the context in which it occurs and that what was clearly stated by (Sapir, 1970, p. 207):" ...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». That opposite view raises a debate that gave birth to three major claims on the nature of the relationship that (Wardhaugh ,2002, pp. 219-220) reported it to be:

The structure of a language determines the way in which speakers of that language view the world or, as a weaker view, the structure does not determine the world-view but is still extremely influential in predisposing speakers of a language toward adopting their world-view. The culture of a people finds reflection in the language they employ: because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do. A 'neutral claim' which claims that there is little or no relationship between the two.

Elms (2003) assumes that, actually, there is no exact definition of how language and culture are related; it is, however, obvious through the linguistic choices that people use that a relationship exists. We need to comprehend why speakers of a particular language think and use certain words that differentiate largely from other language users.

#### **1.4 English as a Lingua Franca**

The enormous spread of English in today's world creates special status to the language in the international linguistic atmosphere, to be defined as a lingua franca .

##### **1.4.1What is a Lingua Franca**

The need for a common language is the result of the globalised world that opens extensive demands for the findings of new paths of communications.

#### **1.4.1.1 Origin of the term**

The term was used at first specifically for pidgins and trade languages but then it evolved to refer to the widely used ones . Samarin (1968) describes the historical foundation of the term by saying that it was first used by the Crusaders. Although it was not the first lingua franca (Portuguese words) in the history of mankind but it sets the name for such kind of languages. The crowd gathered to fight Muslims in the eastern shores of the Mediterranean was from different countries of Eastern Europe and from various occupations (priests and soldiers, merchants and blacksmiths, porters and page boys).This horde speaks a mixture of languages English, French, Italian, and German. They probably shared Latin as the language of religion and learning, but it was not their language of communication. Despite the fact that there were some bilingual among them the majority did not understand even the dialects among their own languages.

This linguistics diversity found for religious cause creates the need for a common language. Samarin (1968 ) states that ‘They found it in the language of Provençal , spoken along the southern shores of Europe between Marseilles and Genoa. Perhaps this "French language"(which is what lingua franca literally means, though it was most likely only a particular dialect of a Romance language) had already come to be used by native and foreign merchants and sailors whose business was in these southern ports. In any case, it became the basis of a language used among the Crusaders and with the non-French speaking peoples who had learned it’ (p.660).

#### **1.4.1.2 Definition of Lingua Franca**

To speak a language understood everywhere becomes a necessity that globalization impose on people as its essence is to communicate. This led to the foundation of a specific term to define such language that is used to fulfill this task; so that term is “Lingua Franca” .

However, is not easy to limit the concept in its exact perspective ; for that we can rely on the definition proposed by the (UNESCO,1953,p.46) which defines it as : "A language which is used habitually by people whose mother tongues are different in order to facilitate communication between them'. There is another close view of the term proposed by Jenkins (2007,p.1) in which she refers to it as: 'a lingua franca is a contact language used among people who do not share a first language , and is commonly understood to mean a second ( or subsequent) language of its speakers'.

A third definition is giving by (Crystal, 2003,p.3) claiming that it is 'A language achieves a genuinely global status when it develops a special role that is recognized in every country'. A question may be raised here of what is meant by global?; does the term refers to the number of the language users or the domain in which it is used?. Crystal(2003) explains that it is not about the number of that language speakers, but who those speakers are, because if it is the case we may call Chinese a lingua franca as the numbers of it speakers whether as L1 or L2 is more than 1,090 million which makes it the largest language spoken in the world.

What makes a language used by non native speakers in various countries is greatly influenced by the economic power and the political ,technological as the media dominance . (Crystal,2003,p.7) summarizes all that in a meaningful statement 'Language has no independent existence, living in some sort of mystical space apart from the people who speak it. Language exists only in the brains and mouths and ears and hands and eyes of its users. When they succeed, on the international stage, their language succeeds. When they fail, their language fails'. Language's universality has nothing to do with account of its 'perceived aesthetic qualities, clarity of expression, literary power, or religious standing' (ibid).This means that the language has no power in itself to be determined as an entity that can impose its existence, it can only exist through the strong presence its users .

## **1.4.2 English as Lingua Franca**

The dominance of the English language achieved all levels of the international relation. It is not restricted anymore to business, trade or politics .It becomes somehow the language of the world; a status that no other language over history has achieved yet. This raises one big question: why English not another language?. In fact Crystal subdivides the question into two ones , the first is related to the geographical-historical domain which answers the question why does it reached such place ; and the second is concerned with socio-cultural factors which answers the question why does it still maintaining it?.

### **1.4.2.1The Historical Context:**

If we want to trace back the spread of English in the world we have to look to its foundation in the fifth century coming from northern Europe; that with the power of the nation began to move to establish its position as a language of the empire in which the sun never sets. Crystal (2003) summarizes its journey ever since by stating that:

The historical account traces the movement of English around the world, beginning with the pioneering voyages to the Americas, Asia, and the Antipodes. It was an expansion which continued with the nineteenth-century colonial developments in Africa and the South Pacific, and which took a significant further step when it was adopted in the mid twentieth century as an official or semi-official language by many newly independent states. English is now represented in every continent, and in islands of the three major oceans – Atlantic (St Helena), Indian (Seychelles) and Pacific (in many islands, such as Fiji and Hawaii).It is this spread of representation which makes the application of the label ‘global language’ a reality.(p.30)



While the colonial period participate to a great deal in the prosperity and spread of English in all over the world to the end of the nineteenth century , the emergence of the united states of America as an international power and influential country completed the task.

#### **1.4.2.2 The Cultural Legacy**

If historians determined that the colonial period of British Empire had a major influence on the spread of the English language until the late 19<sup>th</sup> century this role significantly reduced with the emergency of the independency movements. However this presence replaced by its cultural legacy that remained very influential at the international level .This shift is clearly highlighted by Crystal (2003,p.120) by saying that:

In the seventeenth and eighteenth centuries English was the language of the leading colonial nation – Britain. In the eighteenth and nineteenth centuries it was the language of the leader of the industrial revolution – also Britain. In the late nineteenth century and the early twentieth it was the language of the leading economic power – the USA. As a result, when new technologies brought new linguistic opportunities, English emerged as a first rank language in industries which affected all aspects of society –the press, advertising, broadcasting, motion pictures, sound recording, transport and communications’.

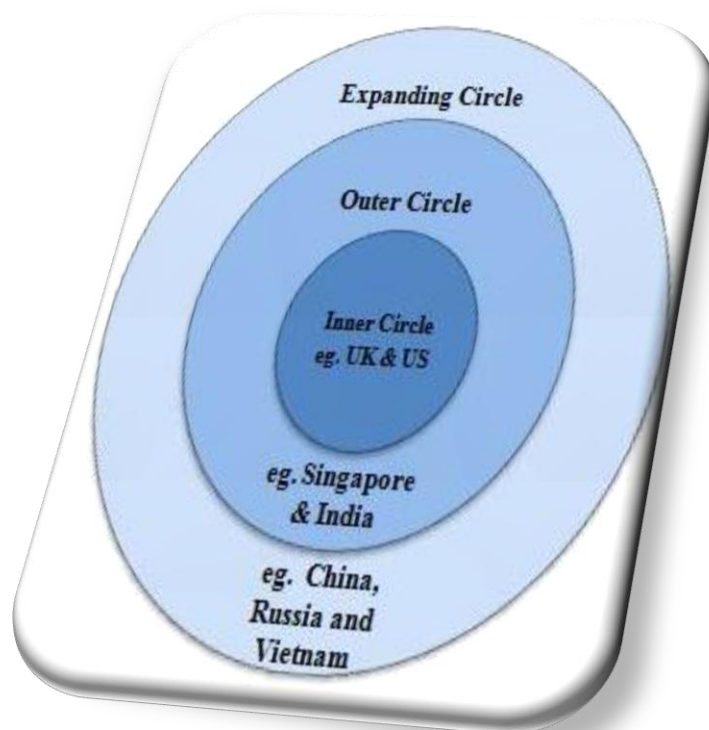
#### **1.4.3 Speakers of English**

EFL has a lot in common with the former Lingua Francas.However, it differs in the nature of its speakers. According to (Saxena & Omoniyi,2010,p.72) ‘The historical lingua Francas had no NSs, but because of its global spread ,EFL differs in this respect’. This same idea was pointed out by Seidhofer (2007,p.7) ‘It has to be remembered that EFL interaction often include interlocutors from the NSs’.while Mulul Saxena, Tope Omoniyi and Seidhofer

classify the English speakers into NSs and NNSs , Braj Kachru (1980) refers to the areas in which it is used and under which circumstances ; for that he specified 3 circles or models:

- 1- **The inner circle** : calls for the original countries of the language or the ones in which it was founded (the USA, UK, Ireland, Canada, Australia and New Zealand).
- 2- **The outer or extended circle**: refers to the countries where English spread in its preliminary periods (through colonization) as a foreign language and then established a significant place to be determined as a second language ( Singapore, India, Malawi and over fifty other territories).
- 3- **The expanding or extending circle**: involves countries which has no colonization history with English language, and in which it takes the position of foreign language but with expanded understanding of its importance in the international relations (China, Japan, Greece, Poland, Algeria ,...)

**Figure 1.1:** Kachru's "Circles" Theory



(Crystal ,1995, p. 107)

After the clarification of the its users nature we have to prove its globalization through numbers and that what is determined by Crystal (2006) who claims that there were over 1 billion speaker of the English language in the world; divided into 400 million NSs ,400 million who speaks it as second language ,and between 600 - 700 million foreign language speakers. Statistics taking from (Stgeorges, 200-2016) states that 'We can estimate that there are definitely above 1.5 billion speakers of English globally. In 2015, out of the total 195 countries in the world, 67 nations have English as the primary language of 'official status'. Plus there are also 27 countries where English is spoken as a secondary 'official' language'. With this incredible growth of the English language speakers there is no doubt that it is in fact the most used lingua franca in the history.

#### **1.4.4 The Characteristics of English Language**

Aside from the above factors that contribute in the globalisation of the English we can also refer to another element that is related to the language itself ; that is the structure of the language which consists according to (“Oocities”,2009) of the following features :

**a. Receptiveness:**

This characteristic of English is regarded as an outstanding quality of any language . receptiveness can be determined as the ability to adopt words from variety of languages either modern like (French , Chinese, Arabic,..) or classical ones like (Latin, Greek and Sanskrit).

**b. Heterogeneousness**

Heterogeneousness is a lot like receptiveness .It means that the English language is a mixture of borrowed words of different languages. Some of these words kept their original meaning while others changed.

**c. Simplicity of Inflexion:**

The word inflexion indicates that it can transmit the relationship of words into a sentence with only the minimum of change in their shapes.

**d. Fixed word order:**

This arrangement becomes necessary for proper relationship of the words in a sentence, and to avoid ambiguity. The place of each word in a sentence decides its relationship to others.

**e. Use of Periphrases**

It is the ability to express ideas or feelings something in a wide range of ways ;this is in fact very important characteristics of any language as it indicates that the language is very rich and broad.

**f. Development of intonation**

Another quality of the English language is its developed intonation that allows the expression of the different sides of meanings.

**Conclusion**

The first chapter is about setting a background of the linguistic phenomena on general and how it creates a cultural heritage of a given society. Language is not only a reflection of society and culture but it is a constitutive character of social and cultural identity. In this discipline the chapter investigates the relationship between language, society and culture. It starts by defining each component separately. Then, providing a description of the connections between those components and how they are related. The chapter specifies the English language by a study based on the nature of its world dominance as lingua franca generally and its effects on the Algerian society in particular. For this, the second chapter is going to determine the Algerian linguistic atmosphere and the position of English in it.

## **Chapter Two**

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## **Introduction**

This chapter will discuss the Algerian linguistic landscape in general and emphasizes the English language position within it. In order to get a clear idea of the present multilingualism situation of Algeria, a historical overview is needed. Then the chapter will address the status of the English language and the role that it plays in shaping the Algerian social and cultural identity. The reasons for its huge spread and culture and English Language teaching and learning in Algeria.

### **2.1 Linguistic Landscape of Algeria**

According to Landry and Bourhis (1997): "linguistic landscape refers to the visibility of written languages in the public space which functions as an informational marker as well as a symbolic marker. Most linguistic landscape studies have been conducted in multilingual settings" (as cited in Rubdy & Ben Said, 2015). In order to characterize the Algerian society as multilingual one we have first to define the term or concept of plurilingualism or multilingualism that is according to (Aronin & Hufeisen, 2009, p.34): "...is to be understood as the capacity of societies, institutions, groups and individuals to engage on a regular basis in space and time with more than one language in everyday life." They also added that "the term multilingualism is used to designate a phenomenon embedded in the cultural habits of a specific group, which are characterised by significant inter and intra – cultural sensitivity». For that, we can say that it is the exact specific definitions of the Algerian linguistic landscape as it witnesses the presence of four languages that are used in varying degrees and these languages are: Arabic, Tamazight, French and English. Algeria's linguistic history is defined to be multilingual due to set series of powers; the dominant ones are the Arabs and the French, who have imposed their languages to the autochthon. There is also Berbers who are considered as the native inhabitant's tribal people who live in the whole territory in the

Maghreb. Berber is the distinctive language used by these inhabitants (Benrabah,2007a). “In January 2006, the Minister of Education publicly regretted that young Algerians do not master the Arabic language. Then comes the French language, with a score of 55.9%. Thirdly, is the English language which is used occasionally and its results equivalent to 42.8%. Finally, is Tamazight which is barely used at 38%”( as cited in Chemami,2011, P.227).

### **2.1.1 Diglossia**

The term diglossia refers to the situation where two versions of the same language are used for the same social function. It was first introduced by Charles Ferguson (1959). In fact, he was not the founder as claimed by (Huebner,1996,p.17.as cited in Ghaul ,2013,P.31):” Ferguson did not invent the term diglossia; he borrowed it from the French Arabist W.Marçais”. Marçais used the term in the 1930’s to describe the large gap between spoken Arabic varieties and classical Arabic in North Africa. According to him (Marçais,1930,p.401):

Arabic language appears under two perceptibly different aspect:1) aliterary language so called written Arabic or regular or literal or classical , the only one that had always and everywhere been written in the past , the only one in which still today are written literary or scientific works , newspaper articles, Judiciary acts, private letters ,in a word, everything that is written, but which exactly as it is , has perhaps never been spoken anywhere, and which in any case , is not spoken now anywhere;2)spoken idioms , patois...none of which has ever been written ...but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultural circles.

(as cited in Chaouche,2006,P.6)



While Marçais defines Diglossia in reference to the Arabic specific situation, Fergusson, however, introduced more general definition to the phenomenon that is:

a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation .

(Fergusson,1959,p.16,as cited in Chaouche,2006,P.7)

His definition of diglossia is restricted only to the genetical varieties of a language That late on considered as classical or narrow diglossia. “Diglossia exists not only in multilingual societies which recognize several languages and not only in societies that utilize vernacular and classical varieties, but also in societies which employ several dialects, registers, or functionally differentiated varieties of whatever kind”( Fishman ,1972,p. 92); those other forms are known as extended diglossia.This type is best known or exists in developing countries in which colonial languages coexist alongside the mother tongues of their speech communities, like French and Arabic, French and Tamazight, Arabic and Tamazight in Algeria, Morocco and Libya ( Kadem,2015).Although, the official language in Algeria is Classical Arabic ( formal Arabic); almost no one speaks it and use instead in ordinary conversations an Arabic that is influenced by other languages ( mainly French) and transformed into a dialectal Arabic.

## **2.2 Historical glimpse of the Linguistic Situation in Algeria**

Algeria is a multilingual country and this linguistic situation comes from its complex history. Algeria is a curious case to discuss when it comes to its linguistic identity. There is sort of conflict between four languages that each tries to impose its dominance through either its historical or economic power.

### **2.2.1 The Pre Colonial Era**

The Berbers are the natives of Northern Africa in general and Algeria in particular, and their official language is called Berber, also known as Tamazight. Although, trade with the Phoenicians, originally from Lebanon, gave rise to Libyco-Berber, between the sixth and fourth/fifth centuries B.C. which Tifinagh drew from to establish its alphabet (Benrabah, 1999, p. 29). Classical Arabic was introduced to Algeria through the successful Arab Islamic conquest of the country around the seventh century. The religious power helped Classical Arabic maintain its prestigious place in North Africa to such a point that most natives who converted to Islam became “Arabs” (libid). According to (Bentahila, 1983, p. 2) “[t]he Berbers admitted the superiority of Arabic over their own language, probably because of this link between Arabic and religion, and maybe also because of the respect they felt for the written forms which their own language did not possess” (as quoted in Benrabah, 2014). However, the dominance of Classical Arabic did not remove Berber completely. Thirteen centuries after the Arab invasion, and on the eve of French occupation in 1830, about 50% of Algerians were still monolingual in Berber”. (libid).

### **2.2.2 The Colonial Era**

The French colonisation of Algeria was a very twisting event in the linguistic scene of the country.” Between 1830 and 1962, the French implemented a methodical policy of

deracination and deculturization. To realise their “civilising mission”, they imposed an assimilationist policy of total Frenchification on millions of recalcitrant Algerians” (Gallagher,1968p., 132–133, as quoted in Benrabah,2014).In the process of civilising the society as they claim the French did they best to vanish the classical Arabic and replace it with French as the language of Prosperity.For that a specified policy was determined:

During the French occupation, draconian colonial efforts were made to suppress Classical and Algerian Arabic up to the point that in 1938, the French colonial forces classified Arabic as a foreign language. French was taught, but only to a privileged section of the society to form ‘bureaucrats’ who later acquired certain privileges because they had mastered the language of social ascension, of power, the language of the colonizer”.( Rubdy & Ben Said ,2015,p.261)

### **2.2.3 The Post Colonial Era**

The Algerian independence in 1962 turned the page of the French dominance not only politically and military but also the linguistic one. the bloody battle of independence for more than 130 years had left its marks on the Algerian’s memory as well as history, In an interview recorded by sociologist David Gordon in 1963, a leading Algerian poet/writer set the tone for future developments. “In ten to fifteen years”, he said, “Arabic will have replaced French completely and English will be on its way to replacing French as a second language. French is a clear and beautiful language, [...] but it holds too many bitter memories for us” (Gordon 1966, p. 193).The authorities started the restoration process of the national identity by setting the constants of the nation and the language was first among them, (Benrabah, 2007, p. 193) ‘[w]hen the French occupation ended in 1962, Algeria’s elite were exuberantly confident in the complete replacement of French by Arabic as the medium of the vital functions of the country”.

### 2.3 Language Policy in Algeria

Algeria has a very clear policy in the post-colonial era of establishing the national features that had been lost during the colonisation. It is considered as “Arab nation with a sense of Pan Arab Identity”( Ghaul,2013,p.8). Language, in particular, got the lion chair by “the massive Arabization policy that the government implemented in order to create a sense of national unity and resistance to the French colonial power” (Benrabah, 2007, p. 193.as cited in Rubdy& Ben Said ,2015,p.261). Within this policy; between the late 1970s and the beginning of 1990s, French was a mandatory subject as the first foreign language in the fourth grade in the primary school. English, on the other hand, was a second foreign language, introduced in Middle School (eighth grade),(Benrahbah,2014). However, this policy proved to be a total failure according to the statistics made by Roussillon’s projections that “Out of 8,325 young Algerians polled in 36 wilayas (provinces) in November 2004, 66% declared they spoke French and 15% English”(as cited in Kaplan & Baldauf Jr,2007).At the end 2000's, the country’s economic policy of openness with the world and the desire to join the WTO (World Trade Organization ) paved the way to languages acceptance and this was well defined in the president Bouteflika speech of August 1999 ( AlWatan,1999b,p.3): medium of the vital functions of the country’.

Let it be known that Algeria is part of the world and must adapt to it and that Arabic is the national and official language. This being said , let it be known that an uninhibited opening up to other international languages – at least to those used in the United Nations – does not constitute perjury .In this domain , we are neither more Arab nor more intelligent than our brothers in Morocco ,Tunisia ,Egypt ,Jordan ,Syria ,Lebanon , or Palestine or anywhere else. To move forward, one must break taboos. This is the price we have to pay to modernize our identity. Chauvinism and withdrawal are over. They are sterile. They are destructive.(as cited in Kaplan & Baldauf Jr,2007).

## **2.4. The Status of English in Algeria**

“English has the power to help bring socioeconomic prosperity and sociolinguistic peace to Algeria’s increasingly free market and complex multilingual situation”. (Belmihoub, 2015) .With no historical heritage in Algeria, English sets its roots in the country through different channels mainly that of Economy. So in order to study the English language status in Algeria we have to tackle two point its role in the economy and the educational system.

### **2.4.1 The English Language and Economy in Algeria**

The economical interest of the English language can be localized in two major section that represent the countries gate to the world.

#### **2.4.1.1 Gas and Oil Industry**

(Bouhadiba, 2006, p. 6)”The English language thrived in Algeria prior to the 1980s, when Algeria was heading toward socio-economic prosperity thanks to its massive gas and oil revenues” ( as cited in Belmihoub,2015). The oil and gas industry is one of the most important industries in Algeria, and one where proficiency in English is highly valued”.(Euromonitor International,2012). As no other field of the Algerian economy is large as the petroleum section with over classified in 2011 by BP Statistical Energy Survey as the 17<sup>th</sup> largest proven oil reserves and the 10<sup>th</sup> largest proven gas reserves in the world at the end of 2010, and with hydrocarbons sector generated 60% of its budget revenues and over 97% of its export earnings in 2010(as cited in Euromonitor International ,2012) ; Algeria has attracted the attention of more and more multinational companies not only energy companies but others such as Henkel, Divona, Siemens and Knauf that are also active in the Algerian market.(Euromonitor International,2012). “All of these companies are driving demand for English language skills in the country, as they primarily use English for business communication. English is mandatory for all management employees, but is desirable for

employees at other levels as well.”(Euromonitor International ,2012,p.62).These demands of proficiency in English has influenced the salary differentiation particularly in gas and oil industry as shown in the table below:

**Table 2.1:** Salary Differentiation - English Skills vs No English Skillsadapted from  
(Euromonitor International from trade interviews, 2011)

Job Title Professional Salaries with no English Skills (Gross Salary/Month US\$)	Professional Salaries with English Skills to at least Intermediate Level (Gross Salary/Month US\$)	Professional Salaries with no English Skills (Gross Salary/Month US\$)
<b>Director</b>	13,000	11,700
<b>Senior manager</b>	5,500	4,950
<b>Manager</b>	4,000	3,600
<b>Senior analyst</b>	4,000	3,600
<b>Analyst</b>	3,250	2,925
<b>Secretary</b>	1,850	1,700
<b>Carpenter</b>	750	750
<b>Electrician</b>	1,000	1,000
<b>Plumber</b>	750	750
<b>Receptionist</b>	1,000	800

Such polices work as incentives toward the spread of English in the Algerian territory , and to the realization of its importance in the international market:

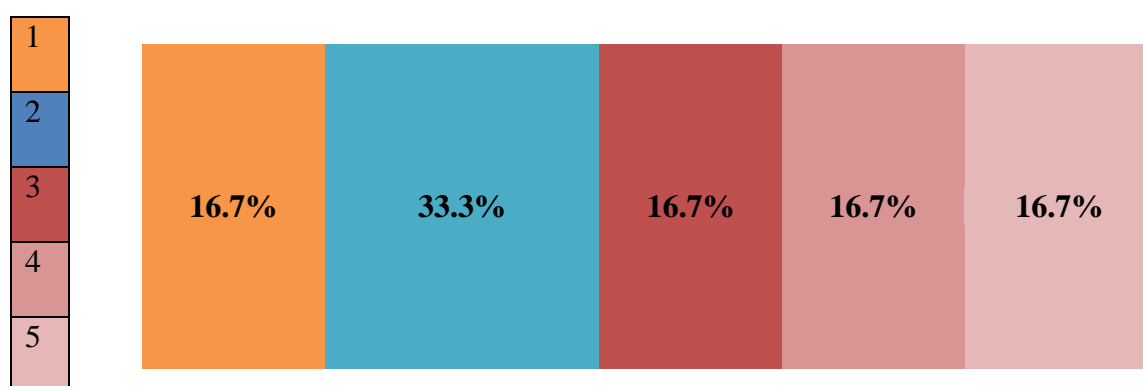
“... English is beneficial as it offers more opportunities to conduct international business. Algerian companies are expected to become more innovative in order to enter new markets. As English is a prerequisite when approaching potential clients in Asia,

Eastern Europe and the US, there is anticipated to be an increase in the number of people seeking to improve their English language skills". (Euromonitor International, 2012, p.73).

This economic situation advantageous to the English language according to the trade interviews that have been made by (Euromonitor International, 2011) :

**Figure 2.1:** How Does English Benefit Company Growth? - %, 2011 adapted

from (Euromonitor International, 2012, p.74).



Note: 5=very important; 1=not important

#### 2.4.1.2 Tourism in Algeria

Although tourism is not a new phenomenon in the world and Algeria in particular; as it had an active history between 1970's and 1980 till the black decade in the 1990's." it is nowadays considered as an emerging economic activity in Algeria". (Bekri, 2012, p.23). As the ministry of tourism recorded 2 million tourists who visited Algeria in comparison to 5 years ago when it is estimated by 500,000 ones (Bekri, 2012). This active movement in the sector stimulates the need to acquire English as the international language dealt by in all over the world." Learning English is no longer for pleasure or prestige to ensure a well-rounded education. Rather, it becomes a necessity for the future Algerian citizens who, once they have finished their studies have to find a job where English is required". (Bekri, 2012, p.24).

## 2.4.2 The English Language in the Algerian Educational System

The English language witnessed several changes in the Algerian educational system since the colonial period; and those changes can be summarised in the table below:

**Table 2.2:** Status of English at School. (English as a 1st Foreign Language or as a 2nd Foreign Language).

status	– 1962	1962 – 1975	1975 – 1993	1993 – 2004	1993 – 2003	2003 –
English FL1	Intermediate Cycle (4 years) + Secondary Cycle (3 years)				Primary Cycle (3 years) + Intermediate Cycle (3 years) + Secondary cycle (3 years)	
English FL2		Intermediat e Cycle (2 years) + Secondary Cycle (3 years)	Intermediat e Cycle (2 years) + Secondary Cycle (3 years)	Intermediat e Cycle (2 years) + Secondary Cycle (3 years)		Intermediat e Cycle (4 years) + Secondary Cycle (3 years)
<b>Total</b>	7 years	5 years	5 years	5 years	9 years	7 years

(Lakehal,2008,p225)

### 2.4.2.1 Period from 2003

In the efforts of the government to tackle shortcomings in the educational system several attempts has been made within the so-called “Educational reform policy “.According to Chemami (2011),” The main themes of the reform policy in Algeria since the year 2000 concerns the low level of teachers and improving their socio-economic development, revision



of curriculum content and the status of foreign languages»(p.12). Numerous reforms have occurred about the situation of teaching English (Teaching English as a Foreign Language in the Algerian Secondary Schools,p64).Although it is still considered a second foreign language in the Algerian Educational System after French, it has received considerable attention. Above all, English is introduced at the level of first-year middle school ( i.e. at the age of 11). It covers seven years - four of which at the middle school and three at the secondary school. Another reform is that consisting of designing new syllabuses, devising new textbooks and accompanying documents. As a matter of fact, a new methodology of work was adopted which is the competency Based Approach. In the introduction of the English Syllabus of the second year approved by the Ministry Education (2006), the aims which are designed to be achieved within a three years period have clearly stated the shift from a merely acquisition of linguistic items to include methodological and cultural objectives. Indeed it is said that, “The aim of teaching English is to help our society to get harmoniously integrated in modernity through a fully complete participation within a community of people who use English in all types of interactions - this participation should be based on sharing and exchanging ideas as well as experiences being scientific, cultural , or civilization – this participation will help for better understanding for oneself and the other”p88.

In fact the changes in modern societies imposed complete and rapid changes in the educational system in order to Keep pace with development ;” This concept reflects the modern paradigm of public life and is a basis for the reformation of educational goals in both the developed and developing countries.(cheli,2010,p.28).She adds:

In this respect, first, students need to be able to use a wide range of tools for interacting effectively with the environment: both physical one's such information technology, and socio-cultural ones such as the use of language. Second, in an increasingly interdependent world, students need to be able to engage with others and since they will

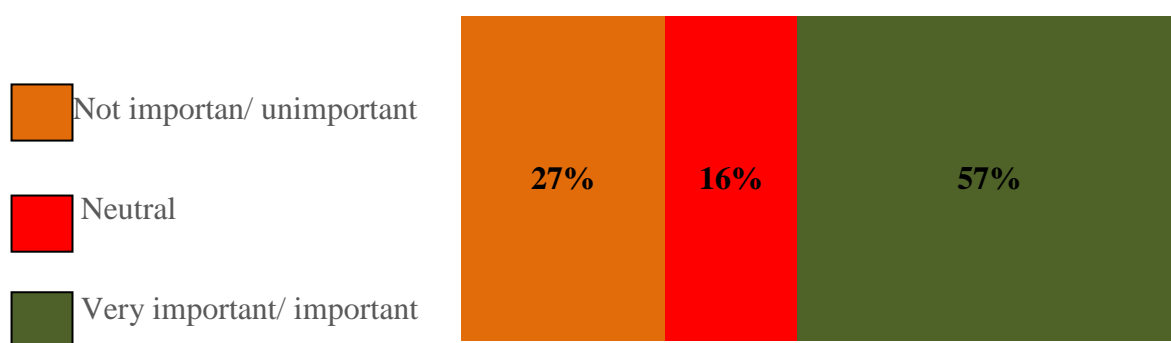
encounter people from a range of backgrounds, it is important that they are able to interact in heterogeneous groups. Third, students need to be able to take responsibility for managing their own lives, situate their lives in much broader social contexts and act autonomously.

### 2.4.3 Algerian's Attitude Toward the English Language

There is an almost agreement among the Algerian youth of the unique global position of English .According to (Euromonitor International ,2012,p.81):” Speaking English is highly valued by the majority of Algerians, with 57% of individuals indicating that it is important or very important, while 27% stated that speaking English is unimportant/not important at all. This is because strong English skills can help secure work in key positions in multinational companies. In addition to this, it also helps them migrate to countries such as Canada, which offers potential higher education and job opportunities”.

**Figure 2.2:** Importance of Speaking English - %, 2011b adapted

from (Euromonitor International ,2012,p.74).



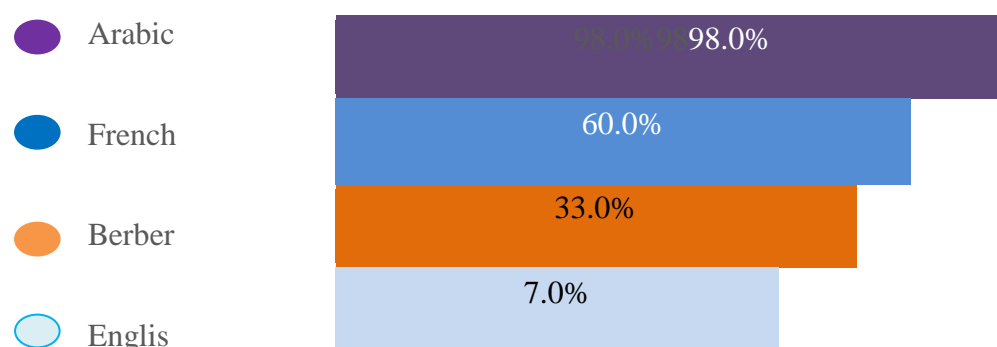
Algerians have a very positive attitude toward English and are very eager to learn it. This eagerness can be classified into two major categories or motivations which are personal and work ones. Under the personal category, Algerians consider it as a tool to: use

the internet and modern technology more effectively, access to a better education, interact with a more diverse range of people, improves their social status, travel abroad more easily. For work, English is a window to more job opportunities get a higher paid job. (Euromonitor International ,2012,p.85).

## 2.5 The Status of English In Algeria by Numbers

Despite the huge importance of the English language not in the national level nut the international one, the statistics show another fact.According to (Euromonitor International 2012),“In April 2012, the global research organisation Euromonitor International compiled a custom report for the British Council. It is a quantitative study of the mastery of English in eight nations of the Middle East and North Africa (MENA)”. The research organization gives the following percentages of people with a good command of spoken English in each MENA country: 45% for Jordan, 40% in Lebanon, 35% for Egypt and Iraq, 10–15% for Tunisia, 14% for Morocco, 9% for Yemen, and 7% for Algeria». from the multilingual position of Algeria the distribution of languages in can describe the situation in term of graphics :

**Figure 2.3 :** Languages Spoken in Algeria by Percentage of Population - %, 2011

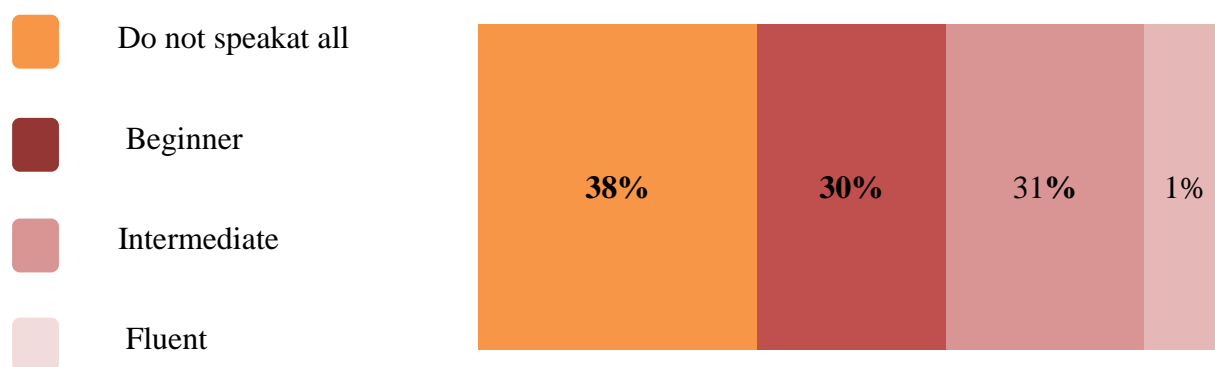


Euromonitor International, 2012 from CIA World Factbook, 2011

The level of English spoken in the country itself is debatable ; according to (Euromonitor International, 2012)”Very few Algerians are fluent in English. Only 1% of

individuals considered themselves fluent in English, with 31% possessing intermediate English skills. The majority of individuals are either beginners (30%) or do not speak English at all (38%)”.

**Figure 2.4:** Fluency In English %



## 2.6 The English Culture and the Algerian Society

(Ware,2014) states that Our youth has become slaves to what is offered by satellite television, Web sites and cell phones from the programs and contents, as it has become imitates everything he sees through these media, behaviors, customs and traditions, whether beneficial or harmful for him, under the fashionable slogan and openness to the other and keep abreast of modern developments, and what we see today in the reality of the mixing and dissolution of morality and the spread of relationships illegal within our educational institutions and also the spread of crime and violence, rape, fraud, bribery, drugs and exchanging pornography among young people the best proof of the dangers and disadvantages of satellite television and the internet, mobile phones and other modern media, these media have made the Algerian young man living in a world that does not understand why he does it by making it live in a fantasy world away from his community and his family, think about always trying to reach this ideal world in which image and planted his media and communication in his mind, which was born of our youth frustration disease The despair of the reality of pension and try to ride the waves of the sea.

In an interesting article of Khaoula Khamri in the newspaper (El Hiware,2015) she argues that there were never been in history such eagerness for symbols and cultural goods as is the case today in our Arab nations, this eagerness starts from consumption culture of Western cuisine, for example Hamburger which embodies Western culture par excellence and now has a strong presence in our homes, our roads, or the culture of the rush to the same idiom of Western clothing exotic, and even contrary to human instinct ....This wave of transformation is largely due to Globalization as a method of communication, carrier shipments ideological and intellectual civilization to another, particularly cultural hegemony, through the dominance of European languages, especially English; cultural globalization does not accept the existence of other languages other than English and proliferation, which are distinguished culture variety, where were found the two popular across different parts of the world, as well as the spread of the role of Western Publishing, and the spread of the cinema, which play an important role in the publication of a wide range of recipients move, and it guiding ideology and hand shaping the meanings of the game wandering the world, embodies the idea of Thomas Friedman of the flattening world's The world Is Flat .... Specifically the US that are compatible with the process of globalization and economic control, political, military, and dominate through information networks, and various social media, and channels of cable TV, the Internet that provides websites like YouTube besides social networks as Facebook and twitter changed people's way of life through sharing information for different purposes, and the invasion of markets and consumer articles with popular cultural character.This invasion is clearly determined through different signs such as Trading in everyday life, using phrases and words of English, write banners with commercial shops ,meals and foods and menus are the names of the restaurants, English requirement for recruitment and employment, newspaper advertising, instant over cellular devices, use in writing on local products (clothing, books,...).

## 2.7 The Media Role In spreading the culture in the Algerian Society

There is no doubt about the importance of Media in the dissemination of the culture ; particularly in our days with the spectacular spread of technology that facilitate the production of the cultural materials and speed up the process of its distribution. Media Landscapes in Algeria is a reflection of the cultural situation that the country is witnessing. It is represented by: Print Media, Radio, Television, Cinema, Telecommunications, New Media (Online, Digital media). When it comes to the Print Media; (EJC,1992-2017) professed that:

The annual circulation of the Algerian newspapers is estimated in 364 million. The number of the daily newspapers is 43 titles, 20 titles are published in Arabic, led by El Khabar, and 23 titles are published in the French language, led by Le Quotidien D'Oran. Even though the Arab-language newspapers have witnessed a great development and have won larger readership, Francophone newspapers are still the favourite among the educated elite. The printed Arabic newspapers represent 48 percent of the total number of the printed newspapers (in Arabic and French languages). Therefore the francophone newspapers run the first place by 52 percent.

On the other hand, Radio has a limited representation in the Algerian Media scene with an official control over it by the government “Along with the United Arab Emirates, Algeria has the highest number of local government-owned FM radio stations of all the Arab countries”. (EJC,1992-2017). Despite , its honourable history the Algerian Cinema is suffering from the same situation that the Radio has “Algerian Cinema also has to deal with a blockade imposed from within the country. The political turmoil and the lack of local production companies and distributors have caused a production decline”. (EJC,1992-2017). Telecommunication is one field that witnessed a huge development in recent years “According to World Bank's figures Algeria’s telecommunications market is one of the most

liberalised ones in the Middle East and North Africa regions. This increasing competition is triggering significant investment, the sale of several cellular telephone licenses and fixed telephone licenses” (EJC,1992-2017).According to (PBC,2017):

Mobile subscriber growth in recent years has been stagnant. Mobile penetration at about 108% by the end of 2016 remains relatively low for the region. There is intensifying price competition between the three MNOs – Algerie Telecom’s Mobilis, Orascom’s Djazzy, and Wataniya’s Ooredoo – and as a result, their focus has shifted to developing ARPU by promoting contract plans and developing an interest in mobile data services. These have thus far been supported by HSPA and 3G technologies. The regulator delayed issuing operators with 3G licenses until late 2013, while LTE licenses were not issued until May 2016. By the following September, all three MNOs were marketing LTE-based services. Supported by stringent coverage requirements, this will considerably boost the availability and capabilities of mobile broadband in coming years. The market has begun to recover from the social and political unrest which erupted in 2011. Investor confidence has been revived by recent moves from the government to sell a stake in the country’s leading mobile operator, Mobilis.

Along with telecommunication Internet usage in Algeria is knowing a huge leap;

<http://www.internetworldstats.com/af/dz.htm> calculated the spread of internet in the country in the following table:

**Table 2.3 : Algerian Internet Usage and Population Growth:**

YEAR	Users	Population	% Pen.	Usage Source
2000	50,000	31,795,500	0.2 %	ITU
2005	1,920,000	33,033,546	5.8 %	<a href="#">ITU</a>
2007	2,460,000	33,506,567	7.3 %	<a href="#">ITU</a>
2008	3,500,000	33,769,669	10.4 %	<a href="#">ITU</a>
2009	4,100,000	34,178,188	12.0 %	<a href="#">ITU</a>
2010	4,700,000	34,586,184	13.6 %	<a href="#">ITU</a>
2012	5,230,000	37,367,226	14.0 %	<a href="#">IWS</a>
2013	6,404,264	38,813,722	16.5 %	<a href="#">ITU</a>
2014	6,669,927	38,813,722	17.2 %	<a href="#">ITU</a>
2015	11,000,000	39,542,166	27.8 %	<a href="#">IWS</a>
2016	15,000,000	40,263,711	37.3 %	<a href="#">IWS</a>

Internet Usage Statistics:15,000,000 Internet users as of June/2016, 37.3% of the population, according to IWS (Internet Web Server). ITU (International Telecommunication Union).

Facebook Users in Algeria:15,000,000 as of June 30, 2016, according to Facebook.

Another major player in the Algerian media is television that according to ( El Arabi Al Djadeed,2014), Algeria is witnessing a surge in private television channels, where the number of channels established so far 21 private channel, broadcast the content of news, technical and political, social and related programs in Algeria.After the channel "Caliph" first Algerian television channel broadcast from Paris in 2002 and then closed after the bankruptcy of its



owner, the channel "El Chourouk" started broadcasting in 2011, followed by the channel "El Nahar" in 2012, then "El Djazairia" and "Hoggar" and "Dzayar" and "Atlas" and "El Moachir," and channel "Djourjora" for children, and the channel "Samira" women, cooking and fashion, and the channel "Berber Music" in addition to the channel, "Numidia News" newsletter and "Kai ABC," and channel "country," and then channel "atmosphere.

In addition to the five remaining official channels. This diversity in channels affects the taste of the Algerian viewer, which was reflected in the viewing ratios, which are as follows, according to (Radio Algeria,2014):

Algerian television channels, public and privately recorded viewership estimated at 61% versus 39% Show for the benefit of foreign channels, according to a study of the rates of television viewing IMMAR Foundation. The proportion Show Algerian channels 61% of which 48% for the benefit of private channels and the number exceeds 15 channel and 12% of the channels of the National Foundation for the Algerian TV. The complex channel "MBC" occupies third place, followed by other Arabic-language channels (14%) and other channels in French-speaking (11%).

Despite the reality that almost all Algerians are watching Arabic-speaking channels either national or foreign, the programmes themselves are either in English language or of English origins. As just an example of those channels we can specify MBC as it occupies third place in the Algerian ratio ; the policy of this group since it includes 11 channels is based to great extent on the western programmes "It focuses on emotional and excitement factors in addressing young Arab and Muslim people, satisfying young men's and women's desire for Western entertainment regardless of the conservatism of the Arab community. The financial and political support enjoyed by MBC has led to its popularity among Arab viewers.

It's drama and talk shows are very popular among young Arab viewers.”( Ankit, 2013).In order to enhance its leading position in the Arab world:

In 2005, MBC Group launched MBC4, which delivers foreign TV programs and series, especially those that originate in the US. It broadcasts in English and sometimes offers programs translated into Arabic. This channel offers well-known entertainment programs such as Oprah and Dr Phil, other series including Pepper Dennis, Medium, and ER, as well as many sitcoms, of which the best known is Friends. It also offers exclusive news programs transmitted on ABC and CBS, such as Good Morning America, 60 Minutes, Jeopardy, Wheel of Fortune, The Insider, and Inside Edition, as well as film and music award ceremonies. Also in 2005, the Panorama FM radio station was launched, targeting young people across the Arab world. This channel broadcasts talk shows and Arab hit music. On March 5, 2007, MBC Group inaugurated MBC Action, which specialises in foreign series, thrillers, and adventure movies”. (Ankit,2013).

## **Conclusion**

While the world steps into the twenty-first century, Algeria still struggling to define its identity. While the country adopted Islam as religion and Arabic as language in its constitution based on the history and origins; the reality is quite different when it comes to the language. A combination of historical and sociolinguistic set the picture of the present-day linguistic situation in Algeria. This situation is characterised by Competition between four languages in Algeria: Arabic, French, Berber and English. The status of the later in the social and educational system of the country is what the chapter has tried to demonstrate as well as its cultural influence on the youth and the role played by media in this sense.

## **Chapter Three**

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## **Introduction**

This chapter is concerned with the data collection and analysis. We are mainly investigating the reality of the English language status as well as its culture spread in the Algerian society. For this goal, and in order to cover all areas of the society we used three main qualitative data gathering tools which are: Teachers' Interview, Parents' Interview and Students' Focus Group.

### **3.1 Design and Methodology**

According to (Given, 2008, p. 931) the methodology is defined as "the logic that links the data to be collected to the initial questions that were asked"; in another word, it is the path that leads to the right answers.

#### **3.1.1 Research Type**

The current research is designed to be an exploratory one aimed at exploring the student as well as the teachers' attitude toward the English language and the degree of its cultural role in their lives. The nature of the research question is convenient with the method definition that describes it as: "exploratory research is the initial research, which forms the basis of more conclusive research. It can even help in determining the research design, sampling methodology and data collection method" (Singh, 2007, p.64).

#### **3.1.2 Research Techniques**

In order to gather data to answer the research questions, we used to research tools: the Interview and the Focus Group.

### **3.1.2.1 The Interview**

The interview is defined by (Litosseliti ,2010,P.57) as : “Despite the obvious etymology of the term, most interviews are understood, not as reciprocal or two-way exchanges, but as a mechanism by which one party (i.e. the interviewer) extracts vital information from another (i.e. the interviewee)” .For being more precise the type of the Interview used is the semi-structured one that is “a guided conversation in which only the topics are predetermined and new questions or insights arise as a result of discussion and visual analysis “ ( Wengraf,2001,p.231).

### **3.1.2.2 The Focus Group Discussion**

“A focus-group session is an in-depth discussion in which a small number of people (usually 8-12) from the target population discuss topics that are of importance for a particular study or project” (Khan, Anker, Patel, Barge, Sadhwani, Kohle,1991). on the other hand, the focus group process of sharing and participating between its members is well explained by Morgan (2006):

...[they] share their experiences and thoughts, while also comparing their own contributions to what others have said. This process of sharing and comparing is especially useful for hearing and understanding a range of responses on a research topic. The best focus groups thus not only provide data on what the participants think but also why they think the way they do.(as cited in Denscombe, 2007,p. 179)

This research tool is highly recommended in social and human fields for its flexibility in discussing issues that can not be measured as it questioning an attitudinal phenomenon.

### **3.1.3 Participants**

The population used in this study includes 3 teachers of English in the secondary school of Mohamed their El dine Biskra, and 19 students, 13 girl and 6 boys (2 groups) of second-year literary stream at the same school who were chosen randomly. We have chosen to work with second-year students, who are in different genders since they are the most concerned with the English language as it is an important module for their education and they are mature enough to understand and respond to the questions appropriately. For those reasons, we think that they are the most appropriate ones who work well with our study. Whereas, the 3 parents (1 male and 2 female) who participated in our interview were of different educational level which of course is none of our interest. The reasons behind the inclusion of those parents in our study is to have a social point of view in the effects of the English language in our society, as it is a social phenomenon after all, and to get knowledge of all aspects of the phenomenon, to make sure that the study was being conducted suitably.

### **3.2 Description and Administration of the Interviews**

As it was mentioned earlier there are two interviews one is with teachers and the other with the parents.

#### **3.2.1 The Teachers' Interview**

The type of the interview used in the research study is a semi-structured interview. The interview data were gathered between the first and mid of March, 2017. These data consisted of three interviews with teachers from the secondary school of Mohamed Kheir el dine in Biskra. The table below addresses interviewees' features (gender, degree...) in detail:

**Table 3.1:** Teachers' Features

No	Teachers' First Names	Gender	Degree	status	Years of experience	Interview Time (minutes)
01	Teacher 1	Female	Licence (B. A.)	Tutor	3	15
02	Teacher 2	Female	Licence (B. A.)	Part time	8	25
03	Teacher 3	Female	Licence (B. A.)	permanent	15	20

The interviews consisted of five questions that were conducted in English, and the time allotted to each interview was between seventeen (15) and twenty-five (25) minutes. The questions and their answers were both in English, and there was no need for any kind of translation or use of signs. The questions focused on the English language status in the Algerian society in general and the educational system especially from the teachers' point of view and how they perceive its socio cultural spread particularly among their students. The following table summarizes the interview plan:

**Table 3.2:** The Interview Plan

Main Questions	Additional Questions	Clarifying Questions
1- Do you think that the English language is still a foreign language in Algeria?	a- Which particular circles do you mean?  b- do you mean that there are no one among your students who has a good level in English?	- How come?  - Like what?  - What do you mean?  - Through what?

<p><b>2-</b> Is there any socio-cultural influences of the English language that you can observe on your students?.</p>	<p>a- what do you mean by “the openness in relationships” ?</p> <p>b- And do you think that it is a good or bad thing?</p> <p>c- Not even in their appearance or the way they think?</p>	
<p><b>3-</b> Do the educational programmes encourage the spread of the English language culture?</p>	<p><b>a-</b> Are not there sequences about the tradition and the way of life of the English societies?</p> <p><b>b-</b> What do you mean by disconnected?</p> <p><b>c-</b> So , it does not refer to the culture at all?</p>	
<p><b>4-</b> What are your students attitude toward English?.</p>		
<p><b>5-</b> What are the reasons for the huge spread of English in Algeria in your opinion?.</p>	<p><b>a</b> - Can you be more specific?</p>	



### 3.2.2 The Parents' Interview

The type of the interview which has been used in the research study is a semi-structured interview. The interview data were gathered between the mid and end of March 2017. These data consisted of three interviews with parents of secondary school students in the wilaya of Biskra. The table below indicates the parents' features:

**Table 3.3:** Parents' Features

No	parents' First Names	Gender	Age	Educational level	Occupation	Interview Time (minutes)
01	Ibrahime	Male	51	Institute of Technology	Retired	30
02	Souad	Female	45	University	Teacher	40
03	Nadjette	Female	48	University	Housewife	45

The interviews consisted of five questions that were conducted in Arabic due to the parents lack of the English language knowledge, and the time allotted to each interview was between thirty (30) and forty -five (45) minutes. The questions and their answers were both in Arabic. As the parents represent the social side of our research the questions did not focus on the English language spread among their children nor the educational system role in it. However, it concentrated on their observations and their attitude towards the English language cultural influence on their children and whether they approve it or not. The following table summarizes the interview plan:

**Table 3.4:** The Interview Plan

Main Questions	Additional Questions	Clarifying Questions
<b>1-</b> What language do you think that your children are exposed to the most?	<b>a-</b> Do you have certain ideas? <b>b-</b> Can you be more specific?	<ul style="list-style-type: none"> <li>- How come?</li> <li>- What do you mean?</li> <li>- Explain more, please?</li> </ul>
<b>2-</b> Why you think that, and through what?	<b>a-</b> Can you draw a general picture of your observation? <b>b-</b> Are you sure?	
<b>3-</b> Are their behaviors influenced by it?.  <b>4-</b> What are the symptoms of that influence?		
<b>5-</b> Do you approve this influence?	<b>a-</b> what do you mean by the word “approve” is not appropriate? <b>b-</b> So, you mean that you are obliged to accept?	

### 3.3 Description and Administration of the Focus Groups

The focus group interview takes place between the first and mid of March, 2017. It consisted of two focus groups with second-year students of literary stream. Each focus group contained 9 questions that were conducted in English and Arabic due to the students lack of fluency in the English language, and the time allotted to each interview was between twenty

(20) and thirty (30) minutes. The questions and their answers were both in Arabic and English. In order to get the students to understand and answer the questions comfortably, the interviewer started by welcoming them and introducing himself and the research nature as well as its objective. The questions were designed sequentially to create a logical order for the focus group interview to run as smoothly as possible. The following table summarizes the focus group plan:

**Table 3.5: The Focus Group Plan**

Main Questions	Additional Questions	Clarifying Questions
1- What is your favorite language?		
2- Why is it your favorite?	<p>a- Do you mean in terms of learning or using?</p> <p>b- How having a lot in common with French makes it easy?</p>	<p>- What do you mean by easy?</p> <p>- How?</p> <p>- How is this?</p> <p>- How is that?</p>
3- How do you define culture?	<p>a- You do not find a relation between the culture and the society in general?.</p> <p>b- how the society think, what differentiates the western societies from ours?</p> <p>c- Can you refer to those things as a culture ?</p>	<p>- What do you mean?</p>

<p><b>4-</b> Do you think that learning the English language culture is important in learning the language itself?</p>		
<p><b>5-</b> Are you exposed to the culture of the English language only in the classroom?</p>	<p>a- Not at all?</p> <p>b- What was it about?</p> <p>c- So what the course book is about?</p>	
<p><b>6-</b> What are the other sources?</p>	<p>a- You mean media only?</p> <p>b- What do you watch on TV:programmes,documentaries.</p> <p>c- What kind of movies do you prefer?</p> <p>d- Do you know some actors or singers?</p> <p>e- What about Internet ?, what are you engaged in, YOUTUBE, Facebook or what?</p> <p>f- Videos in what language and about what?</p>	
<p><b>7-</b> Do you think that your behaviors' are influenced by</p>	<p>a-You are not influenced at all?, not even in your hairstyle or your</p>	

the foreign culture?	<p>wearing wear ?</p> <p>b- And where they get it from , is it part of our culture?</p>	
<b>8-</b> How is that?	<p>a- You mean only the appearance ?</p> <p>b- What about the way you think and act ?.</p> <p>c- So , you think like your father ?</p> <p>d- Do you mean that you still respect the elder ones and listen to your parents and so on?</p> <p>e- So your parents allow you to dress in this way and to have such hair style? .</p> <p>f- So , you say that it is not only the media fault in spreading the western culture but the society ones by giving up its role?.</p>	
<b>9-</b> Do you find it a normal thing?	<p>a- Reality that we should accept or fight?.</p> <p>b- So it is a positive thing to imitate their culture?.</p>	

	c- So, it is the social pressure?	
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### 3.4 Data Analysis and Interpretation

#### 3.4.1 Analysis of the Teachers' Interview

**Item -** Do you think that the English language is still a foreign language in Algeria?

From the responses of the teachers' involved in this study, there is an almost agreement among them about the status of the English language in Algeria that it is still a foreign language. Despite the very little difference in determining the notion of a foreign language that is for one teacher the one which is not used in communication between people in everyday life and for that she gives the definitive description of its status and compare it to the French language in the society. While the two others limitate its status as a foreign language in the society in general and eliminate very restricted circle of this situation that involves those who are well educated and who are in contact with the foreign people or the sophisticated people. There are also those who want to develop themselves; for them, English is very useful tool to explore things especially on the Internet, and for studies.

**Item-** Is there any socio-cultural influences of the English language that you can observe on your students?.

There is a huge difference in opinions between the teachers concerning the socio-cultural influences of the English language on their students. Thos opinions can be summarised in the following table:

**Table 3.6:** Teachers' opinions about the socio-cultural influences of the English.

	Opinions by %		
	Yes	Not Much	No
Teachers	33,33%	33,33%	33,33%

Those results can be represented in diagram as follows:

**Figure 3.1 :** Teachers' Opinions about the socio cultural socio-cultural influences of the English language on their students.



The teacher who confesses that there are socio-cultural influences of the English language on their students relates it to the way they dress, and use of some English words in their conversations. While for the teacher who said that there is not much influence particulate it to the appearance and the openness in relationships and she explains this by mixed groups of boys and girls and the easiness of relation between them. The third one completely denied the existence of any socio-cultural influences on the students. She insists that any changes that appear to them either physically or mentally are due to the society and not the western culture.

However, the society in itself is hugely influenced by this culture and the students are part of it.

**Item-** Do the educational programmes encourage the spread of the English language culture?

As a result from the responses of the teachers, the researchers deduced that most teachers share the common attitude or point of view that the educational programmes do not encourage the spread of the English culture at all. They have asserted that it uses the language only aside from its culture, they even describe it as a “scientific” and “disconnected” programme, and by this, they mean that the themes discussed are generally about the space, globalisation, global warming and so on. In the meantime, there is no sequencing or relation between the programme of each year and the next. One of the teachers even describes it as an attempt “to practice the English language on the local culture”.

**V-**What are your students attitudes toward English?.

The teachers’ points of view or observations are summarized in the following table:

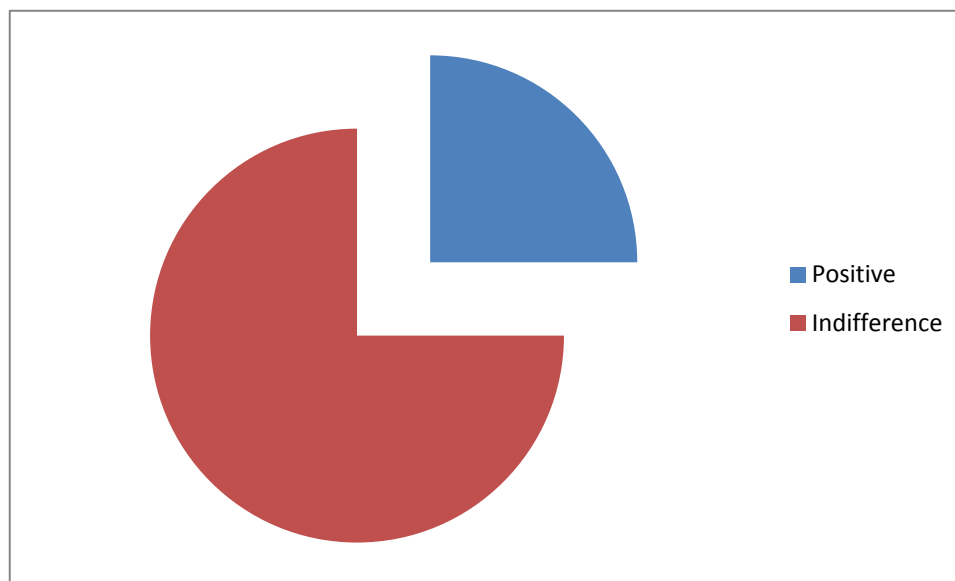
**Table 3.7:** Teachers’ Opinions about their students’ attitude toward English

	Opinions by %	
	Positive	Indifference
Teachers	25%	75%

Those results can be represented in diagram as follows:



**Figure 3.2 :** Teachers' Opinions about their students' attitude toward English



It has been deduced that the majority of interviewees agreed that the students' attitude is neither positive nor negative one of the teacher disrobe it as “the indifference”, and by this, they refer to the majority of them. However, one interviewee affirmed that they have a very positive attitude and that they are very eager to use the language, but their efforts do not much with their attitude.

**Item 5-** What are the reasons for the huge spread of English in Algeria in your opinion?.

The teachers draw a difference between the language itself and culture. For that, they agreed on one fact that English is not spread as a language, however, its culture is widespread in the Algerian society. Therefore, they come to an agreement that the number one reason of this situation is media in general and specify the Internet with all its social media windows and applications.

### **3.4. 1.1 General Analysis of the Teachers' Interview**

All in all, we can resume that for the teachers' the English language status in Algeria is still a foreign language and its spread is still limited to certain circuits of those who have a direct interest in English either of work or travel; and despite the positive attitude of the students toward the language its assimilation is not equivoillance. However, its socio cultural influence in the contrary is very spread and noticeable in all aspects of the Algerian society. An influence that is not encouraged by the educational system in any aspect but as a result of the invasion of media and technology especially the Internet.

#### **3.4.1.2 Analysis of the Parents' Interview**

**Item 1-** What language do you think that your children are exposed to the most?

There is a general agreement among parents that the language that their children are exposed to the most is French in the society due to the historical background of the country that established French as part of the national identity and mixed it with the Arabic language that represent the official one, to create a local mixture dialect. However, they observe that there is chieft of interest towards the English language recently that is noticeable.

**Item 2-** Why you think that, and through what?

Most of the parents share the same ideas of the language shift that they explain it by their children's changes in their verbal behaviors through the use of certain words that they find difficulty in understanding as they have little knowledge of English. According to them the change in their children's interest concerning the language can be explained by the invasion of technology and media that creates an atmosphere of English importance.

**Item 3-** Are their behaviors influenced by it?.

One word is shared by the three parents is “hugely influenced”. However , they do not relate the influence by the English language in particular but the western culture in general ,as all foreign cultures have almost the same social and cultural norms .

**Item 4-** What are the symptoms of that influence?

There are too many symptoms that can be observed on our children as the parents claimed .For those who have daughters they describe the influence in terms of appearance and the increasing interest of their looks .The way they dress became more and more strange and similar to the western clothes .The same observation is made by the one who has a son , and added another remark is that of the interest of buying only things with well-known brands at any cost .Away from the appearance , according to them the behavioral and attitudinal aspects are influenced as well. The way they think ,speak ,walk, and even eat is an extreme imitation of the foreign culture .

**Item 5 -** Do you approve this influence?

The interviewees’ answers can be deduced in a convention of reality of things .they say that even if they do not approve such influence they cannot fight it because the whole society is affected. Even if they isolate their children from the other sources of influence such as the social media since their impacts on adolescents and teenagers are of particular importance, not only because this particular group of children is developmentally vulnerable but also because they are among the heaviest users of social networking , although it is a hard task to handle because it plays a vital role in broadening social connections and learning technical skills ; we cannot isolate them from the society that is permeated by western ideas and values. In other words, it is the most dangerous source from which young Algerians draw on when defining their identity tend to be influenced by Western , mostly US , popular culture and its focus on individual identity and consumerism.

### **3.4.1.4 General Analysis of the Parents' Interview**

The general conclusion of the parents' interview is that the Algerian society is similar in this respect to other parts of the world where youth media culture now competes with traditional family-based social structure. While the role of the parents is to provide their children with immunity to protect them from the pests of the time of globalization and the indiscriminate opening of different cultures, ethics and behaviors of the peoples of the world and completely contrary to all our ethics derived from the religion of Islam and our traditions and historical heritage ,are standing still in the face of the globalization phenomenon that is imbedded in the transmission of the English culture through the language that combines extremes change and development and the speed of communication with others with The birth of problems and challenges unconventional .

### **3.4.6 Analysis of the Students Focus Group**

#### **Item 1- What is your favourite language?**

The majority of the students affirm that the English language is their favourite one, only one student said that she does not and that she prefers French.

#### **Item 2- is it your favourite?**

The factors that cause learners' preference of the English language are divided into two main ones:

- \* Its grammar is easy to learn and to practice.
- \* It is easy to use or pronunciation.
- \*It is a familiar language as it is widely used on TV and the Internet.

For the student who prefers French, she explained that by saying that it sounds more prestigious and natural by habit.

**Item 3-** How do you define culture?

From the answers of the interviewees, the researchers deduce that the majority of the students have a stereotype vision of culture is that related to the individual, for that their definition come as follow:

- \* It is development, to have a lot of information in the different fields, experience, wisdom.
- \* To have a lot of knowledge, to be aware of everything, to know everything in all domains, sophisticated, informed.

However, it was hard for them to establish the relationship between culture and society to give their own view of the socio-cultural phenomenon.

**Item 3-** Do you think that learning the English language culture is important in learning the language itself?

The students generally agreed on the idea and argue that being aware of the language culture in general or knowing the norms of the society make the user of that language understands why the natives speak in that way and why they call things as they do. We think that their language holds or carry their experiences or culture. In another word, it makes the user more aware of the sense of the words, and why they say this word in that situation which makes him more fluent in the language.

**Item 5-** Are you exposed to the culture of the English language only in the classroom?

All interviewees denied that they are exposed to the English culture in the classroom. All they are dealt with are glimpses of the English society ( food, the jeans, their everyday habits and those things); or the UK and its geographical location, capital, population and so on. The summary of their responses is that the syllabuses do not focus on the culture but at the language itself.

**Item 6- What are the other sources?**

Concerning this question, the students' answers are approximate ,the sources of the culture that they are mostly exposed to can be classified as follows:

\* TV channels that show programs either in English such as : movies ,documentaries, cartoons , news,....Or in Arabic but based on English culture and ideas and only converged or translated like : Arab Idol , Arabs got Talent, The Voice and so on. However , one thing can be observed is that girls are those who prefer more the TV channels .

\* Internet in general and YouTube, Facebook, Instegrame more particularly.

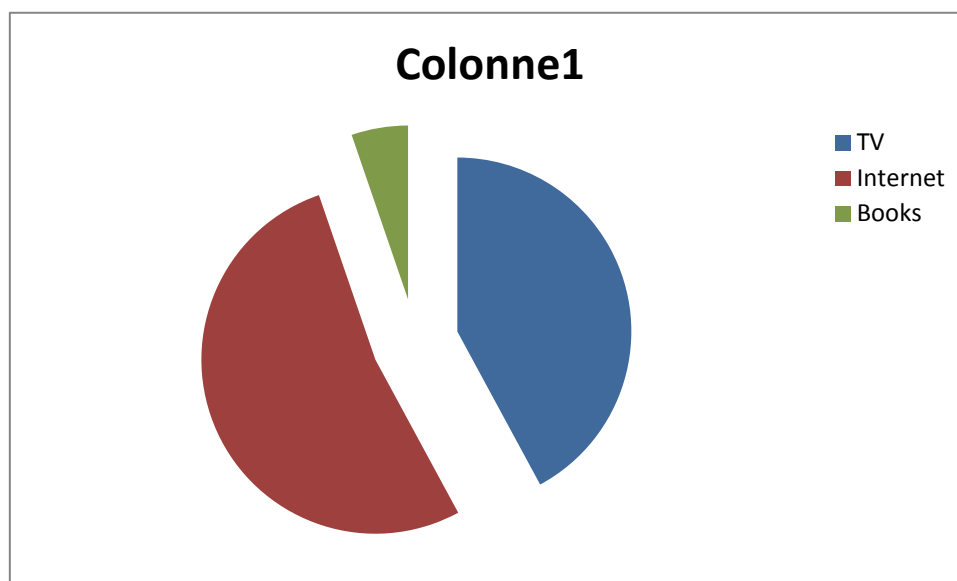
\* Books but to very limited degree.

Those students' can be summerised in the following table :

	<b>Opinions by %</b>		
	<b>TV</b>	<b>Internet</b>	<b>Books</b>
<b>Students</b>	<b>42.10%</b>	<b>52.63%</b>	<b>5.26%</b>

**Table 3.8:** Students 'sources of culture

Those results can be represented in diagram as follows:

**Figure 3.3:** Students 'sources of culture

**Item 7-** Do you think that your behaviors are influenced by the foreign culture?

The majority of the interviewees confess that they are hugely influenced by the foreign culture especially girls. However, some boys find it difficult to approve such influence despite the fact that their behaviors and appearance is saying the opposite. For this, they explain this controversy by saying that they are not influenced by the culture but they only imitate their colleagues and peers who are in fact influenced by the foreign culture.

**Item 8-** How is that?

The interviewees who are involved in this study agreed that it is not only a matter of appearance (clothes and hair style), but a psychological state of mind, and feeling. They absorbed the foreign culture that it becomes part of their personality, for them wearing indecent and sometimes weird clothes – even if they know that it is not accepted- is part of modernization. This reality is applicable to other fields as well such as relations which became very open and free especially between boys and girls. The social norms as well whiteness such shift what once had been strange and forbidden become acceptable and normal.

**Item 9- Do you find it a normal thing?**

Actually, after collecting the different students' answers and reactions it has been noticed that not all participants share the same attitude towards the fact that they are hugely influenced by the English culture since it is more effective and powerful. This disagreement is almost fifty-fifty between the students and each party explain his answer according to his own convictions. For those who find it normal explain it by the fact that it is the nature of things, however, they are convinced that it is not a positive phenomenon. In the other hand, those who find it not normal as well said it is a reality that they should deal with it and accept.

**3.4.1.5 General Analysis of the Students' Focus Group**

Despite the positive attitude that the students' have for the English language caused by its easiness in both pronunciation and grammar, they admit that they are not really interested in learning it. A reality that does not much the case of its culture that invaded the society and changed its features. While , they cannot have a clue of what a society's culture is, they admit that they are hugely influenced and that can be seen in so many levels of their personality. They confess , however, that it is not a positive thing but a reality that they have to accept and live with since it is part of globalization.

**3.5 Discussion of the Main Results**

The main results obtained from the research indicates that the English language in Algeria is not really spread to the level that reflects its position as a Lingua franca; despite the government efforts to increase its presence in the country motivated by the globalization along with the positive attitude that Algerians themselves have towards this language. However, English is growing in popularity among younger Algerians, driven by a perception that it improves career prospects, as well as the increasing exposure of young Algerians to social media like Facebook and Twitter, which predominantly use English as an international



medium. On the other hand, globalization with English language as its tool plays a significant and clear impact on cultural identity of the Algerians. In fact, there is an attempting to make a universal human behavior and culture in all societies and this is a major issue facing not only the Algerian society but all Muslim societies. For that, the communications revolution play a key role in bringing about this cultural influence, drawn by the web and satellite channels to impose an appetite on tastes, thought and behavior. Today, our young people have become slaves to satellite channels, internet sites and mobile phones. They also imitate everything they see through these media, from behaviors, habits and traditions, whether useful or harmful to them, under the slogan of fashion and openness to the other.

### **3.6 Future Recommendations**

This research has investigated the English language status and its socio-cultural influences in the Algerian society. It has thereby revealed that the language spread is limited and located to very specific circles or users. Its socio-cultural influences, however, are tremendous and threaten the social identity particularly its Islamic nature. This danger is more and more obvious on the young generations who have a fragile personality that can be influenced easily. Certain measurement should be taken to help them overcome such influences or at least to reduce them to the minimum:

- ❖ The role of the parents is central in this phase to educate and guide their children to the risk of opening up to a new culture without the presence of the necessary mechanisms to address their side effects.
- ❖ To instill the national culture and strengthen its roots in the Algerian student to act as a deterrent to such influences.
- ❖ Teachers, together with textbook designers, should opt for developing learners' abilities to think critically, that instead of avoiding the cultural aspects of the target

language they should tackle it and try to raise their students' awareness of the differences that exist between the local and the foreign culture.

- ❖ Textbook contents should not underestimate the student's mind, potential or ignore its social environment, because while it isolates him from his surroundings there are other sources that present it with shining colors. Therefore, it should target the adolescents' life and interests.
- ❖ Finally, we should notice that the educational programs do not opt for the government's economic and developmental ambitions in the dissemination of the English language and establishing it as a second language. Therefore, those programs must be evaluated internally to determine its validity or efficacy.

### **Conclusion**

To sum up, the third chapter is about the practical part of this study. It is handled in three steps: the first one deals with the method used. The description of the research method used as well as the population and the sample of the study. The second step, concerned with the teachers', parents' interview and the students' focus groups, with the results that we have got from it. Finally, we dealt with the analysis and discussions of the results obtained from the research tools.

## General Conclusion

We started this research with an overview of the English language status in Algeria that bears its culture spread in the society, and tried to examine the socio cultural influences of the phenomenon on the general community composition. For that, We have raised four main questions that have been answered at the end of this investigation ; which are “Is the English language still a foreign language in Algeria?, What are the socio cultural influences of the English language increasing spread in Algeria despite its foreign language status?.What is the Algerians attitude toward English both formally and informally?, What are the reasons of the huge spread of English in Algeria?. In order to answer those questions, we have conducted two interviews with both parents and teachers and focus group with students ,and after its analysis, we have mainly concluded that the English language is not hugely spread in Algeria and for that it is still a foreign language in it ; a fact that does not reflect the positive attitude that the Algerian peoples as well as the government have towards it. However , its socio cultural influences are very clear and expanded to reach all the aspects of the society .We cannot deny the positive role that the English language plays in the prosperity of the national economy and the openness to the world, which has taken the English language as its mean of communication, especially in the fields of oil and tourism, one of which Algeria is from the pioneers and the other she is striving to create a place in it. On the other hand, the English culture phenomenon fact that is established as cultural globalization is the only thing that can break into societies without consent or acquiescence, which is closely related to developpement and technology and is also the only aspect that lacks a global order that governs or controls its direction. Globalization that aims at eliminating cultural specificity or culture, as it is known, is a comprehensive model of human behavior and its product embodied in ideas and actions and what its hands make and depends on the human ability to learn and expanded transfer knowledge generations, played and plays a major role in

changing the features of the Algerian society and erasing the national identity, which already suffers from the consequences of French colonialism, which lasted nearly 130 years, during which the latter messed with the fundamentals of the nation and its constants. Media in general , with both its traditional means (TV channels, newspapers, books,...) and the developed ones that appear with the recent technological boom in the world, especially the Internet, which has created a parallel world and considered by many as a vehicle for the spread of the western cultural influence around the world. The Absolute control of the media by the western countries allowed for the spread of western values and culture and represents a form of cultural imperialism on the weaker cultures to create a form of a global culture and destroy the notion of cultural diversity.

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نسبة المشاهدة التلفزيونية: 61 % لفائدة القنوات الجزائرية و39 % للقنوات الأجنبية , الاذاعة الجزائرية,( تاريخ التصفح: 24 مارس 2017 , على الساعة 25 :18 سا : ) على الرابط

<http://www.radioalgerie.dz/news/ar/article/20160704/82629.html>

## Appendices

### **The Teachers' Interview**

1. Do you think that the English language still a foreign language in Algeria?
2. Is there any socio-cultural influences of the English language that you can observe on your students?.
3. Do the educational programmes encourage the spread of the English language culture?
4. What are your students attitude toward English?.
5. What are the reasons for the huge spread of English in Algeria in your opinion?.

### **The Parents' Interview**

- 1- What language do you think that your children are exposed to the most?
- 2- Why you think that, and through what?
- 3- Are their behaviors influenced by it?.
- 4- What are the symptoms of that influence?
- 5- Do you approve this influence?

### **The Focus Group**

1. What is your favorite language?
2. Why it is your favorite?
3. How do you define culture?
4. Do you think that learning the English language culture is important in learning the language itself?
5. Are you exposed to the culture of the English language only in the classroom?
6. What are the other sources?
7. Do you think that your behaviors' are influenced by the foreign culture?
8. How is that?
9. Do you find it a normal thing?

## مجموعة التركيز:

- 1- ما هي لغتك المفضلة؟
- 2- لماذا هي مفضلة عندك؟
- 3- كيف تعرف الثقافة؟
- 4- هل تعتقد ان معرفة ثقافة اللغة التي تتعلمها تساعد في تعلم اللغة ذاتها؟
- 5- هل انت معرض لثقافة اللغة الانجليزية فقط في القسم؟
- 6- ما هي المصادر الاخرى؟
- 7- هل تعتقد ان تصرفاتك تأثرت بالثقافة الاجنبية؟
- 8- كيف ذلك؟
- 9- هل تعتقد انه شيء طبيعي؟