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**The Use of Critical Discourse Analysis to Inquire into Cross-Cultural Perceptions
and Attitudes of LMD Students of English as a Foreign Language at Batna 2
University, Algeria.**

BA, MA

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Doctorate in Applied Linguistics**

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DEDICACY

To all those who strive for knowledge

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TABLE OF CONTENTS

	Page
DEDICACY	i
ACKNOWLEDGEMENTS.....	ii
TABLE OF CONTENTS	iii
LISTE OF TABLES.....	x
LISTE OF FIGURES	xiii
ABSTRACT.....	xvi
CHAPTER 1	1
Introduction.....	1
1.1. Introduction: Background, Purpose and Main Issues	1
1.2. Statement of the Problem.....	7
1.3. Research Question	8
1.4. Significance of the Study	11
1.5. Definition of Terms	12
1.5.1. Attitudes	13
1.5.2. Critical Discourse Analysis (CDA)	13
1.5.3. Cross-cultural Attitudes	13
1.5.4. Cross-cultural	14
1.5.5. Cross-cultural Perceptions.....	14
1.5.6. Cross-cultural Studies	14
1.5.7. Culture.....	15
1.5.8. Intercultural	15
1.5.9. Perceptions	15

1.6. Acronyms	15
1.7. Limitations of the Study	16
1.8. Delimitations of the Study	18
1.9. Assumptions	20
1.10. Conclusion: Organization of the Study.....	20
CHAPTER 2	22
Review of Related Literature.....	22
Introduction.....	22
2.1. Critical Discourse Analysis (CDA)	23
2.1.1. Defining Critical Discourse Analysis	23
2.1.2. A Brief History of CDA	27
2.1.3. Evolution and Development of CDA.....	29
2.1.4. Critical Linguistics (CL)	33
2.1.5. Halliday’s Theory of Systemic Functional Linguistics (SFL)	35
2.1.6. Models of CDA	37
2.1.6.1. Fairclough’s model.....	37
2.1.6.2. The socio-cognitive model	42
2.1.6.3. Wodak’s model of discourse sociolinguistics.....	45
2.1.7. Aspects of CDA.....	47
2.1.7.1. Language as discourse.....	47
2.1.7.2. Macro vs. micro in CDA.	49
2.1.7.3. Text analysis and discourse interpretation.	50
2.1.8. Approaches to Studying Classroom Discourse	52

2.1.8.1. Discourse analysis approaches.....	52
2.1.8.2. Conversation analysis approaches.	52
2.1.8.3. Interaction analysis approaches.	53
2.2. Cross-cultural Studies.....	54
2.2.1. Defining Cross-cultural Studies.....	54
2.2.2. Cross-cultural Research	56
2.2.3. Cross-cultural Teaching and Learning.....	59
2.3. Perceptions and Attitudes	62
2.3.1. Defining Perceptions.....	63
2.3.1.1. The stages of the perception process.....	63
2.3.1.1.1. Selection (stimulation).....	63
2.3.1.1.2. Organisation.....	65
2.3.1.1.3. Interpretation.....	65
2.3.1.2. Attribution theory.....	65
2.3.1.3. Language, culture, and perception.....	66
2.3.1.4. Effect of culture on the perception process.....	67
2.3.2. Defining Attitudes.....	69
2.3.2.1. Formation and construction of attitudes.....	70
2.3.2.2. Changing attitudes.....	70
2.3.2.3. Attitudes, language, and cultural learning.....	71
2.4. Language and Culture.....	72
2.4.1. Understanding Language	73

2.4.1.1. Language as code.....	73
2.4.1.2. Language as social practice.....	73
2.4.2. The Meaning of Culture.....	74
2.4.2.1. Culture as an individual construct.....	74
2.4.2.2. Culture as a social contract.....	75
2.4.3. The Relationship of Language and Culture.....	75
2.5. Foreign-Language Learning, an Intercultural Perspective.....	76
2.5.1. A Relational Approach to Language and Culture Learning.....	76
2.5.2. An Example to Consider.....	77
Conclusion.....	79
Chapter Three.....	80
Methodological Procedures.....	80
Introduction.....	80
3.1. Population and Sampling.....	81
3.2. Instrumentation.....	86
3.3. Fairclough’s CDA Framework.....	88
3.4. Data-Collection.....	95
3.5. Data Analysis.....	95
3.6. Conclusion and Summary.....	97
Chapter Four.....	99
Results and Discussion.....	99
Introduction.....	99
4.1. The Relationship between our Students’ Perceptions of, and Attitudes towards, the Culture of the English Language.....	99

4.1.1. Length of Exposure to the Target Language in the Native Environment	101
4.1.2. Components of the Algerian Culture	102
4.1.3. The Different Aspects that Students are ready to Change in their Culture	104
4.1.4. The Different Aspects that Students Refuse to Change in their Culture	106
4.1.5. Which Culture is the Best the Native or the Target one?.....	108
4.1.6. Learning English without the Integration of its Culture	110
4.1.7. Learning English Changes my Attitudes to the British Culture	111
4.1.8. The Positive or Negative Impact of the British Culture on the Native one	112
4.1. 9. The Attitudes of Acceptance or Rejection towards Different Cultures	114
4.1.10. British Imitation.....	117
4.1.11. The Impact of Cultural Differences on Learning English.....	118
4.1.12. Students' Readiness to Learn about the British Culture	119
4.1.13. The Influence of Learning British Culture on the Native Identity	120
4.1.14. The Fear of the Influence of the British Culture	121
4.1.15. The Degree of British and Native Cultural Awareness.....	122
4.1.16. Worth Learning about the British Culture and other Cultures	124
4.1.17. Perceiving other Cultures as a Threat	126
4.1.18. Learning English without its Culture	127
4.1.19. Cultural Characteristics of Algerian and British People	128
4.1.19.1. Social gregariousness.	129
4.1.19.2. Geniality.	131
4.1.19.3. Loquaciousness.	132

4.1.19.4. Logical reasoning	133
4.1.19.5. Assiduity.....	135
4.1.19.6. Totalitarianism and integrity.....	136
4.1.19.7. Doctrinal morality.	138
4.1.19.8. Rigor and systematicity.	139
4.1.19.9. Common sense.	141
4.1.19.10. Poignancy.	143
4.1.19.11. Cultural mannerliness and attributes.	144
4.2. Fairclough’s Model: An Analytical Framework to Account for Learners’ Cross-cultural Perceptions and Attitudes	146
4.2.1. Vocabulary	147
4.2.1.1. Word classification.....	147
4.2.1.1.1. Learners’ predilections and dislikes towards the Algerian culture. ..	147
4.2.1.1.2. Learners’ preconceived knowledge of the British people and culture.	154
4.2.1.1.3. Learners’ perceptions towards the British people and culture.	164
4.2.1.1.4. Learners’ predilections and dislikes towards the British culture.	169
Features of Power and Ideology	173
4.2.1.2. Ideologically contested vocabulary.....	174
4.2.1.2.1. Learners’ predilections and dislikes towards the Algerian culture. ..	174
4.2.1.2.2. Learners’ preconceived knowledge of the British people and culture.	178

4.2.1.2.3. Learners' perceptions of the British people and culture.	187
4.2.1.2.4. Learners' predilections and dislikes towards the British culture.	189
4.2.1.3. Ideologically significant meaning relations.....	192
4.2.2. Grammar	198
4.2.2.1. Negative and positive expressive values.	198
4.2.2.2. Grammatical modes.	201
4.2.2.3. Is agency unclear?.....	202
4.2.2.4. Positive and negative statements.	203
4.2.2.5. Passive and active voice.	204
4.2.2.6. Grammatical transitional means.	206
4.2.2.7. Nominalization.....	206
Conclusion	209
Chapter Five.....	212
Conclusion	212
5.1. Summary of the Results	212
5.1.1. Vocabulary Instances	217
5.1.2. Grammar Instances	218
5.2. Implications and Recommendations.....	220
5.2.1. Implications	220
5.2.2. Recommendations.....	225
Main Conclusion	231
References.....	233
Appendix	260

LISTE OF TABLES

Table	Page
Table 1	82
Students distribution: 2016/2017 in the department of English, Batna 2 University (Source: the department of English).....	82
Table 2.....	83
Numbers of questionnaires administered and collected per level.....	83
Table 3	94
Farclough's approach explained	94
Table 4.....	102
Components of the Algerian culture	102
Table 5	104
Aspects students are ready to change	104
Table 6.....	106
Aspects students refuse to change.....	106
Table 7	147
Learners' predilections and dislikes towards the Algerian culture	147
Table 8.....	148
Run matrix coding query for dislikes	148
Table 9.....	148
Run matrix coding query for likes	148
Table 10.....	154
Learners' preconceived knowledge of the British people and culture.....	154
Table 11	154
Students' positive perceptions of British culture.....	154

Table 12	157
Students' negative perceptions of British culture	157
Table 13	158
Students' positive perceptions about British people	158
Table 14	161
Students' negative perceptions of British people	161
Table 15	164
Students' perceptions of British culture and people	164
Table 16	165
Run matrix coding query for students' thoughts of British culture	165
Table 17	165
Run matrix coding query for students' thoughts of British people	165
Table 18	169
Word classification with respect to students' predilections and dislikes towards the British culture.....	169
Table 19	169
Run matrix query with respect to students' dislikes in British culture	169
Table 20	170
Run matrix query with respect to students' likes in British culture	170
Table 21	174
Ideologically contested vocabulary	174
Table 22	178
Ideologically contested vocabulary with respect to the British culture.....	178
Table 23	181
Ideologically contested vocabulary with respect to the British people	181

Table 24	187
Students' ideologically contested vocabulary	187
Table 25	189
Students' ideologically contested vocabulary with respect to the British culture	189
Table 26	192
Matrix word frequency	192
Table 27	199
Negative and positive expressive values	199
Table 28	203
Positive and negative statements.....	203
Table 29	204
Passive and active voice	204
Table 30	206
Grammatical transitional means.....	206
Table 31	207
Nominalisation	207
Table 32	217
Vocabulary instances.....	217

LISTE OF FIGURES

Figure	Page
Figure 1. A framework for critical discourse analysis of a communicative event (Fairclough, 1995, p. 59)	31
Figure 2. Interrelation between language, perception and culture (Adapted from Coleman et al., 2003)	67
Figure 3. Steps in questionnaire conception (Source : the author)	88
Figure 4. Fairclough’s CDA: a tripartite model of social theory. Source: O’Regan (2006)	89
Figure 5. Fairclough’s three-dimensional view of discourse. Source: O’Regan (2006)	90
Figure 6. Summary of Fairclough’s overall approach. Source: Adapted from Janks (1997)	93
Figure 7. Students’ perceptions of, and attitudes towards, English culture.....	100
Figure 8. Chart representing length of exposure to the target language and culture ..	101
Figure 9. Students’ perceptions of the British culture.....	108
Figure 10. Students’ perceptions of the native culture.....	109
Figure 11. Learning English without its culture	110
Figure 12. English-learning and students’ change of attitudes towards the British culture	111
Figure 13. The positive impact of the British culture on the native culture	112
Figure 14. The negative impact of the British culture on the native culture	113
Figure 15. The attitudes of acceptance towards different cultures	114
Figure 16. The attitudes of rejection towards different cultures.....	115
Figure 17. British imitation.....	117

Figure 18. The impact of cultural differences on learning English.....	118
Figure 19. Students' readiness to learn about the British culture	119
Figure 20. The influence of learning the British culture on the native identity.....	120
Figure 21. The fear of the influence of the British culture	121
Figure 22. The degree of British and native cultural awareness.....	122
Figure 23. The level of awareness of the British culture.....	123
Figure 24. The importance of learning about the British culture and other cultures	124
Figure 25. Students' perceptions towards other cultures being a threat.....	126
Figure 26. Preference to learn English without its culture	127
Figure 27. Social gregariousness	129
Figure 28. Geniality.....	131
Figure 29. Loquaciousness	132
Figure 30. Logical reasoning	133
Figure 31. Assiduity	135
Figure 32. Totalitarianism and integrity.....	136
Figure 33. Doctrinal morality	138
Figure 34. Rigour and systematicity	139
Figure 35. Common sense	141
Figure 36. Poignancy.....	143
Figure 37. Cultural mannerliness and attributes	144
Figure 38. Word classification with respect to students' dislikes	150
Figure 39. Word classification with respect to students' likes.....	152
Figure 40. Word classification with respect to students' thoughts of British culture....	166
Figure 41. Word classification with respect to students' thoughts of British people	167
Figure 42. Word classification with respect to students' likes in British culture.....	170

Figure 43. Word classification with respect to students' dislikes in British culture171

ABSTRACT

The issue of cross-cultural perceptions and attitudes towards the foreign language and its culture has been momentous all along the last few decades. The main focus of this study is to account for the perceptions and attitudes of the students of English as a Foreign Language (EFL) at Batna 2 University through the application of Critical Discourse Analysis (CDA). This latter has been deployed within an interdisciplinary paradigm whereby the relationship between language, ideology, power, and social practices has been accounted for. The main purpose of this study is, firstly, to shed light on cross-cultural perceptions and attitudes. Secondly, it is aimed to bring the learner develop awareness of the self in order to understand and tolerate, in the other, those differences relevant to language, and also related to culture aspects like social values, norms, religion, and social practices. Thence, the current study endeavors to investigate the following research query: “What is the relationship between our EFL students’ perceptions of, and attitudes towards, the culture of the English language?” In reverence with this, it has been hypothesized that our LMD EFL students, like other learners of foreign languages elsewhere, may form their attitudes to the British culture on the basis of misunderstanding and misinterpretation of their perceptions rather than on well-founded evidence, facts, and knowledge. To address the focal research issue, a descriptive mixed method research design has been deployed, wherein both quantitative and qualitative data have been collected through a questionnaire administered to a sample of 600 students at the department of English at Batna 2 University randomly chosen from a total population of 3000 students from different undergraduate and post-graduate LMD levels. Data have been analyzed quantitatively using Statistical Package for Social Sciences (SPSS), and qualitatively using Fairclough’s (1989) CDA model as an analytical framework accounted by NVIVO. Results obtained confirm that EFL students have no real experience and no authentic exposure to the British culture. This would hinder their language learning and culture development. More importantly, this has resulted in some misconceptions and misunderstandings towards the target culture. It has been, as well, confirmed that the many relationships between language, ideology, and power are intertwined all throughout the learners’ discursive patters whereby the application of Fairclough’s CDA framework proved valuable to account for EFL learners’ perceptions and attitudes towards the target culture. Indeed, the current study is deemed beneficial in that it demonstrated learners’ cultural awareness, readiness, and open-mindedness that permit them to tolerate and accept the other and otherness. It has been contended, though, that respondents, in their great majority, accept positive change and show an outraged disclaimer against all aspects of injustice, mediocrity, racism, and discrimination. These powerful perceptions and attitudes were depicted both implicitly and explicitly when inquiring into leaners’ discursive patterns. Henceforth, this study is considered to be a praiseworthy contribution to call on intercultural perceptions in foreign-language education. Policy-makers, teachers, researchers, and practitioners will find, in this study, implications and recommendations for enhancing awareness and culture development within institutional and educational settings. More importantly, these recommendations are likely to foster the awareness of the self, of the other, and of the betterment of foreign-language and intercultural education in general.

CHAPTER 1

INTRODUCTION

CHAPTER 1

Introduction

1.1. Introduction: Background, Purpose and Main Issues

Over the past decades, great numbers of researchers cross-world have insisted on the ultimate necessity to investigate foreign-language learners' perceptions and attitudes towards the culture of the foreign/second language they are learning (Gardner, 1972; Littlewood, 1984; Harmer, 2007). This issue gradually became the foci of cross-cultural studies and researchers who aim mainly at finding ways to develop the learner's awareness of his culture first and then of the culture of the other (Diller, 1999; Byram, 2003). In doing so, researchers' purpose is to identify, and cope with, areas that generate feelings like rejection, resistance, hostility, and fear of loss of identity and authenticity while learning a foreign/second language (Brown, 1986; Kramsch, 2004).

The other significant purpose is to bring the learner develop awareness of the self in order to understand and tolerate the differences in the other, mainly due not to language per se, but rather related to cultural aspects like social values and norms, religion, and other social practices. Additionally, we believe the issue is worth investigating for many reasons. First, misunderstanding and misinterpretation of other cultures do give neither individuals nor peoples the opportunity to communicate rationally in all fields, whether in the world of education- between teachers and learners- or in domains like commerce, diplomacy, and the like (Schmidt, 2000). Second, the concern is even deeper and greater as the world is fastly globalizing. That is, social mobility is higher than ever and is henceforth pushing millions of humans to permanently move cross-world seeking studies, work and better conditions of life in general. The only example of 2015 points to about 244 million people who left their

countries of origin to live elsewhere (International Migration Report 2015, United Nations).

The need to prepare these increasing populations, and probably to smoothly integrate other cultures with harmony is crucial not only to researchers, but to politicians and decision-makers, as well. The matter has, indeed, become not only cross-cultural, but cross-continental, too.

To live in harmony with the other presupposes that we are able to communicate with him. More than that, it also means that we are able to understand and respect his culture. Actually, all is about the individual's ability to share with the other common beliefs like respect of individuality and acceptance of differences (Byram, 2003; Kramsch, 2004). Not to be alike is not as much dramatic as when we reject the other because he is different. This problem is likely to be encountered within the same family between wife and husband just as it might be experienced at the level of groups, communities, and whole nations.

Any sound researcher raises a fundamental question that directly concerns the process he will use to conduct his study. In our specific case, the underpinning question is "How are we going to thoroughly and minutiously inquire into the cross-cultural perceptions of LMD students of English as a foreign language?" The study in itself contains language and culture, two sensitive issues whose relationship is considered as close as intimate by many researchers like Spackman (2009), and Mitchell Myles (2004), and who strongly argue that we can not separate language from its culture. One reason is that these components respectively provide support one for the other. Additionally, learners of a foreign/second language are found to be influenced by the culture of the language they are learning (Liddicoat, Papademetre, Scarino, and Kohler, 2003).

Actually, we may refer to some cultures as being more powerful than others in that they have always been referred to in official and non-official discourses as cultures which enjoy a higher status, and which implicitly infer more power. The classical reason put forward as a justification for these differences appears clearly in another discourse, whether written or oral, that refers to the Western culture in terms of more “elaborated” and more “developed” culture as compared to the culture of less technologically developed countries (Whitt, 2009).

The aforementioned language, culture and, hence, social components, and power and ideology are what critical discourse analysis (CDA) experts consider as a lay for implicit and hidden reality which needs being de-coded and unveiled. This is how we came to be convinced that the use of CDA to inquire into the cross-cultural perceptions of our LMD students of English as a foreign/second language, is a most appropriate tool. In fact, and as will be demonstrated in chapter two devoted to the review of literature, CDA is much used in educational and various other matters, like news media, to decode what is encoded in text and speech (Weiss & Wodak, 2003).

This line of inquiry led us to gradually form and construct an answer to the initially posed question concerning the research “How”, and which is set by Hayman, JR., in as early as 1968, when he stated in simple terms that “... the reasons for most behavior lie below the surface of observable events” (p. 9). This is the ultimate focus of our study for we would like to understand the extent to which the perceptions and the attitudes of learners of a foreign/second language are impacted by the culture of the foreign/second language itself.

As suggested by the American Psychological Association, APA, (2010), largely followed and used in language and educational research, chapter one which introduces the focus of the study, must begin with background information regarding the problem

under investigation. Generally, the introductory section of chapter one may vary considerably in length according to the nature of the study. Yet, it has to yield a brief summary of literature relevant to the problem being investigated, or what is named background to the problem (APA, 2010).

This part completes the background to the problem and insists on recurrent consistencies in how language, discourse and social values are constructed when cultures are shared in one way or another (White, 2002). This might happen in the case of migrants, for instance, where the contact is direct and permanent with the culture of the host country. Also, the same phenomenon can be experienced by overseas students as well as by those learners of a foreign/second language in their own homeland (Nédjai, 1987).

In this last example, the contact between the culture of the foreign language and of the learner of this language occurs through the teaching of the foreign language culture as an inclusive component of language itself. Whatever the context, many researchers suggest that patterns of decoherence, disjuncture, misunderstanding and conflict arise from cross-cultural perceptions which, in turn, will develop particular sets of behavior in the learner of the foreign/second language (Korotayer, 2001; Bolbanabed & Hanafi, 2004; Judith, 2007).

Experts in CDA like Van Dijk (1984), Fairclough (1989), Wodak (1989), Peirce (1995), and Widdowson (2007) have pruned the use of CDA to study language in context, as a social activity, and its relation to power, politics and ideology. This, we believe, adds value to our rationale we have earlier discussed and wherein we came to the conclusion that CDA is most appropriate to our study. Assuredly, the analysis of cultural and cross-cultural issues opened the way to fascinating research fields like cross-cultural and language studies where CDA researchers are devoting much time to

discussing language, culture, intercultural and cultural problems (Lesley, 2010; Mervin, 2011).

CDA became so largely used that, next to researchers, increasing numbers of overseas students in UK and USA are doing their Ph.D research in the field of critical discourse analysis they use to understand variations in attitude as resulting from their compatriots learning a foreign language (Choi, 1998; Saichaie, 2011; Gonsalvez, 2013). This increase of interest in CDA is what also accounts for our choice of this particular model of analysis.

As to variation in attitude, it is explained by Greetz (1973) when he wrote that “Attitude formation is a result of learning, modeling others, and our direct experiences with people and situations” (p. 47). Naturally, one is tempted to add that this is exactly what is taking place when learning a foreign/second language and its culture. This is, we assume, what adds substance to, and accounts for, our study rationale.

Additionally, attitudes are closely related to perception. In fact, according to Lindsay and Norman (1977), perception is a process by which individuals interpret situations to produce meaningful experiences of the world, and hence of culture. The problem is that what an individual perceives and interprets may be different from contextual social reality. In other words, what is true in one cultural social context might as well be unacceptable in a different social context.

What has been mentioned so far allows for including in our research line of inquiry the way our LMD students perceive the culture of English as a foreign language, if they ever do, as demonstrated in most literature in the field. No doubt that what is regarded at this level is the process they use in a cross-cultural context where the culture of the other is at work, and hence perceived and interpreted through the social values and norms of their own culture. Consequently, the positive and/or negative attitudes

they form are likely to depend, to a large extent, on their perceptions (Lindsay & Norman, 1977).

Now that the two variables cross-cultural attitude-formation (dependent variable) and cross-cultural perception (independent variable) are identified, we would like to add that this is the causal relationship we have set to investigate, describe and critically analyse, using CDA, with the aim of proving whether our LMD students of English as a foreign/second language experience the same phenomenon like other learners engaged in foreign-language education cross-world. This issue will be widely discussed in chapter two which will comprise a pertinent selection of relevant literature.

At this level, it is most appropriate to mention that the following main issues are relevant to our study:

1. Students' native culture components like religion, ideology, politics, morals, and social values are likely to impact and influence their perceptions of the English/British culture as in the case of other learners of foreign languages cross-world, and
2. The use of an appropriate CDA model will help to uncover, analyze and understand LMD students' cross-cultural perceptions of the British culture and their attitude-formation towards this culture.

The purpose and the usefulness of this study are, we assume, clear enough to the reader. Further, we believe that, although the main issues will be naturally expanded in chapter two, it is worth informing briefly the reader and accounting for the use of CDA in our study.

Actually, discourse analysis (CDA) has a dual focus on both language and its context. In fact, discourse analysts combine the two concerns when analyzing the ways linguistic regularities are constrained by the discursive language structures and by social

and cultural meanings. Shiffrin (1991) believes that these factors “frame the production and interpretation of messages” (p. 3). This is the ultimate goal of our study, that is the interpretation of messages perceived by our students in a foreign language culture and how they interpret them to form attitudes towards this same culture.

This section of chapter one narrows the focus of the study and suggests a brief rationale to explain why the particular study is worth pursuing. This should lead up to the statement of the problem in section two. Before that, we would like to stress again that the main interest in this study is to gain understanding of students’ cross-cultural perceptions and attitudes via analysis of their written discourses gained through the use of a questionnaire administered to a randomly selected sample of 600 students from the total population of the department of English at Batna 2 University (3000 students) during the academic year 2016/2017. The 600 questionnaires administered represent 20%, that is a fifth of the total population. Moreover, the questions posed in our study call for attention to be given to both the linguistic details of students’ discourse and to the larger cultural and social contexts that bear upon them.

1.2. Statement of the Problem

Cresswell (1994) suggests that “a problem might be defined as the issue that exists in the literature, theory, or practice that leads to a need for the study” (p. 50). Indeed, it is important to avoid obscure and vague formulations to have the problem stand out and be recognizable in a clear statement. Also, the problem should be presented in a context that provides an explanation and discussion of the conceptual framework it is embedded in. Hence, good statements of problems should answer the fundamental question: “Why does this research need to be conducted?”

With regard to the already mentioned aspects and to the main issues highlighted, cross-cultural studies offer interesting comparisons between cultures in all social

contexts like foreign-language classes where the individual is acting and behaving as a social and cognitive being. Besides, foreign-language classes involve the culture of the foreign language and the culture of the foreign-language learner. In this particular social and cognitive setting, learners use their perceptions to construct meaning and to form attitudes towards the foreign-language culture (Adevai, Silverman & McGough, 1970; Choi, Nisbett & Norenzayan, 1999).

The issue under scrutiny is, henceforth, the existing relation between the quality of the interpretation as being positive, negative, correct, wrong of the cross-cultural perceptions of our LMD students of English and how these perceptions are integrated in their attitude-formation process. This cause-and-effect relation between perceptions as an independent variable and attitudes as a dependent variable opens the way to stating the research hypothesis and the research question. Beforehand, we would like to highlight our awareness of the fact that the problem statement is among the most critical parts of any research. The reason is that it provides focus and direction for the remaining parts of the study by clearly defining the problem and the variables under investigation.

1.3. Research Question

The statement of the problem is further explicated in this section of chapter one, for research questions naturally emerge from the problem. In turn, research questions operationalize the problem as related to identify specific variables and relationships that need being examined and reported. Research questions, like hypotheses, also contribute to suggest the methodology for the study and to serve as the ground for drawing conclusions in chapter five.

In our survey of our students' cross-cultural perceptions of, and attitudes to, the culture of the foreign language, "yes-no" questions will certainly be avoided because

they limit the scope of responses. Instead, open questions will be favoured to have access to larger written responses that will be used as a basic corpus for our analysis. This point will be further discussed in chapter three meant for research methodology design.

In this section, it is important to mention that hypotheses call for test and verification, whereas research questions-most often used in qualitative studies like ours-call for answers. According to Kerlinger (1986) and Krathwhol & Smith (2005), a hypothesis exists as a declarative statement of the relations between two or more variables; whereas a research question also states a relationship between two or more variables, but phrases this relationship under the form of a question.

In either case, we believe what is important is that hypotheses and/or research questions must be relevant to the nature of the topic and to the problem under investigation.

What we hypothesize in our study is that our LMD students of English as a foreign language, like other learners of foreign languages elsewhere, may form their attitudes to the British culture on the basis of misunderstanding and misinterpretation of their perceptions rather than on well-grounded evidence and facts, and well-founded knowledge. This directional hypothesis is inspired by the many researchers, cross-world, who claim that learners of foreign languages tend to develop resistance towards the culture of the foreign language because of their lack of intercultural awareness. A directional hypothesis as explained by Brown (1988) “can be formulated when there is a sound theoretical reason, usually based on previous research, to hypothesize that the relationship, if there is any, will be in one direction or the other” (p. 109). This point has been referred to in this section, and will obviously be thoroughly discussed in chapter two devoted to the literature overview.

Then, what we hypothesize results not only from the nature of our topic, but also from the conclusions drawn by many researchers in the field. Henceforth, our research question is phrased as follows:

“What is the relationship between our students’ perceptions of, and attitudes towards, the culture of the English language?”

In other words, we postulate that perceptions impact attitudes. Hence, on one hand, positive understanding and interpretation of perceptions resulting from cross-cultural awareness are likely to have a positive influence on attitude-formation. On the other hand, negative perceptions based on misunderstanding and misinterpretation due to lack of cross-cultural awareness would rather lead to a negative influence on attitude-formation as regards the British culture. This is, we believe, what the use of CDA will help us to uncover.

We are aware that one of the problems we will encounter is the evaluation of perceptions as a variable. This worry has already been considered when including critical discourse analysis (CDA) as a widely recognized and appropriate tool into learners’ perceptions as they appear in their written discourse gained through the use of a questionnaire. This data-gathering tool will be discussed in detail in chapter three which will comprise the research methodology design.

Although some literature in the field suggests misinterpretation and misunderstanding of perceptions that affect attitudes as a hypothesis, we favor asking the question in terms of relationship to be searched and presented as an answer to the research question, instead of hypothesizing that this relationship exists and needs being tested within our population. As will be developed in chapter three meant for methodology, the qualitative approach we will use will focus principally on the nature of implicit information we will come out with thanks to the use of CDA. This approach

has proved successful in similar research which, in our belief, is part of our research rationale and significance.

1.4. Significance of the Study

The significance of any study goes beyond aims and results obtained. Actually, the conclusions drawn and the potential value of the study will mainly serve the field of education and most particularly our LMD students of English as the identified audience.

The value per se of our investigation will contribute to cultivating in our students a more elaborated awareness of the necessity to learn English without any prior attempt to separate it from its culture for they complement each other. On the other hand, cross-cultural awareness will certainly help our students diminish inhibiting factors like resistance to, and rejection and fear of the other culture. As already mentioned, to be aware of one's culture is part of the process that leads to developing cross-cultural awareness. In fact, the culture of the other might be different but not necessarily negative or harmful to the self. Part of the significance of our study is to uncover students' inhibitions and to bring them accept that what is different might as well be positive. The problem might be with the self first, and not necessarily in the other.

In this section, it is hence worth putting the focus on the fact that our study will also seek how to formulate educational implications aiming at convincing our students of the need to know more about the British culture as a natural component of the English language. On the top of that, if the relevant literature points to how learners of a foreign language fear an eventual loss of their identity, research evidence also indicates that this fear is rooted in the weakness of the self rather than in the culture of the other (Pinker, 1994).

Also, the significance of our study lies in our attempt to enrich the already existing body of knowledge as our modest study is the first in its kind in our institution,

which may open the path to further research that aims to place the foci on an intercultural perspective.

To sum up, we believe our study is significant for the following reasons:

- Its newness, for it is the first time such an area is investigated at the level of our department of English,
- It might have direct pedagogical implications relevant to CCL program content and other topics,
- The study results may be taken into account in educational interventions, curricular, counseling, and policy,
- Results obtained might serve in teaching the methodology of culture,
- Results might as well initiate cultural and cross-cultural awareness to enhance the learning of both the English language and its culture without any fear of identity loss.

1.5. Definition of Terms

This section of chapter one includes definitions of the main terms and acronyms used in our study and which are either unusual or not widely understood. Similarly, common terms with special meaning in the study are added in this section. The following definitions are provided for the sake of uniformity and understanding of the main terms and concepts used in the study. Definitions developed by the author are not accompanied by a citation, while definitions taken from other sources are appropriately referenced.

Different researchers suggest almost similar definitions to the same concepts. Therefore, we select, each time, the definition (s) we believe is (are) most convenient to our study.

1.5.1. Attitudes

Early definitions of attitude were broad and contain cognitive, affective and motivational components. According to Allport (1935), an attitude is:

A mental or neural state of readiness, organized through experience, exerting a directive or dynamic influence on the individual's response to all objects and situations to which it is related. (p. 80)

More recently, researchers like Schwarz & Strack (1991), and Eagly & Chaiken (2005) consider that attitudes are a complex combination of personality, values, motivations, beliefs and behaviors.

1.5.2. Critical Discourse Analysis (CDA)

Van Dijk (1998) defines CDA in the following terms:

CDA is not much a direction, school or organization next to the many other "approaches" in discursive studies. Rather, it aims to offer a different "mode" of analysis, and application throughout the whole field. (p. 39)

Fairclough (1989) considers CDA along the same lines in that he argues that it studies social problems, power relations, society and culture. To Fairclough, CDA is regarded in terms of discourse analysis to explore relationships of causality and determination between discursive practices, events and texts as related to the wider social and cultural structure (Fairclough, 1993).

1.5.3. Cross-cultural Attitudes

Cross-cultural studies point to change in attitude resulting from the interaction of two or more cultures which influence each other. This process may lead to the development of positive or negative attitudes to the culture of the other depending on

the knowledge people possess of the culture of the other and their degree of cultural awareness (Piquemal, 2001; Stubben, 2001).

1.5.4. Cross-cultural

Cross-cultural may refer to comparative works like cross-cultural studies, cross-cultural communication, interculturalism and intercultural relations. Hence, it refers to processes of cultural hybridity to describe cross-cultural studies (Byram & Morgan, 1994; Storti, 1994). It is important to be aware of the existence of cultural differences in perception to minimize these conflicts. In our case, negative perceptions are found by researchers to be at the origin of attitudes like hostility, rejection and resistance when engaged in the process of foreign-language learning (Van de Vijver & Leung, 2000; Lindsay & Norman, 1977).

1.5.5. Cross-cultural Perceptions

Researchers refer to cross-cultural perceptions as a source of many conflicts and communication failures between individuals or groups of different cultures. This is why it is important to be aware of the existence of cultural differences in perceptions to minimize these conflicts. In our case, negative perceptions are found by researchers to be at the origin of attitudes like hostility, rejection and resistance when engaged in the process of foreign-language learning (Van Ryn and Bunke, 2000; Lindsay and Norman, 1977).

1.5.6. Cross-cultural Studies

Cross-cultural studies refer to empirical studies conducted among members of different cultural groups using different languages and having different experiences that lead to significant differences in behavior (Brishin, Lonner & Thorndike, 1973).

1.5.7. Culture

The popular usage of the concept “culture” refers to specific kinds of interest and practice like music, literature and art (Lawton, 1975). On the other hand, culture as defined by scholars, means all what exists in society (Kramersch, 1998) and hence a social hybridity transmitted by one generation to another. Brown (2000), further suggests that culture refers to “the ideas, customs, skills, attitudes, beliefs, values and tools that characterize a given group of people in a given period of time (Brown, 2000, p. 17). This last view of culture is the one that suits our research best.

1.5.8. Intercultural

Intercultural is used to indicate exchanges that occur between two or more cultures when they co-exist in situations like foreign-language learning (Kramersch, 1998).

1.5.9. Perceptions

Perception is a process individuals use to perceive in priority what corresponds to their needs, motivations or interests. It is influenced by environmental, physiological and psychological factors. Therefrom, different individuals may perceive the same things differently and hence attribute to them different meanings (Long et al., 2011; Neuman, 1987; Broadbent, 1958).

1.6. Acronyms

1. **APA:** American Psychological Association
2. **CA:** Conversation Analysis
3. **CDA:** Critical Discourse Analysis
4. **DA:** Discourse Analysis
5. **IA:** Interaction Analysis

6. **INRP:** Institut National de Recherche Pédagogique (National Institute for Pedagogic Research).
7. **L2:** Second Language
8. **LMD:** A new organizational system introduced in 2004 in the Algerian University. It comprises three levels (1) L. standing for “Licence”, an equivalent degree to the BA, (2) M. for Master one and master two, and (3) D. for Doctorate. Studies in the three levels last eight years, 3, 2 and 3 respectively.
9. **CL:** Critical Linguistics
10. **CLA:** Critical Language Awareness
11. **CLS:** Critical Language Study
12. **SFL:** Systemic Functional Linguistics

1.7. Limitations of the Study

Limitations of the study are generally referred to in terms of factors which are usually beyond the researcher’s control (Babbie, 2007; Kumar, 2012). Hence, a limitation in research is a potential weakness of the study, that is a factor which may affect the results of the study and/or their interpretation.

Consequently, highlighting the study limitations may be useful to both the researcher and the reader. This is why they are considered as a manner to identify and acknowledge possible errors and/or difficulties to interpret and attribute meaning to the results of the study.

Furthermore, some limitations appear only as the study develops and progresses, while they were not apparent at the very start. In any case, limitations should not be looked at as good excuses. Rather, they stand as elements that bring the researcher

closer to a truer sense of what his study results mean and to the extent to which their generalization is possible.

Additionally, only those limitations that have a significant effect on our own specific study are worth being addressed, for all investigations include some inherent limitations and weaknesses.

In our study, potential weaknesses and limitations may stem from the following factors. First, we will be using a model of critical discourse analysis (CDA) to analyze a corpus of written answers gathered from questionnaires administered to our LMD students, to gain information on their cross-cultural perceptions of, and attitudes to, the British culture in their process of learning English as a foreign language. Consequently, threats of internal validity may be greater. The reason is that information gathered might contain some bias. Also, we are aware that the nature of information reported by students about themselves might contain risk of students' approval to satisfy the researcher. Similarly, some students might, for one reason or another, state their individual perceptions and attitudes in a vague way, or simply not fully uncover them. Due to this, we maintain that the failure of some respondents to answer with honesty may well negatively impact results and hence not accurately reflect the opinions of all members of the population included.

Taking into account all these considerations, we have worked on one sample from each level (L, M, D) that is "Licence", Master and Doctorate. Consequently, results obtained in our study will concern the whole population of L.M.D students instead of addressing one level alone. Actually, as known to researchers, whatever the accuracy and the appropriateness of the sample, its representativeness of the large population is never fully finite. This very factor might also impact the principle of

results generalizability (Judith, 2005; Dornyei, 2007; Murray & Beglar, 2009). Further details will be provided in chapter three which will discuss methodological procedures.

Finally, due to the nature of the problem under study and to its inherent changing factors like teachers, students and methods, the results of our study would certainly concern the population of the students under investigation more than those to come in the future years. This is not our purpose for what is significant to us is more to demonstrate the existence of the problem than to pretend inventing an ever-lasting solution to it. This is why we believe that our ultimate purpose is the acceptance and the development of cross-cultural awareness, that is awareness of the self and of the other for a better foreign-language education.

1.8. Delimitations of the Study

It is useful to clearly set the delimitations of the study and its scope. This is a way to remain in the limits of the study and to have on it some reasonable degree of control. Henceforth, a delimitation is needed to explain how we will narrow down the scope of our study and how we account for things we have not decided to do.

Consequently, the delimitations of our study concern the following aspects. First, the geographic region is limited to the Wilaya of Batna where most students registered in the department of English come from. A similar study in a different university or on another generation of students might yield different results because of subjects, time and place factors. Second, our study will concern the whole population for reasons already highlighted and which will be expanded in chapter three devoted to the methodology used in our research.

Second, our data collecting process is limited to the use of a questionnaire dominated by open-ended questions to give respondents more latitude to express themselves and to give the researcher the opportunity to work on a written corpus.

Hence, data are categorized into nodes and themes to inquire into students' written discourse. Third, the time frame for the study concerns the academic year 2016-2017. Actually, these choices obey the time schedule of our entire doctorate program wherein year one is dedicated to lectures and to the process of reading to prepare chapters one, two and three in order to spend year two on data-collection and year three on writing up the thesis.

Technically speaking, these are factors over which the researcher has more control as compared to limitations. Henceforth, aspects like manageability and data-collection and access to respondents are guaranteed thanks to the limits within which our study is conducted. In terms of managerial constraints, we will have less difficulties to cope with research risks like time and availability of participants. Besides, the researcher himself is a part-time teacher in the department of English. This will facilitate his task as a researcher within a physical and social environment he is acquainted with.

Finally, in our study, we will mainly concentrate on language discursively used by students in social context. Students' digression tendency from the main point they are talking about or writing on will be the focus of our analysis using Fairclough's model of discourse analysis. Hence, results will concern the population of LMD students of English at Batna 2 University over the academic year 2016-2017. The factors of place, time and subjects operate as limits to our study. Consequently, this delimitation will certainly call for further research if expanded to another social/physical environment or replicated with another population at another time.

Although limitations and delimitations tend to overlap, as it is the case here, we have presented them one in each section to ensure more clarity.

1.9. Assumptions

Generally, assumptions presented in this section of chapter one address limitations the researcher is aware of and that may affect his study. For this reason, limitations previously highlighted are not repeated here. Nonetheless, we assume that our LMD students of English as a foreign language are no exception as compared to other learners of foreign languages cross-world.

Similarly, we assume that the majority of participants will answer all survey questions honestly and to the best of their capacities for the study is a direct concern of their life as students. Also, participants' gender is not considered as a significant issue in our research. One good reason is to avoid overloading the study. Finally, as believed by most researchers, the process of perceptions is as social as human. Consequently, our students are using it in a way similar to that of all learners of foreign languages (Eller, 1999; Dasgupta, 2009).

1.10. Conclusion: Organization of the Study

This section of the study allows readers to know which information will be found in each chapter to facilitate access to targeted information. It is also a logical smooth transition into the text of the thesis.

Actually, chapter one includes the introduction, the background and the scope of the study with the main issues. Also, the problem is clearly stated to allow us present our research question. The significance of the study is highlighted to demonstrate the value of the study. Chapter one also contains a referenced list of the definitions of terms used in our study. Limitations and delimitations are discussed in distinct sections. Finally, our assumptions are made clear. Chapter two contains the review of literature relevant to the main issues discussed in our study and related to the problem under investigation.

We have gradually moved from a broad perspective and worldwide problematic in which we have demonstrated the existence of the problem to a narrower view in which our problem is situated as related to our students of English as a foreign language. This has permitted us to identify the problem of our study, namely cross-cultural perceptions and attitudes and to select the use of CDA to inquire into them as many other researchers did (Toolan, 2002; Van Dijk, 2009; Fairclough, 2014). Similarly, we have selected Fairclough's (1989) model for it is most used in the analysis of educational matters. Methodological procedures to gather data needed for the study and a detailed research methodology design are presented in chapter three. Results and findings to emerge from our study are comprised in chapter four and accompanied by an analysis. Finally, chapter five is devoted to the summary and findings of the study, to the conclusions we have drawn from the findings, and to implications and recommendations. A discussion of the findings and recommendations for further study are also part of chapter five.

Our work also contains a section which presents all the references cited in the text following the APA referencing style and an appendix which displays the study questionnaire.

CHAPTER 2

REVIEW OF RELATED LITERATURE

CHAPTER 2

Review of Related Literature

Introduction

It is commonly the case that the review of related literature provides the reader with an as relevant and comprehensive selected literature as needed. Obviously, as suggested by many experts like Haymer (1968), Judith (2005), and Murray & Bugler (2009), this chapter must greatly expand upon the information presented in the introduction and background of the problem under investigation.

The aforementioned are reasons why this chapter contains a historical review of the problem, the main models and theories relevant to the problem, important research data which directly concern the problem, and current trends of research related to the problem.

Actually, chapter two is an attempt to provide an exclusive review of the literature relevant to principal selection to be presented in the following five main sections: (1) critical discourse analysis (CDA), (2) cross-cultural studies, (3) perceptions and attitudes, (4) language and culture, and (5) Foreign-language learning, an intercultural perspective.

As chapter two “is not the place for the researcher to interject any personal ideas or theories” (APA, 2010), any information attributable to other researchers are carefully acknowledged whether in the case of direct quotations, indirect quotations or paraphrasing. Also, this chapter ends with a short summary of the information it contains. It is a reappraisal of the most pertinent information contained in the review of literature.

In this chapter, we first attempt to define critical discourse analysis (CDA) as seen and comprehended by various researchers like Fairclough (1993), Van Dijk (2001), and Wodak (2005) and many others. Second, a brief history of CDA is included to bring the reader understand its evolution and development which are discussed in a third subsection. Then critical linguistics (CL) is looked at as a substitute to CDA, for both CDA and CL were first interchangeably used before opting for the only use of CDA. Halliday's theory (1985) of systemic functional linguistics (SFL) is also presented as it was an influential model of language. The other reason is that it directly contributed to the development of CDA.

Subsection six highlights the main models of CDA, namely (a) Fairclough's model, (b) the socio-cognitive model and (c) Wodak's model of discourse sociolinguistics. A further subsection seven is devoted to the presentation of CDA aspects such as: (a) language as discourse, (b) macro versus micro in CDA, and (c) text analysis and discourse interpretation. A final subsection eight comprises approaches to studying classroom discourse.

The field of CDA encompasses so many other disciplines that we believe it is unreasonable to extend it to issues which are not directly tightly relevant to our investigation. One other reason why chapter two is limited to the pertinent relevant literature is to leave enough room for the other main issues already mentioned and which are part of the literature review.

2.1. Critical Discourse Analysis (CDA)

2.1.1. Defining Critical Discourse Analysis

Critical discourse analysis (CDA) is an interdisciplinary approach to the study of discourse that views language as a form of social practice. In other words, CDA is a field concerned with studying and analyzing written and spoken texts to reveal the

discursive sources of power, dominance, inequality, and bias (van Dijk, 1998). The emphasis of Van Dijk is particularly on how CDA examines discursive sources which are maintained and reproduced within specific social, cultural, political and historical contexts. CDA, then, does not move in only one direction. As put by Van Dijk (1998):

CDA is not much a direction, school or generalization next to the many other “approaches” in discursive studies. Rather, it aims to offer a different “mode” of theorizing, analysis, and application throughout the whole field. (p.39)

Fairclough and Wodak (1997) address CDA in a similar way in that they assert that CDA deals with social problems, power relations, society, and culture. Besides, they believe that discourse is a form of social action wherein discourse analysis is both interpretative and explanatory. In a similar vein, Fairclough (1993) argues that CDA is regarded in the sense of discourse analysis which aims to systematically explore often opaque relationships of causality and determination between discursive practices, events and texts with the wider social and cultural structure.

Furthermore, critical discourse analysts like Wodak (1997) and Benkee (2000) tend to define CDA as a way of addressing social problems. Henceforth, they consider the context of language to be crucial as regarded to CDA. Actually, Widdowson (2007), nicely summarizes the value of context by asserting that no matter a text may be:

The extent to which it is interpreted as coherent discourse will always depend on how far it can be related externally to contextual realities, to ideational and interpersonal schemata that readers are familiar with in the particular socio-cultural world they live in. (p.51)

Obviously, a discourse whether written or spoken depends, in its cohesion, as much on its producer as on external contextual relations. The socio-cultural

environment is very likely to impact not only the production of discourse, but its interpretation and analysis, as well (Bourdieu, 1983; Billig, 1991).

Assuredly, most critical discourse analysts point to the very fact that what somebody might mean by producing a text is very much likely to be related to broader issues of ideology and social belief. These issues are what CDA is concerned with in its attempt to go beyond text and speech to decipher and interpret all signs likely to lead to further meaning and hence better interpretation and understanding. This is what Widdowson (2007) referred to when he wrote that "... we can identify a text as a purposeful use of language without necessarily being able to interpret just what is meant by it" (p. 4). Hence, one might add that despite our attempt to think explicitly, there is always the possibility that the text or the speech we produce be interpreted otherwise.

Similarly, Titscher, Meyer, Wodak & Vetter (2000), Fairclough (2001), and O'Halloran & Kieran (2003) describe CDA as kinds of genre, institutionalized modes of thinking and social practice. As a result, CDA analysts inquire into the role played by schematic knowledge which is perceived as the operative element within a particular community of language users. Actually, humans are also acting as social individuals and, quite naturally, as language users. Consequently, social realities are explained and evaluated through language.

For these reasons, CDA also referred to as critical social analysis, consists of two main aspects of social life. The first one is studied by normative critics who consider social realities as necessary values of a well-founded society. On the other hand, explicative critics attempt to explain why these social realities are so and how they come to be maintained or modified. Sayer (2011) is one among the researchers who have widely discussed social realities. Researchers like Geuss (1981) and Raymon,

Morrow & Brown (1994) have largely expanded on the necessity to distinguish between these issues to understand how they interact.

Eventually, these two forms of critics might be extended to discourse which is, in turn, the objective of critical discourse analysis. This brings us to add that CDA means an ensemble of approaches aiming at broadly stretching the critical social analysis (Fairclough, 2006) to attain a certain recontextualization. As wrote by Theo Van Leeuwen (2008) "... recontextualization may add evaluations to elements of social practice, or to social practices as a whole" (p. 21).

Although it remains most difficult to precisely delimit CDA special practices and principles, all researchers have attempted to provide a definition of CDA. One compromise definition is suggested by Van Dijk (1994) when attempting to answer the question "What is critical discourse analysis?" His answer was:

Critical discourse analysis (CDA) has become the general label for a special approach to the study of text and talk, emerging from critical linguistics, critical semiotics and in general from a socio-politically conscious and oppositional way of investigating language, discourse and communication. (p. 17)

We understand, here, that the descriptive, explanatory and practical aims of CDA consist in attempting to disclose what is implicit and hidden in text and talk. In other words, and as explained by Van Dijk (1995) himself, "... CDA focuses on the strategies of manipulation, legitimation, the manufacture of consent and other discursive ways to influence the minds, and indirectly the actions, of people in the interest of the power" (p. 18).

2.1.2. A Brief History of CDA

Critical discourse analysis (CDA) is a combination of both theory and method and which has become the general label for special approach to the study of text and talk (Rogers, 2011; Van Dijk, 2006). Additionally, CDA emerged from critical linguistics (CL) which initially developed at the University of East Anglia in the 1970's. Furthermore, CDA is always presented as an interdisciplinary approach to the study of discourse that views language as a form of social practice (Van Dijk, 1998; Fairclough, 2001; Wodak & Meyer, 2001; Scollon, 2001; Jager, 2001; Rogers, 2004).

In general, CDA as a school or paradigm is described by various standards. For instance, all methodologies are problem-oriented and are part of a large spectrum of critical studies in the humanities and the social sciences. Besides, CDA pays attention to all dimensions and aspects of discourse. Actually, this is what has made of CDA an interdisciplinary and eclectic discipline. Furthermore, CDA is portrayed by the regular premiums in de-confusing philosophies and forces through the methodical and retroductable examination of semiotic data whether written, spoken or visual (Fairclough, 1993; Wodak & Ludwig, 1999; Titscher, Wodak, Meyer, & Vetter, 2000; Wodak, 2006; Van Dijk, 2006; Van Leeuwen, 2008).

As already mentioned, CDA was produced by a gathering of language specialists and artistic scholars in the late 1970's, at the college of East Anglia. At that time, their approach and methodology depended much on Halliday's systemic functional linguistics (SFL). In a similar vein, CL professionals such as Trew (1979) went for considering discourse as a system and attempted to demonstrate how philosophies and ideological procedures are illustrated as frameworks and systems of linguistics characterized by processes. This major point was sought after by building up CL's

analytical tools taking into account SFL theory (Fowler, Hodge, Kress, & Trew, 1979; Fowler, 1991).

Taking after Halliday (1985), these CL experts started to view dialect being used as all the while performing three capacities or functions which are ideational, interpersonal, and textual. As per Fowler (1991) and Fairclough (1995), though the ideational function alludes to the experience of the speakers of the world and its phenomena, the interpersonal function typifies the insertion of speakers' own mentalities and assessment about the marvels referred to. This is how a relationship is set up between speakers and listeners. One good example here is story telling. Hence, what is instrumental to these two functions is the textual.

In fact, it is through the textual function of dialect that speakers can create texts that are comprehended by listeners. As it were, it is an empowering capacity interfacing discourse to the co-content and co-message in which textual functions actually occur.

Also, Halliday's (1994) perspective of language as a social demonstration is vital to numerous practitioners of CDA. As indicated by Fowler, Hodge, Kress, & Trew (1979), in CL, like in sociolinguistics, "there are solid and persuasive associations between linguistic structure and social structure" (p. 185).

Another focal assumption of CDA and SFL is that speakers settle on decisions with respect to vocabulary and language structure, and that these decisions or choices are intentionally or unwittingly principled and efficient. The claim here is that discourse cannot exist without social meaning (Hodge & Kress, 1988).

On the whole, the terms critical linguistics (CL) and critical discourse analysis (CDA) are regularly utilized conversely. In fact, the term CDA appears to have recently been favored to be used to signify the approach once in the past distinguished as CL.

On the other hand, the roots of CDA lie in text linguistics, sociolinguistics, applied linguistics, pragmatics, social psychology, classical rhetoric, and in many other disciplines (Wodak & Meyer, 2001; Fairclough, 2003; Blommaert, 2005). In recent decades, CDA has more particularly turned into a settled field in sociology. However, in stand out from some branches of linguistics, CDA is not in a totally discrete academic control with relatively fixed arrangement of examination strategies and research methods.

Rather, CDA may be best considered as an issue-situated or issue-oriented interdisciplinary exploration development subsuming an assortment of approaches, each of them with various theoretical models, research models, and agenda. This multitude of aspects makes of CDA an as complex as fascinating tool of discourse study. The common interest of all CDA features lies in that mutual enthusiasm for the semiotic measurements of power, misuse, abuse and political-economic or cultural change in society (Fairclough, 2005; Richardson, 2007; Wodak & Koller, 2008; Mulderrig, 2008). Assurdely, it is that precise culture change in society occurring through cross-cultural education which is of paramount importance to our study.

2.1.3. Evolution and Development of CDA

CDA reflects its origins in critical linguistics (CL), and is distinguished by its emphasis on close textual analysis as the sine qua non of ideological critique (Fowler, Kress, Hodge, & Trew, 1979). To achieve such analysis, CDA has drawn on a variety of different linguistic theories among which systemic functional linguistics (SFL) is most extensively used (Halliday & Hasan, 1989; Kress, 1989).

SFL uses explicit functionalist view as opposed to the widespread formalist perspective. That is why SFL considers languages as constituting semiotic systems. Henceforth, these systems underpin potentials which evolved to enable human beings to

exchange three main fundamental types of meaning. The first meaning is ideational and permits the representation and the identification of people, things and events. The second meaning is interpersonal and concerns the expression of social roles and attitudes. The third is textual meaning which intentionally focuses on texts and their contexts of production and reception. These aforementioned aspects are significant in creating meaning. They are much discussed and debated by researchers like Shiffrin (1994) and Taylor (2013).

Moreover, in SFL theory language is looked at as being divided into a three hierarchically interrelated strata. Firstly, we have the expression stratum which is considered as the material surface of language either as speech or written text. This first stratum is perceived as the physical realization of the second stratum, that of lexicogrammar, which corresponds to the conceptual level of the simple sentence or clause. Then, the lexicogrammatical stratum itself is looked at as the realization of the third one, namely discourse semantics which is the patterning of larger-scale textual structures above the level of the clause. In their explanation of these strata, Halliday and Martin (1981) go further to relate them to three other hierarchically arranged strata of context. These latter are first the context of situation related to the immediate situation in which a specific text is produced; second the context of culture which refers to the wider institution; and third the societal context of the text and ideology.

Although CDA finds its origins in critical linguistics first developed by linguists and literary theorists, it has progressively evolved and developed to consider language as a social practice (Fowler, Kress, Hodge, & Trew, 1979; Kress & Hodge, 1988). This is how Halliday (1985) came to view language as a social act. Halliday's view is now acceptable to many CDA practitioners, like Chouliaraki and Fairclough (1999), Coulthard & Coulthard (1996), and Fowler, Hodge, Kress & Trew (1979). This is how

we progressively came to admit that “Language is an integral part of social process” (Fowler, Hodge, Kress, & Trew, p. 189).

Over the years, CL more recently called CDA, knew further development (Van Dijk, 1998; Chouliaraki & Fairclough, 1999). Actually, Fairclough (1995) has raised the issues of considering the role of audience and interpretation of discourse on one side, and on the other, widening the scope of analysis beyond what is strictly textual to expand it to what is intertextual. We understand that this is how analysis turned into a more intertextual concern. The shift is clearly pointed to by Fairclough (1995) who asserted that “... the linguistic analysis is very much focused upon clauses, with little attention to higher-level organization properties of whole texts” (p. 28). This call for evolution is further explained by Bell and Garret (1998) who believe that what is referred to today as CDA “is best viewed as a shared perspective encompassing a range of approaches rather than as just one school” (p.7). Quite obviously, what one has to keep in mind is that, as signaled by Van Dijk (1998), CDA must not be used in a one-way manner of doing research.

Fairclough’s framework (1995, p. 59) for CDA presents a simplified picture of the Communication event (see Fig. 1 below).

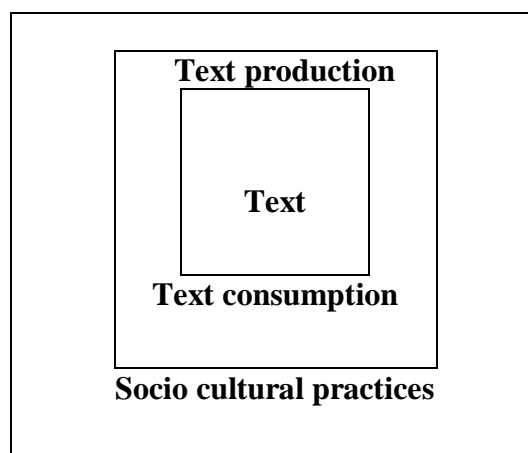


Figure 1. A framework for critical discourse analysis of a communicative event (Fairclough, 1995, p. 59)

Fairclough's analytical framework suggests at least two main things. There is, first, a linguistic analysis at the level of the text. Second, there is as well what he calls "intertextual analysis" (p. 61) and which is a linguistic analysis at the level of the practice of discourse. In Fairclough's (1995) sense:

Intertextual analysis focuses on the borderline between text and discourse practice in the analytical framework. Intertextual analysis is looking at text from the perspective of discourse practice, looking at the three traces of the discourse practice in the text. (p. 16)

Intertextuality and intertextual analysis clearly appear among the fundamentals of CDA.

The evolution and development of CDA have led to the emergence of the principles of CDA highlighted by CDA practitioners like Kress (1993), Hodge & Kress (1993), Fairclough (1995), Wodak (1996), and Van Dijk (1998). These principles are summarized as follows:

- The world is represented through language as social practice,
- Discourse as a social practice constitutes other social practices like power, domination, social resistance, and so on,
- The dialectical relationship between texts and social subjects contributes to texts and meanings,
- Whether conscious or unconscious, linguistic features are not arbitrary,
- Relations of power are reproduced through discourse,
- Discursive practices originate in interests which lead to inclusions and exclusions,

- The meaning texts acquire is linked with history, time and space, and specific social, cultural and ideological contexts, and
- CDA not only interprets texts, but explains them, as well.

These many interrelated principles of CDA clearly explain how it has evolved and developed since the 1970's to widely extend not only its principles, but also the number of disciplines it encompasses.

2.1.4. Critical Linguistics (CL)

As already pointed to, both critical linguistics (CL) and critical discourse analysis (CDA) are much used in an interchangeable manner (Anthonissen, 2001). More recently, however, researchers tend to prefer the use of the term CDA to refer to the theory first identified as CL. These same researchers argue that CDA features are rooted in disciplines like classical rhetoric, text linguistics, applied linguistics, and pragmatics (Fairclough, 2000; Wodak & Meyer, 2001; Wodak, 2004; Renkema, 2004; Blommaert, 2005).

Since its appearance, critical linguistics has turned into the “hot topic” of many language experts and researchers (Frawley, 2001). This new trend of language study argues that “language is the practitioner of social activities” (Frawley, p. 679). In fact, people communicate with language without always being aware of ideology deeply hidden in discourse. And it is thanks to the improvements of CL that researchers started helping people raise their awareness and disclose the various aspects of ideology in daily discourse.

Gradually, the term “critical linguistics” which first appeared in the late 1970's is presently used by social scientists, political scientists and sociolinguists to point to analytic work conducted on a more real sense of texts (Fowler, Hodge, Kress & Trew, 1979; Edwards, 2006). That is why critical linguistics is also termed “critical language

awareness (CLA) or “critical language study” (CLS). In his paper “On the limitations of linguistics applied”, Widdowson (2000), argued that the concern of critical linguistics (CL) is the qualitative analysis of particular importance attached to these texts. All these features indicate that the new trend of discourse analysis, encompassed in critical linguistics, has been accepted for it sheds light on language study.

Actually, critical linguistics gained interest and recognition in many parts of the world like Great Britain, Germany, Spain and the Netherlands. Similarly, particular centers of interest appeared, namely the universities of Lancaster, East Anglia, Amsterdam, and so forth. Many papers on “critical linguistics” were the subject of international presentations at diverse conferences such as the Utrecht Summer School of critical theory in 1984 and the Lancaster Conference on linguistics and politics in 1986.

The nature of critical linguistics which considers language as the practitioner of social activities has changed modern linguistics. Consequently, modern linguistics pays now more attention to the macro-research of languages. This is how linguists became less interested in language structures to concentrate more on its functions and applications. This has resulted in the appearance of interdisciplinary sciences like critical linguistics. Also, inductive and deductive methods became mutually complementary and linguistics increased its interest with language study at multi-levels.

Due to these reasons, the aim of language study shifted to features like the essence of language, human beings and society. Fowler, Hodge, Kress and Trew (1979), and Fairclough (1989) are among the researchers who have provided a thorough discussion of the issue of critical linguistics. The main concern of these language experts is to bring researchers value more the “why” and “how” questions instead of the traditional “what” question. In fact, the major purpose of critical linguistics lies in

critically analyzing discourse aiming at finding answers to those “why” and “how” questions (Fairclough, 1989).

Wodak (1989) further divided this process of “why” and “how” questions into three steps:

1. Critical analysis of discourse to disclose certain social processes,
2. Finding and examining cause and effect of these social process, and
3. Uniting with all researchers to change the reality.

To sum up the main points in accordance with critical linguistics, one might say that it is, indeed, a kind of social practice and hence a practitioner in social processes. Consequently, language reflects society and takes part in social affairs and social relationships. This explains why critical linguists agree with Halliday (1985) to share the belief that the specific forms of language contain a direct relationship with society. Thus, what critical linguists aim at, while using other perspectives like sociology and psychology, is to analyze language surface structure to unveil the impact of ideology. Additionally, one of the major concerns of critical linguistics is to reveal how both ideology and discourse stem from social structure and power and how they, in turn, serve them. Fundamentally, the terms “critical linguistics” and “critical discourse analysis” work along the same lines and serve the same objectives.

2.1.5. Halliday’s Theory of Systemic Functional Linguistics (SFL)

Reflecting its origins in critical linguistics (CL), CDA has drawn on a variety of different linguistic theories (Fowler, Hodge, Kress & Trew, 1979). Taking this into account, the most striking feature which has been extensively used is systemic functional linguistics (SFL) which is an approach to language, developed mainly by Halliday (1985) in the UK, and later in Australia. According to Halliday’s theory, language function is often more important than language structure. In this respect, SFL

regards languages as constituting social semiotic systems or meaning potentials that have evolved to enable human beings to exchange three fundamental types of meaning (Yong & Harrison, 2004; Haig, 2009).

In his discussion of systemic functional linguistics, Halliday (1985) states that language can be explained only as the realization of meanings that are inherent in the social system. In other words, language meaning is interpreted within a social context and practices by social beings, as Halliday so famously remarked about the distinction of three interconnected meta-functions of language. Firstly, the ideational function (meaning) through which language lends structure to experience and refers to the representation and identification of people, things and events. Also, the ideational structure has a dialectical relationship with social structure. Secondly, the interpersonal function which is the expression of social roles and attitudes. That is to say, it accounts for relationships between the participants. Finally, the third function or meaning is called “textual”. It demonstrates the coordination of texts both internally and with respect to their contexts of production and reception. Accordingly, textual function accounts for coherence and cohesion in texts (Halliday & Matthiessen, 2004).

As far as SFL is concerned, Kress (1993) who was influenced by the Hallidayan school of thought, takes the view that language is a semiotic system in which meaning is made directly, rather than as a linguistic system in which meaning is indirectly associated with linguistic form.

Last but not least, in SFL theory, language is viewed as being divided into three hierarchically interrelated strata. Firstly, the material surface of language whether speech or writing under the label of expression stratum, that is the physical realization of the second stratum, that of the lexicogrammar which corresponds to the conceptual level of simple sentences and clauses. The third stratum is the semantics of discourse

which corresponds to the patterning of larger-scale textual structures above the level of the clause (Haig, 2009).

SFL, an approach to language mainly developed by Halliday (1985), addresses the needs of language teaching and learning and considers that language must be looked at as an activity taking place in social contexts. This is why appropriateness to context is of significant value and this is what explains the fact that SFL theory views language function as more important than language structure (Halliday & Matthiessen, 2004). What humans do with language is, then, a focal issue.

However, difficulties with SFL for education practice have been highlighted by many CDA practitioners like Wallace (1992) and Fairclough (2003). Some of these difficulties are relevant to its wider application and to its abstract concepts which call for further explanation (Fowler, 1996; Toolan, 1997).

2.1.6. Models of CDA

The specialized literature in the field of CDA provides us with many models. Among the researchers who have largely contributed to these models, we can name Van Dijk (1988), Wodak (1999), and Fairclough (1999). As to models themselves, the most known and used are: Fairclough's dialectical-relational theory of discourse, Van Dijk's socio-cognitive model, and Wodak's socio-linguistic discourse-historical approach.

2.1.6.1. Fairclough's model. Fairclough's early approach to CDA includes a step-by-step presentation which stands as an explicit theoretical argumentation which underpins the main aspects of CDA in an explicit systematic manner (Chouliaraki & Fairclough, 1999).

In the sense of Fairclough, CDA offers researchers in education various ways of studying language use in society. In addition to that, CDA questions and explores texts to find out how they represent the world according to interests of particular people. In

this model of CDA, Fairclough (2001) yields ways to consider the relationships not only between discourse and society, but between text and context, and between language and power. These three dimensions are largely discussed by Fairclough (2001), and Luke (2002).

Although Fairclough's CDA model has been criticized as a theoretically-based analytical and methodological approach (Luke, 2002) it still remains widely favored and used in investigating language use in social contexts.

For these reasons, and as will be seen later in this section, we view Fairclough's model as the most suitable model to be used in investigating cross-cultural perceptions and attitudes of our LMD students of English as a foreign language.

An overview of Fairclough's model of CDA called dialectical-relational approach of discourse is in no way an exhaustive presentation of his work. Rather, it is a synthesis found in three main publications: (Fairclough, 1989; Chiouliaraki & Fairclough, 1999; Fairclough, 2005). The range of complexities in synthesizing Fairclough's work obliged us to work out a focus of his work instead of engaging upon an endless detailed work. Actually, we have concentrated on features likely to be helpful in our investigation and which directly relate to our problem.

Right at the beginning, Fairclough related his approach to the study of language as critical language study. This has naturally brought him to include, in his approach, other disciplines like linguistics, sociolinguistics, pragmatics, cognitive psychology, conversation analysis, and discourse analysis (Fairclough, 1989, 1992, 1995).

According to Fairclough (1989, 1995), although these disciplines were of some contribution to the study of language, they nonetheless embody, at the same time, weaknesses as to the critical perspective. The main criticisms address the positivism of

sociolinguistics, the individualism of pragmatism, and the lack of value attributed to context in conversation analysis.

What Fairclough (1989) did to cope with the aforementioned limitations was to present his approach as “an alternative orientation” next to being another method of language study. In his attempt to construct a new stream he called “a social theory of discourse” (Fairclough, 1992, p. 92), he assembled together “linguistically-oriented discourse analysis and social and political analysis of thought relevant to discourse of language” (p. 92). In our view, putting together the main ingredients contained in text or speech stands as a sound approach to analyze educationally-oriented discourse.

Actually, pulling together these features, Fairclough (1989) nicely made convincing and acceptable the fact that a close analysis of language is a positive contribution to the attempt to better understand power relations and ideology encompassed in discourse. In doing so, Fairclough offered discourse analysts new methodological advice. In Luke’s (2002) view, this approach is an attempt to “synthesize a corpus of text analytic techniques” (p. 98). This is how the focus primarily was on methodology and on achieving analyses of samples of discourse. The newness of this model of analysis of discourses lies in implicitness rather than explicitness. There is hence no clear prescription but more implicit meaning to extract from discourse, whether written or oral. This is the analytical approach we favour to try to interpret and understand language implicitness in our students’ discourse.

Moreover, Fairclough added more insight in his approach in the early 1990’s to present a description of what he named “a method of language analysis, which is theoretically adequate and practically usable” (Fairclough, 1992, p. 1).

Obviously, Fairclough’s mainstream is the attempt to bring together theory and practice. This new shift from method to more explicit considerations has helped

Chouliaraki and Fairclough (1999) to provide a thorough explanation of the theories which underpin CDA. Progressively, and hence more recently, Fairclough (2003) suggested more clarification to details that directly concern analysis, and more particularly textual analysis. The close move to more concrete details in analysis does not, however, in the sense of Fairclough, diminish the importance of theoretical issues. As clearly put by Luke (2002), successful CDA needs the use of “social theoretic discourses for explaining and explicating the social contexts” which should be accompanied by “a principled and transparent shunting back and forth” (pp. 100-102) between micro and macro.

The core of the problem lies in the construction of a balance between theory and practice. In fact, and as explained by Luke (2002), Fairclough (1989) and Widdowson (1998), CDA would certainly fail to achieve its social justice purposes if it is not accompanied by an explicit and well developed social theory which absence will limit the efficacy of analytical techniques. This brings us to maintain that CDA’s theoretical position should also include regular accounts on linguistic examination of texts.

In his early work on CDA, Fairclough (1989) ended up first with a kind of mixture of linguistic and social theories. Then, Fairclough (1989, 1992, 2001) conceptualized discourse as a three-dimensional concept.

First, he recognized language as part of society. Second, he admitted that linguistic phenomena form a specific type of social phenomena. And, third, he included, in his new perception, social phenomena as partly linguistic. When he used the term “discourse” to point to the process of “social interaction”, he came to identify a “discursive event” as part of the text, but at the same time, as an instance of “discursive practice” and an instance of “social practice”. This is how Fairclough assembled together a conceptualization which integrated Halliday’s (1994) linguistic definitions of

discourse, Foucault's (1981) socio-cultural understandings of discourse, understandings of critical theory, the Frankfurt school, Marxism and neo-Marxism. These interwoven understandings have resulted in a complex theorization of CDA (Chouliaraki & Fairclough, 1999). Nonetheless, this complexity allowed CDA to be a double-edged tool of research which is located in the traditional field of critical research while integrating a broader field of social theory. This perception is what fascinates us, in that our investigation takes into account the learner as a social and cognitive being, language as a social practice that may change according to context, and the description of linguistics as a tool to critically inquire into discourse. It is nicely summarized by Weiss and Wodak (2003) when presenting the usefulness to think of CDA as "a theoretical synthesis of conceptual tools" (p. 7). The main argument they put forward to convince of the plurality of theory and method should neither be considered as unsystematic nor as eclectic. What they suggest, instead, is that this plurality of theory must be seen as a strength of CDA which allows for opportunities in "innovative and productive theory formation" (p. 9).

Such a wide and diverse approach is, in no doubt, helpful in enlarging possibilities to attribute sense to data from different angles and perspectives, and to have, as explained by Chouliaraki and Fairclough (1999) and Phillips and Jorgensen (2002), one discipline logically work for another. This is what reinforces the concept of CDA as an interdisciplinary discipline. The conceptualization of Fairclough's model takes from Bourdieu's work in which understanding of theories is presented as sets of "thinking tools" used to solve "practical problems and puzzles" encountered in research (Bourdieu & Wacquant, 1998, p.160). This, according to Weiss and Wodak (2003) will, in turn, allow researchers to more clearly identify conceptual tools. This, we believe, is one of the far-reaching aims of CDA as conceptualized by Fairclough.

All theoretical constructions and conceptualizations inevitably come under criticism. However, it would be wrong to blindly reject criticism or believe that a theory under criticism is automatically wrong. Rather, as a researcher, one has, to welcome criticism and accept it as complementary to one's belief and knowledge.

Similarly, a researcher has to select a model of research not because it is the best, but because it is the one that best suits his work. As already mentioned, we favor Fairclough's model for its theory multiplicity and flexibility. Additionally, the way Fairclough himself has responded to criticism gave, in our view, more value to his CDA model. Pennycook's (2001) criticism is among the strongest addressing Fairclough's model. Pennycook is unhappy with how discourse analysts have concentrated on a political view of society without a similar interest in the nature of knowledge. While pointing to what he named "the modeling and systematizing" of Fairclough's model, he added that this latter attempted to "construct a scientific edifice of CDA" where contradictions stand as "a blindness to the politics of knowledge" (pp. 84, 85). Fairclough's position has already been made clear when he defined his work as "a scientific investigation of social matters" (Fairclough, 2001, p.4). Hence, to him, critical social science needs a scientific basis referred to in terms of rational and evidence-based arguments. Furthermore, he explained that "being committed does not excuse you from arguing rationally or producing evidence for your statements" (Fairclough, 2001, p.4). Actually, in 1999, Chouliaraki and Fairclough have already recognized that "theory is itself practice" adding emphasis on the fact that "no theory can be made 100 per cent ideology-proof" (p.27). In our modest view, this is all what CDA is about: another reason why Fairclough's model of CDA sounds most appropriate to our investigation.

2.1.6.2. The socio-cognitive model. Although this model, like the socio-linguistic and the discourse-historical models do not constitute the mainstream of

our study, we have deliberately decided to briefly present them, for they add insight to our investigation and contribute to explaining why we favor Fairclough's model of CDA.

Van Dijk is among those CDA practitioners most cited in critical studies with a particular reference to media discourse and also to studies that do not directly concern the CDA perspective. This is the case for instance of Fairclough (2014). Early in the 1980s, Van Dijk's main focus was on the representation of ethnic groups and minorities in Europe, in media texts as a field where he applied his discourse analysis theory based on what he calls "higher level properties" like coherence, theme, whole schematic forms and rhetorical aspects of the text.

Moreover, Van Dijk (1988) claims that this structural analysis is insufficient. The reason he puts forward is contained in the following quotation:

Discourse is not simply an isolated textual or dialogic structure. Rather, it is a communicative event that also embodies a social context, featuring participants (and their properties) as well as production and reception process. (p. 2)

Journalistic and institutional practices and economic and social practices are what Van Dijk calls "production processes" and which received much attention.

In his book "News analysis", Van Dijk (1988) included his theory of discourse to the discourse of the news which appeared in the press. Furthermore, he selected international and national news reports to work on them as authentic material. Boyd-Barrett (1994) believes that what characterizes Van Dijk's analysis of news discourse is his particular interest in two fundamental levels. On one hand, he calls for a complex analysis of the textual and structural level of media discourse. However, he, on the other hand, also prones analysis and explanation at the production and comprehension level.

Van Dijk (1988) posited that analysis should concern structure at all levels of description: grammatical, phonological, morphological and semantic. Additionally, he further states that analysis should be extended as a feature which role is important in the creation of media discourse which, in turn, can easily be related to media discourse structures.

The second feature in Van Dijk's approach is what he names "reception processes". These take into consideration three elements; comprehension, memorization and reproduction of news and hence, information.

From what has been mentioned so far, it is clear that Van Dijk's (1988, 1994, 1995) attempt is to analyse media that embody a will to highlight the relationship between main dimensions contained in news text production, that is structure, production and comprehension processes. Next to that, another relationship, between the former three dimensions and the social context they are embedded in, is similarly investigated.

To reach the identification of the two mentioned relationships, Van Dijk situates his analysis at two distinct levels: microstructure and macrostructure. The microstructure level contains an analysis of the semantic relation between propositions, syntactic, lexical and other elements thanks to which coherence is produced. Besides, other items, like quotations and reporting, are inserted in the text to reinforce factuality and evidence.

Additionally, and central to Van Dijk's perspective is the analysis at the macrostructure level. This pertains to thematic structures of the news stories and to their overall schemata. This is why these main components are comprised in headlines and lead paragraphs to attract the reader's attention. Van Dijk (1988) considers that headlines do indeed "define the overall coherence or semantic unity of discourse, and

also what information readers memorise best from a news report” (p. 248). Additionally, he claims that these lead paragraphs and headlines contain the most significant information. In Van Dijk’s (1988) own words, headlines and lead paragraphs:

Express the most important information of the cognitive model of journalists, that is, how they use and define the news event. Unless readers have different knowledge and beliefs, they will generally adopt these subjective media definitions of what is important information about an event. (p. 248)

Still, in Van Dijk’s view, the narrative pattern in news discourse consists of three main components: summary, story and consequences. These are what the reader is able to memorize and recall. Essentially, Van Dijk (1995) sees discourse analysis as ideology analysis. The reason he puts forward is that “ideologies are typically, though not exclusively, expressed and reproduced in discourse communication, including non-verbal semiotic messages, such as pictures, photographs and movies” (p.17).

Clearly, Van Dijk’s perception of discourse focuses on analyzing ideologies contained in news texts, reports and stories. In his approach, he refers to three parts, namely social analysis, cognitive analysis, and discourse analysis (Van Dijk, 1995, p.30). That is why, for Van Dijk social cognition and personal cognition are features which mediate between society and discourse. His trend tends more towards sociopolitical matters whereas that of Fairclough is more inclined to educational interest. This is another reason why Fairclough’s CDA model suits our study better.

2.1.6.3. Wodak’s model of discourse sociolinguistics. Wodak’s extended research conducted in institutions like schools, courts, and hospitals, on issues like sexism, racism and anti-semitism helped her to develop another approach she called “discourse historical method” and in which the word “historical” is of paramount value

(Wodak, 2009). In fact, the term “historical” demonstrates the researcher’s will to include in her approach all information likely to help “in the analysis and interpretation of the many layers of a written or spoken text” (Wodak, 2009, p. 209).

Furthermore, the focus Wodak and Chilton (2005) put on historical aspects and contexts of discourse distinguished this approach from other approaches in the manner the process of interpretation and explanation is dealt with.

For instance, in concentrating on the value of context, Wodak and Chilton (2005) came to clearly demonstrate how “the context of discourse had a significant impact on the structure, function, and context of the anti-Semitic utterances” (p. 209) in their study on anti-Semitism.

Discourse sociolinguistics is associated with Wodak and her colleagues of the Vienna School of Discourse Analysis. It is hence another recognized perspective in CDA. What it is all about is summarized in the following Wodak’s (1996) quotation:

Discourse sociolinguistics is a sociolinguistics which not only is explicitly dedicated to the study of the text in context, but also accords both factors equal importance. It is an approach capable of identifying and describing the underlying mechanisms that contribute to these disorders in discourse which are embedded in a particular context. (p. 3)

In this Wodak’s discourse historical method, an approach much similar to Fairclough’s, it is strongly believed that language is not only a manifestation of “critical processes and interaction” but also a constituent of these processes (Wodak & Ludwig, 1999, p.12). Wodak and Ludwig claim that this perception of language entails the drawing of three general conclusions. First, discourse comprises power and ideology. Second, discourse is historical. Finally, discourse is differently interpreted depending on individual background knowledge. This last aspect is much important in that differences

in knowledge of the British culture may lead to different interpretations on behalf of the students.

Wodak's perception of discourse is much similar to that of Fairclough's notion of intertextuality which remained central to CDA. More interestingly, Fairclough further developed his approach to describe it as "a contribution to the general raising of consciousness of exploitative social relations, through focusing upon language" (Fairclough, 1989, p.4). This has contributed to the making of Fairclough's approach one of the most comprehensive frameworks of CDA (Fairclough, 1992, 1993, 1995; Chouliaraki & Fairclough, 1999). This is another reason why we have put the focus on Fairclough's CDA model as the basis to the framework we will use in our study. Certainly, we necessitate a further detailed discussion in chapter three meant for the research methodology design in order to account in detail for our choice.

To conclude this part, we believe that it is worth pointing to the complexity of the various approaches to CDA. The next section will discuss aspects of CDA, research strategies and theoretical backgrounds relevant to CDA. This diversity will certainly impose on us the conception of a framework most adapted to the objectives of our investigation.

2.1.7. Aspects of CDA

2.1.7.1. Language as discourse. As opposed to different ideal models in discourse analysis and text linguistics, CDA centers not just on texts, spoken or written, as objects of request. Consequently, a completely basic record of discourse would, in this way, require a theorization and portrayal of both the social processes and structures which offer ascent to the generation of a content, and of the social structures and procedures inside which people are gathering as social historical subjects. Obviously, these subjects do inevitably make implications in their association with texts. These

aspects thoroughly discussed by Fairclough, Graham, Lenke, and Wodak (2004)) are pointed to as a central concern to language as discourse.

Subsequently, a few ideas figure vitally in all CDA. These are discourse, ideology, critical and power. Clearly, CDA tries to abstain from placing a basic deterministic connection amongst texts and the social. Indeed, it looks for, and checks, the elements of language which indicate that discourse is organized by strength and that each talk is verifiably delivered and interpreted (Habermas, 1972; Wodak, 1996). This is what stands as a scrutiny of discourse in analyzing elements like our LMD students' cross-cultural perceptions and attitudes.

Language is essentially communicative. Hence, discourse is used to deliver messages. Consequently, at the point when individuals speak with each other, they draw on the semantic assets encoded in their dialect to enter into a setting they expect to be shared in order to institute a discourse, that is to get their proposed message crosswise over some second individual gathering. In fact, whether we write a text or produce an oral speech, we inevitably act as message producers and senders aiming at having this message perceived and shared- in its understanding and interpretation- by other social individuals.

In as early as 1969, Labov's claim is similar when he demanded that etymological portrayal ought to be the investigation of dialect in its social setting, which included going past linguistic categories.

Fairclough (1993) separates the idea of discourse by considering that any case of it has three dimensions to be specific: discursive event that is written or spoken text, discursive practice in which the content is arranged inside the system of practices, and social practice itself. In this dimension, Thompson (1984) recommends that ways to deal with the examination of discourse present a tendency which contains certain

elements like the manner individuals deal with social practice. In fact, Thompson guarantees that the attention is on the association of normally occurring language, on language units over the sentence and on how language is used for motivations behind power and control in particular social contexts. Particularly, this refers to those specific arrangements produced at the level of discourse, and which are motivated by power and control over targeted social contexts. More than that, this confirms that the interest of CDA is, undoubtedly, de-coding and unveiling these hidden aspects in discourse. Certainly, the aim is coming as close as possible to the hidden facets contained in discourse to understand what discourse producers are truly aiming at. Henceforth, one of our primary tasks will consist in first identifying these facets, and second in attempting to understand the implicit messages contained in the discourse of our LMD students of English.

2.1.7.2. Macro vs. micro in CDA. Most kinds of CDA will ask questions about the way specific discourse structures are deployed in the reproduction of social dominance. Thus, the typical vocabulary of many scholars in CDA will feature such notions as “power”, “dominance”, “hegemony”, “ideology”, “class”, “gender”, “race”, “interests”, “reproduction”, “social structure”, and “social order”. Besides, these features are presented alongside the more familiar discourse analytical notions. As a matter of fact, among the basic concepts in theoretical framework that critically relates discourse, cognition, and society is the micro vs. macro distinction (Van Dijk, 1998).

Hence, crucial for critical discourse analysts such as Hymes (1972), Fairclough & Wodak (1997), Agger (1992), Rasmussen (1996), and Van Dijk (2009) is the explicit awareness of the role of micro and macro aspects in society. These researchers, in fact, pursue a tradition that rejects the possibility of a “value-free” science. In addition, they

argue that science, and particularly scholarly discourse, is inherently part of, and influenced by, social structure and product in social interaction.

In accordance with what is discussed above, CDA has to theoretically bridge the well-known “gap” between micro and macro approaches, a distinction which is a sociological construct in its own right. This construct is part of many researchers’ belief, like Knorr-Cetina and Cicourel (1981). To put this point in a more explicit way, it is worth adding that what is commonly argued is that whereas language use, discourse, verbal interaction and communication belong to the microlevel of the social order, on the other hand, power, dominance and inequality between social groups are typically terms that belong to a macrolevel of analysis (Bloor & Bloor, 2007). Another important property of the micro-macro gap lies in analyzing and bridging these levels to arrive at a unified critical analysis.

2.1.7.3. Text analysis and discourse interpretation. Discourse interpretation and understanding is a key part of the process of human correspondence in which interactants depend on set up social practices in a specific connection while endeavoring to accomplish their open goals by the utilization of dialect. The many-sided quality of the importance of interpretation in discourse comes from the fact that discourse preparing is not constructed just with respect to what is composed or said. It is also a dynamic process, including the transaction of significance between the speaker and the listener in the connection of articulation (Bourdieu, 1982).

Before considering the issue of discourse interpretation in all its unpredictability, it is important to characterize and define the term discourse itself. Inside the heterogeneous field of discourse investigation, there appear to be three expansive understandings of the term discourse: (1) language being used, (2) a stretch of language beyond the sentence, and (3) a socially, institutionally and ideologically decided social

practice (Schiffrin, Tannen & Hamilton, 2001). While the initial two are solidly established in semantics, the last perspective of talk, which is meaningful of researchers connected with basic talk investigation, shows a mixed and multidisciplinary way to deal with the examination of social conduct interceded by the utilization of dialect. This variety in the comprehension of talk mirrors the wide extent of talk investigation, which is thought to be "a standout amongst the most tremendous and slightest characterized ranges in semantics" (Schiffrin 1994, p. 406). Additionally, Barthes' (1971) illustration of discourse suggests that:

...the discourse on the Text should itself be nothing other than text, research, textual activity, since the Text is that social space which leaves no language safe, outside, nor any subject of the enunciation in position as judge, master, analyst, confessor, decoder. The theory of the Text can coincide only with a practice of writing. (p. 29)

Despite the fact that content examination ought to be an orderly exertion, there is more than one method for practicing it. The way the investigation continues uncovers its epistemological and methodological viewpoints. The third area accumulates four expansive ways to deal with content: the words space, model, account, and talk. While the initial two are more helpful for a structuralist point of view, the last two are more advantageous for an interpretive viewpoint. Be that as it may, these are not fundamentally unrelated classifications. Triangulation and snatching in content examination may include a few of these methodologies amid various periods of the investigation. Each of these higher content ideas has formed into a content investigation system.

2.1.8. Approaches to Studying Classroom Discourse

This subsection provides a critical overview of some of the better-known approaches to investigating foreign and second-language classroom interaction. In here, three main approaches to the analysis of classroom discourse are suggested: discourse analysis (DA), conversation analysis (CA), and interaction analysis (IA).

2.1.8.1. Discourse analysis approaches. Discourse analysis is the study of spoken or written texts. Its focus is on words and utterances above the level of sentence and its main aim is to look at the ways in which words and phrases function in context (Walsh, 2011, p. 81). As per Seedhouse (2004), “the overwhelming majority of previous approaches to second language (L2) classroom interaction have implicitly or explicitly adopted what is fundamentally a discourse analysis approach” (p. 56).

To summarize, it is argued that “discourse analysis approaches are both descriptive and prescriptive and attempt to categorize naturally occurring patterns of interaction and account for them by reference to a discourse hierarchy” (Walsh, 2011, p. 83). This stratified procedure to analyse discourse is, in itself, an indication of its plurality and complexity.

2.1.8.2. Conversation analysis approaches. Conversation analysis (CA), a branch of ethnomethodology established and developed by Sacks, Schegloff, and Jefferson (1974) together with their students and colleagues, has examined the fundamental organization of talk-in-interaction, which is recurrently exhibited by participants’ conduct in a wide range of social interaction (Zuengler & Mori, 2002, p. 326). Moreover, conversation analysis (CA) is a method for investigating the structure and process of social interaction between humans. It focuses primarily on talk, but integrates also the non-verbal aspects of interaction in its research design. So, all elements that lead to the production of sense and meaning are included in CA. Similarly,

in CA there are three basic features shared by CA studies, namely the focus on action, the structures they seek to explicate, and thereby the achievement of intersubjective understanding (Sacks, 1992; Heritage & Atkinson, 1984).

Although the origins of conversation analysis lie in ordinary spoken interaction, its relevance to institutional discourse such as a classroom can not be ignored since the main interest is in the function of language as a means for social interaction (Sacks, Schegloff and Jefferson, 1974).

2.1.8.3. Interaction analysis approaches. As asserted by Walsh (2011) in his book “Exploring classroom discourse: language in action”, for many years, particularly in the 1960s and 1970s, interaction analysis (IA) was the most popular and widely used means of analyzing classroom interaction.

Following Wallace (1998), observation instruments are devised according to whether they are system-based, by which it is meant that the instrument has a number of fixed categories that have been pre-determined by extensive trialling in different classroom contexts. In contrast, “ad hoc approaches offer the construction of a more flexible instrument, which may, for example, be based on a specific classroom problem or area of interest” (Walsh, 2011, p.79).

Procedures set to investigate classroom written or oral discourse are a close look into the different elements that make language. Additionally, they attempt to destructure language structure to understand its motivation and its purposes. Again, analysis of discourse targets the understanding of this same discourse. In other words, analysis of discourse, whether written or oral, aims at going in-depth, beyond the surface of what is explicit to try to work out an interpretation and to construct an understanding closer to reality.

2.2. Cross-cultural Studies

2.2.1. Defining Cross-cultural Studies

Cross-cultural research can make contributions to theory development by identifying groups of people who seem not to behave according to established theories and by increasing the range of independent variables available for study in any one culture. A major methodological orientation to such studies, developed over the last ten years, is the emic-etic distinction. An emic analysis uses valid principles that describe behavior in any one culture, taking into account what the people themselves value as meaningful and important. On the other hand, the goal of an etic analysis is to make generalizations across cultures that take into account all human behavior. Examples of these approaches are given from studies on ingroup-outgroup relations in Greece and the United States and studies on the need for achievement and its relation to the need for affiliation. A specific method to document emic and etic principles is presented which involves the development of core items to measure concerns in all cultures under study, and culture-specific items which are designed to measure concerns in one culture that may not be appropriate for all cultures under study (Helfrich, 1999; Gardiner & Kosmitzki, 2011).

The techniques of back-translation and decentering are related to the emic-etic approach, as are the techniques developed by triadic which involve the development of research instruments within each culture and the use of factor analysis including three persons. The most general approach, applicable to all comparative studies, is the plausible rival hypothesis analysis which forces the research to examine each and every potential explanation for any data set. The suggestion is made to determine that the future of cross-cultural research will depend on its contribution to theory in general

psychology, and methods will only be a means to the major goal of discovering important, central facts about human behavior.

Cross-cultural research refers to empirical studies carried out among members of various cultural groups who have had different experiences that lead to predictable and significant difference in behavior. In the vast majority of such studies, the groups under investigation speak different languages and are governed by different political units (Brislin, Lonner, & Thorndike, 1973). "Culture" in this explanation is taken from the anthropologists Kroeber and Kluckhohn (1952), and it refers to patterns of human groups, "acquired and transmitted by symbols; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values" (Kroeber & Kluckhohn, 1952, p. 180). In predicting how their definition may be expanded in the future, the anthropologists indicated the possible contributions of psychologists by pointing to the necessity of studies on (1) the interrelation of cultural forms and (2) the issue of variability and the individual.

Three psychologists (Brislin, Bochner, & Lonner, 1975) attempted to explain further the place of cross-cultural methodology in the behavioral sciences, pointing out that there is no one "spot" for it in the sense that there is a "spot" for experiments, correlational analyses, content analyses, clinical observations, and so forth. Rather, any of these methods might be used to investigate a variety of theoretical positions as put by Brislin, Bochner, and Lonner (1975):

Cross-cultural psychologists explore the various substantive areas of psychology, from various theoretical standpoints, using both experiments and survey methods, in the laboratory or in the field, with a variety of measuring instruments and devices. (p. 6)

This viewpoint gives researchers a variety of instruments and alternatives to conduct their investigations.

2.2.2. Cross-cultural Research

Human groups have an assortment of practices, beliefs, social parts, standards, expressions, types of association and classes (economic, political, lawful, religious, expressive and imaginative) that display different sorts of inner intelligence and cleavages inside groups. These aspects and cleavages are encountered in numerous physical and social situations in which individuals live (Piquemal, 2001). They incorporate designs of components and trademark methods for interrelating that are imparted to neighboring and communicating bunches, and shared among scattered gatherings that have normal verifiable encounters and similitudes. These latter include basic cause, regular participation in recorded civic establishments, and dialects that are commonly comprehended or that determine normal families. Obviously, lines of cleavage are a piece of social phenomena. Elements and connections that people or groups have in common are found in an assortment of ways. Joint experience, and talk in a typical dialect or arrangement of signs are some examples (Stubben, 2001). Similarly, our population under investigation might as well present common lines of behavior and cleavages, through all its members who belong to the same larger community.

Different examples of sharing or similitude determine from procedures of dispersal like relocation, diaspora, spatial developments, social versatility, vocations and particular histories. Associations are by no means constrained to regions, but to the directions of tenants who travel through and between regions. Societies comprise shared developments that rise out of social communications between people who possess covering social and physical spaces. Intelligibility might be seen as a property which might be more inherent to associations than to individuals.

Socio-cultural humanities, as would be normal from an investigation of shared and contrastive developments that present implications ascribed to human life, do not present a finite social order. They rather refer to a continuum in organization observed among human groups. The order within groups is neither simple nor accomplished in its ascension (Sue, 1991). This is why differences, just like similarities, do exist with groups.

In what manner would we be able to recognize examples of lucidness that incorporate clash, check, resistance and brokenness from decoherence? How would we know about the superposition of unmistakable however free frameworks, that, at any rate for some underlying day and age, do not connect? A multifaceted exploration is in some cases affirmed in interpretive ways to deal with humanities. Consequently, correlation is a basic and favored reference for elucidation of cross-cultural events. In this view, all the better one can do is advanced social translations suggested by ethnographers to avoid all forms of dualisms. Rather, one has to accept good values defended by judgment skills. Lamentably, while guidelines for good and legit ethnography are embraced, there is no supreme ground for administering assent and banishing contradiction about judgments. An entirely postmodern way to deal with these inquiries is frequently seen as having fizzled on these grounds, to the degree that it arrogates to itself an advantaged position and agreement while precluding the legitimacy from securing approaches that do not coordinate flawlessly to this envisioned agreement. Murdock and White (1969), in making the Standard Sample for cross-cultural research, address three focal inquiries that rotate around the investigation of society. To begin with, what are the foci of study? Second, what are the issues of soundness or decoherence inside the foci concentrated on? Third, how do these issues apply between foci.

To start with, there is the issue of what it is that one needs to ponder foci. Murdock and White (1969, p. 331) take up the issue of examining the assorted qualities of human groups keeping in mind the end goal to learn something about rationality or decoherence inside and between groups. Contrasting groups of people (through ethnographies) is by all account not the only way to deal with social examinations, yet is one that spotlights on bunches of individuals who possess, as minimum to some degree, particular and stable groups which are frequently the focus of ethnography. One could also have other standard examples, those given to the investigation of movement, to the investigation of establishments and associations, to the investigation of specific sorts of societies, subcultures or populaces. Their emphasis on this point is not on groups as agents of bigger societies, but rather on groups as pinpointed times and places in which ethnographic study has been adequately conceived. Thanks to ethnography, one can discover what particular packs of practices, convictions, social parts, standards, expressions, types of association and clashes (monetary, political, lawful, religious, expressive and masterful) are available in each of the particular times and places of the particular ethnographic foci related to the example under study.

At this level, observed components do not always display interior intelligence. This is a matter open for study, both through examinations of single cases, and through the correlations of various cases. Culturally diverse exploration has frequently been blamed for accepting at the beginning that societies are very much limited discrete elements or that they are practically cognized units when, in reality, these are among the fields that need study. That is why variables change in situ in whatever sorts of circumstances they happen in. Also, both the individuals and the circumstances in which they find themselves are among the various aspects that need to be studied.

Strathern (2005) gives a helpful discourse on this issue. Indeed, cognizance or decoherence inside the foci are another concern, as in the relative investigation of human groups. The functionalist way to deal with ethnography was endlessly overgeneralized. Murdock and White (1969, pp. 329-330) underscore the shortcoming of the functionalist contentions that were usually utilized by ethnographers to contend for the social lucidness of the groups they concentrated on. Useful linkage of attributes stated by an ethnographer in one given society, for instance, maybe negated in another one. Similarly, attributes in different societies may not correspond crosswise. The third issue is that of intelligibility or decoherence between foci in the investigation of human groups. This is due to normal authentic starting point or experience of each individual or each group.

Murdock and White (1969, p. 330) have pointed to all these factors to note that the guesses of those anthropologists who endeavor to remake society history on the premise of characteristic similitudes are not quite better than those of ethnographers who examine utilitarian connections. This is another issue that calls for more in-depth study to contribute to the understanding of mankind behavior whether in the field of discourse production for power reasons, or in other fields where human beings are interactants. Also, it adds more complexity to the field of discourse analysis. Henceforth, a further ethnographic approach to the issue under study might reveal interesting features.

2.2.3. Cross-cultural Teaching and Learning

Integrating culture in the second/foreign language education has developed rapidly over the recent years (Kramsh, 1993; Mantle-Bromley, 1992; Wright, 1996). Henceforth, its incorporation into foreign-language curricular has now become a widespread phenomenon we can witness cross-world. As a result, teaching objectives

have also been reconsidered to put more focus on the broadening of the humanistic aspect of second/foreign-language teaching.

Due to these changes, recent research supports culture learning and emphasizes the understanding of both target and home cultures (Kramsh, 1997). In fact, they clearly relate to one another with reference to the likelihood of a culturally subjective position in the learner. This very point is of paramount importance to our study, for LMD students, as learners, are likely to negatively apprehend some aspects of the British culture they consider either as too strange or too different while comparing them to their culture of origin. As we all know, religion occupies a large ground in the Algerian culture, and as compared to the religion (s) of Britain, drastic differences might stand as barriers not only to the learning of the English language, but to the learning of religion (s) as well. The other reason is that the Algerian society is still fundamentally conservative, religiously speaking.

Having said that, we believe it is worth adding that notions like those of cultural identity, attitudes to the other, understanding of self as cultural subject and openness of mind toward cultural differences underpin psychological and social forces- and hence power- which might inhibit cultural awareness many researchers present as a must-have in cross-cultural studies. In here, we consider foreign-language education as part of these studies (Adelman & Levine, 1995; Agar, 1994; Argyle, 1982; Byram & Morgan, 1994). In our attempt to review the relevant literature, we came across the Guyanese writer Harris (1983) who wrote in his book "The Womb of space" that "cultural heterogeneity or cross-cultural capacity" leads to "evolutionary thrust" to the imagination of the cross-cultural learner (pp. 3-4).

This only claim stands as a convincing factor to look differently, and more positively, at cross-cultural learning, that is a better manner of learning relating to- and

involving- two or more different cultures. Actually, in the rapidly globalizing world, one is bound to consider diversity as a common wealth. Yet, many obstacles have to be removed. Lack of cross-cultural awareness in one of them.

However, one is similarly obliged to admit that the traditional teaching of culture as information is much problematic. In fact, it still raises the questions of “What to teach?” and “Which content to include?” Quite implicitly, the tendency is to represent cultures as other, or different or even marked. Instead of this approach which creates a clear cut between cultures, Galloway (1999) prones a less tangible culture agenda he calls “growing the cross-cultural mind” (p. 153). In Galloway’s view, this wider perspective is most important at the beginning of foreign-language education when many foreign-language learners are likely to be motivated to learn components of culture they will consider less than an affinity for second/foreign culture. Likewise, the feelings of acculturation or alienation will not be exclusively exaggerated in the learner’s mind. This, in turn, will diminish a certain resistance to language and culture learning. Actually, resistance to language and culture learning is among the many problems teachers of foreign languages cope with in their daily classes (Storme & Derakhshani, 2002).

Likewise, this phenomenon has become a main issue of research. One example is that of Kramsh (1993) whose analysis of the learner’s cultural difference between home and target cultures teaches us a lot. Indeed, he has pointed to the never-ending struggle between the teacher and the learner. On one hand, the former wants to develop the understanding and appreciation of the culture and the values of the foreign culture. While, on the other hand, the learner uses cultural knowledge for his own purposes and “insists on making his own meanings” (p. 239).

This form of dilemma generates other issues like the challenging case of students who refuse to be like the “cultural other”, which in itself is an issue of identity and authenticity as long as learners of a foreign language do deliberately stick to their cultural values. This is one other aspect we would like to study in the case of our LMD students. Similarly, those learners who would like to fully be like the “cultural other” might as well be a much problematic issue.

One way out is perhaps to acknowledge learners of a foreign language as cultural subjects. Next to considering them as such, there is also the need to raise their awareness of self per se before engaging with them in culture learning wherein they will have to study aspects of other cultures’ daily life, social practices, religion, and so forth. As a matter of fact, one has first to be aware that learners’ attitudes towards a second/foreign culture may well range from feelings of fear, hostility and resistance, to blind attraction and unquestioning fascination. In either case, we believe these perceptions have to be constructed on the ground of awareness, and hence, tolerance and acceptance. This is another variable likely to inform us on our students’ attitudes. That is, it would be of value to know first about preconceptions if any before starting any analysis of their discourse concerning the culture of the other, namely the British culture.

2.3. Perceptions and Attitudes

Perceptions and attitudes are another set of important issues in our investigation. Actually, it is vital restating that the way we perceive and understand the world is what brings us form particular behaviors towards the different events we daily encounter. One of these is the situational context of foreign-language learning where two cultures interact, the learner’s culture and that of the language being learned, namely English in our case. The two cultures in contact might lead to negative cross-cultural perceptions

in the learner and, forcibly result in attitude-formation based on misinterpretation and misunderstanding of the culture embedded in the English language.

2.3.1. Defining Perceptions

Human beings often tend to think that they are active or inactive in a situation of communication. Whereas the active state refers to sending messages through speaking and making gestures, passive state is the situation likely to be the most frequent in which people listen, see, and sense. Actually, we are always active whether consciously or unconsciously by selecting what we perceive, and also by organizing, structuring, interpreting and giving sense to signs we detect. In doing so, quickly, automatically, and sometimes unconsciously, we then will be able to select what is viewed, which might mean that we create all things in front of us (Van Ryn & Burke, 2000).

Hence, in relevance to what the two psychologists Lindsay and Norman (1977) claim in their book entitled “Human information processing” perception is described as a process by which organisms arrange and interpret sensation to produce a meaningful experience of the world.

2.3.1.1. The stages of the perception process. The perception process is composed of three stages that any individual follows. According to Assael (1995), Broadbent (1958), and Sherif & Cantril (1945), any individual pursues three chronological steps in the perception process: (1) selection, that is stimulation, (2) organization, and (3) interpretation.

2.3.1.1.1. Selection (stimulation). Whether consciously or unconsciously, an individual selects what he is interested in as well as the matters he is induced by. This is what Rizzolatti and Craighero (1999) believe is the first stage in the perception process.

Therefore, receptiveness to the stimuli is considerably selective and may be limited by a person’s existing personality, beliefs, attitudes and motivation (Assael,

1995). In addition to that, within our psychological limitations, we are exposed to more stimuli than we could possibly manage. In a similar vein, Broadbent (1958) addressed the concept of perceptual vigilance with his filter model. He argues that due to limited capacity, a person must process information selectively and, consequently, when presented with information from two different channels, an individual's perceptual system processes only what satisfies his immediate needs and most relevant beliefs. In contrast, perceptual defense creates an internal impediment that makes limits to the external stimuli passing the perception process. As such, there are three factors which favor this selection.

1. ***Environmental factors:*** A number of key issues arise from the social constructivism perspective. For instance, Vygotsky (1978) believes that children build up or construct their own meaning and understanding of their environment. On top of that, the perception process is largely influenced by several environmental factors such as intensity, dimension, reception, movement, and familiarity.
2. ***Physiological factors:*** The human body is physically limited as regarded to perception by the following characteristics: ear cannot hear sounds inferior to 20 Hz and upper to 20000 Hz, eyes cannot see neither X-rays, infrareds, nor ultraviolets, and children cannot look from a window that is much higher. These limits may vary depending on people's age, sex, etc.
3. ***Psychological factors:*** It is universally acknowledged that psychological approaches seek to study influencing thought and action. On the contrary, cognitive psychology which has stemmed from behaviorism seeks to understand behavior as the product of processes of perception, attention, learning and memory (Long et al, 2011). Apart from motivation, experience

and learning are other psychological factors that affect the perception process.

In short, each person tends to perceive in priority what corresponds to his needs, motivations or interests. Meanwhile, our knowledge, acquirement and training also influence and determine things we perceive.

2.3.1.1.2. Organisation. After the preceding stage of selection (stimulation), the forthcoming step in the perception process is organization. On that basis, once the stimuli are selected from the environment, they must be organized in some meaningful way. In other words, every single element which has been perceived and selected needs to be categorized and organized so that it will become sensible to our consciousness (Allport, 1987, 1993; Neumann, 1987).

2.3.1.1.3. Interpretation. In certain cases, we do not possess the ability to understand in the right path what surrounds us. In fact, this leads to unclear visions of, and about, things we see and observe. This is due to lack of contrast, information, movements, and other prerequisites. This has been largely discussed by Lord and Maker (1991). As a result, we tend to lengthen the reality where it will be interpreted according to our imagination, desires, illusions, and even fears. Also, interpretation should indispensably be focused in accordance with the context in which the object of interest is situated. Moreover, interpretation can be an extremely demanding task because it consists of attaching meaning to sense data. To some extent, it is a decoding process of implicit situations (Lord & Maker, 1991). From the phenomenological perspective, interpretation is based on the person's formation of what is real for him. This is what Heidegger (1972) has explained by noticing that words assign meaning to experience which is linked with, and to, social interaction.

2.3.1.2. Attribution theory. At the beginning of the 1950's, many researchers, particularly psychologists, have attempted to focus on the ways people infer the causes

of behavior for the purpose to understand and explain why people act and do what they do. That is, how they attribute causes to behavior. As a result, Heider (1958), was the first to introduce and develop “Attribution theory” which main objective is to help explain the behaviors of others by describing ways in which individuals make causal explanations for their actions, and draw conclusions that go beyond sensory information. In addition, Heider (1958) suggested that people act on the basis of their beliefs, and have two behavioral motives: first, the need to understand the world around them and second, the need to control their environment. Similarly, according to Weiner (1979), “individuals justify their performance decisions by cognitively-uncontrollable, and stable-unstable factors” (p. 26).

2.3.1.3. Language, culture, and perception. There is evidence as to the existence of a close link between language, perception, and culture. The idea is that reality cannot be perceived without existing in language. Likewise, comparisons are used before a new word is created for definition to describe newness.

From theoretical and empirical perspectives, humans learn their culture through language; and culture is transmitted through language. Similarly, recent studies reported that perceptual processes are influenced by culture (Ji, Nisbett, & Zhang, 2005). Several researchers like Nisbett and Masuda (2003) and Coleman et al. (2003), noted that there are two types of effect concerning that of culture on perception, and which are chronic and temporary. Eventually, the following closed relation is shown in figure 2, page 67.

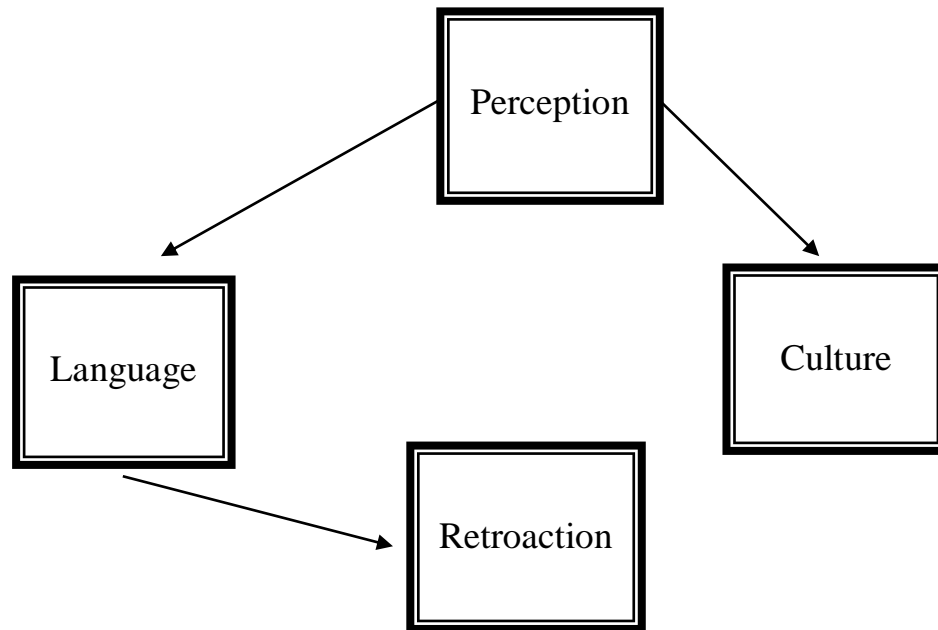


Figure 2. Interrelation between language, perception and culture (Adapted from Coleman et al., 2003)

This interrelation between language, perception and culture is important to our study for the following reasons. First, culture influences our perceptions. Second, our perceptions are expressed in a language which is part of our culture. Finally, any retroaction takes place in a cultural setting. This is how this process guarantees its own poignancy and intensity.

2.3.1.4. Effect of culture on the perception process. As mentioned, there is recent evidence that perceptual processes are impacted by culture. In this respect, almost all the proof about social and cultural influences on perception had been delivered in the most recent fifteen years. The work on perception was fortified by work on cognition demonstrating that inferential procedures are influenced by culture. For instance, Westerns tend to ascribe events to causes inward to the item or individual. In contrast, Asians are more probable than Westerns to credit causality to the setting or circumstance (Nisbett & Miyamoto, 2005). In similar situations, muslims tend to relate causes to God's will (Nédjaï, 1987).

Additionally, individuals could gain a particular attentional pattern through participation and support in socialization forms normal for every culture (Nisbett et al., 2001). Most such socialisation practices are taken care of via parental figures who themselves have a particular pattern of consideration. In accordance with this point, a few studies have demonstrated an immediate connection between temporary social introduction and analytic perception vs. holistic perception (Nisbett, 2003). In this respect, scientists have exploited two types of social framework they may rely on to reason and see, either holistically or analytically.

Incidentally, it is necessary to stress on the fact that our perceptions, or how we decipher the world, are influenced by different things, including our emotions. These elements are established in culture. Emotions are widespread factors and phenomena through which individuals everywhere throughout the world feel things. In any case, our views of our emotions are influenced by culture. Yet, a few of them are general and are knowledgeable about comparable routes as a response to comparative occasions over all societies.

Actually, several ethnographic studies propose that there are cultural differences in social outcomes, especially with regards to assessing our emotions and behaviours. Nisbett and Myamoto (2005), in their theory of culture and perception, made the case for cultural influences on perception. As explained by Nisbett and Myamoto (2005):

Visual perception in Americans is more analytical, while in Asians it is more holistic. Americans pay attention to details, Asians to the larger picture. Americans examine objects in isolation, Asians are more sensitive to the context. (p. 469)

This is one other reason to support the view that individuals of different cultures develop different perceptions of the world, and to question how our LMD students make sense of the world around them.

2.3.2. Defining Attitudes

Actually, the concept of attitudes has received decades of attention. This has led the meaning of attitudes to change over the years (Allport, 1954). It is probably among the most distinctive and indispensable concept in contemporary American social psychology considered as the scientific study of attitudes (Blessum, Lord and Sia, 1998). The initial definitions were broad and encompass cognitive, affective, motivational, and behavioural components. For instance, Allport (1935) defined an attitude as:

A mental or neural state of readiness, organized through experience, exerting a directive or dynamic influence on the individual's response to all objects and situations to which it is related (p. 80).

In subsequent decades, the concept attitude was at great length reduced to its evaluative component. In this sense, Eagly and Chaiken (1993) defined attitudes as “a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor” (p.1). Recognizing the complexity and diversity of attitudes led to the reason why it has been defined in different ways from various perspectives.

Generally, when looking for a person's attitude, this refers to our attempt to explain it. However, attitudes are a complex combination of what we tend to call personality, values, motivations, beliefs, and behaviors. Dealing with this subject is trying to understand and define how people see situations as well as define how they behave toward them. For these reasons, Schwarz and Strack (1991) equate attitudes with evaluative judgments assessed in measurement.

At first sight, the cognitive approach in psychology views the individual as a process of information. Nevertheless, humans are much more complex and self-directing as compared to computers. Besides, humans are able to develop plans and

strategies to guide ways of interacting with their environment (Long .et al, 2001). Consequently, It is often asserted that a person's attitude toward the environment has a significant influence on his behavior. Another thing to remember, in Adler's developed theory of individual psychology, is that a person's thoughts, feelings, and behaviors are transactions with his physical and social surroundings. To put it in another way, our attitudes are influenced by the social world and vice versa. Therefore, this conflict refers to cognitive dissonance which notably refers to any inconsistency that a person perceives between two or more of his attitudes as well as between his behavior and his attitudes (Festinger, 1957).

2.3.2.1. Formation and construction of attitudes. It is often argued that attitude-formation is likely to be a result of learning, modeling others, and direct experiences with people and among social situations. It is also supported that attitudes influence our decisions and lead our behavior. Similarly, attitudes are a hypothetical construct, invented by researchers to account for a body of phenomena. Additionally, Schwarz and Sudman (1992) reported that attitudes may not be observed directly but inferred from individuals' self-reports and behavior.

In sum, attitudes can be measured and evaluated. They can also be changed, like most things that are learned or influenced by experience. In this respect, it would be interesting to highlight how two cultures interact and influence each other in the case of Batna 2 LMD students of English as a foreign language.

2.3.2.2. Changing attitudes. The main concern here addresses how attitudes can be changed. First of all, it is a well-known fact that attitudes are formed over a lifetime through an individual's socialization process which includes his formation of values and beliefs during childhood period. Added to that, we must not forget the influence of family, religion, culture, and socio-economic factors on this socialization process

which, in turn, affects a person's attitude. On account of these elements, attitude transformation takes time, energy, effort and determination. This is what researchers like Moore (2003) have extensively discussed and explained.

Similarly, so as to change a person's attitude we will be in need of addressing the cognitive and emotional components. One such example is providing new information considered as a method for changing someone's attitude and therefore his behavior (Morrel-Samuels, 2002). Above all, these are three steps in the change process of attitudes. The first is identifying the problem, followed by adjusting attitudes, and in the end reducing conflicting situations and seeking solutions. This is likely to constitute a major concern in foreign-language education where learning the culture of the foreign language might, as already pointed out, initiate conflicts in the learner's attitude.

2.3.2.3. Attitudes, language, and cultural learning. By way of introduction, it has generally been claimed that attitudes are closely linked to a person's values and beliefs (McGroarty, 1996, p.5). Coupled with this, language planning, bilingualism and particularly foreign-language learning are some of the field factors that require research on language attitudes. In recent decades, many studies (Cooper & Fishman, 1977; Schmid, 1992; Titone, 1982; McGroarty, 1996) have demonstrated the essential role of affective factors in the process of second or foreign language learning. One instance could be exemplified by what Spolsky (1969) has underlined in a strong manner:

The importance of attitude as one of the factors explaining degree of proficiency a student achieves in learning a second language. His attitude to speakers of the language will have effect on how well he learns. A person learns a language better when he wants to be a member of the group speaking that language. (p. 281)

This supports the view that valuing one culture is valuing, equally, its language. In addition, language and its culture are unlikely to be learned separately. Hence, if

language and culture complement each other, they consequently influence each other and the learner alike.

2.4. Language and Culture

At the theoretical level, researchers in the fields of language, philosophy of language, sociolinguistics, multilingualism, pragmatics, cultural studies, and many other disciplines, have been working with exciting new ideas, theories, and approaches about all what relates language to the issue of culture and vice versa, including the effect they have on each other. Relatively, practitioners and theoreticians insist on the fact that teaching and learning a foreign language cannot be reduced to the direct teaching of linguistic skills like phonology, morphology, syntax, semantics, and semiotics. Clearly, the contemporary models of communicative competence indicate the importance of including the vital component of cultural knowledge and awareness as well (Bachman, 1990). According to Kramsh (1993), culture:

Is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them. (p. 32)

Several researchers in the 1990's have furthered our thinking about the relation of language and culture, particularly in language teaching as a context. Halliday and Hasan (1990) gives a unified theoretical framework within which to view this traditional dichotomy, that is language versus culture. This has been elaborated in his work on systemic linguistics, by calling grammar "a theory of human experience" and text "the linguistic form of social interaction" (p. 13).

When we study language, we usually tend to think of vocabulary lists, grammar exercises and proper pronunciation, spelling, and punctuation. If we think a little

further, we may include literary appreciation, academic reading and writing skills, or theoretical linguistics. However, nowadays, it is the age of communication, of information, of networking and interaction. None of these may be maintained and properly established only through the notion and tool of language. That is why this needs to be accompanied by the major aspect of culture and even that of language awareness which is considered as an intricate relationship between the former and the latter (Carter & Numan, 2001).

Another thing which should be taken into account is cultural awareness. One of the reasons to do so is that all these are different factors which interpret situations differently depending on time, space, verbal and non-verbal behavior, and the context within various cultures. The purpose is to avoid preconceptions, stereotypes, and pitfalls which undoubtedly influence the cross-cultural communication.

2.4.1. Understanding Language

2.4.1.1. Language as code. Traditionally, the description of language has so much taken in grammar, vocabulary, and rules. In this perspective, language is viewed as a code made of words and series of regularities that make of these components a connection in constructing sentences. Thus, this way of perceiving language brings us to see it as fixed and finite (Harmer, 2001).

2.4.1.2. Language as social practice. Language is used for purposeful communication to encompass the rich complexities included in it. This expanded view of language makes learners keep engaged with understanding and using words, rules, and knowledge about that language and its use in order to exchange and share ideas, beliefs, cultural background and so on by the process of communicating with native speakers as well as with others. Kramsh (2004) emphasizes that this perception of language regards it as a social practice in which to participate. Then, from this

perspective, language learners need to know how to create and represent meanings in order to engage in the communication with others regardless to the social practice of language (Svalberg, 2007).

2.4.2. The Meaning of Culture

It has always been suggested that the word culture has many distinct features as regarded to meanings. There are two main ways in which this word is used respectively in the popular usage, and the technical term as viewed by anthropologists, sociologists, and pragmatians. The popular usage has rather the tendency to point certain particular kinds of interest and practice such as music, literature, and art (Lawton, 1975). In here, we are more concerned with the second definition of culture as developed and defined by experts. In this scientific sense, according to Kramsh (1998), culture is all what exists in a society. In other words, culture may be defined as a social hybridity transmitted from one generation to another.

A further definition of relevance to culture has been described by Brown (2000) who believes that culture refers to “the ideas, customs, skills, attitudes, beliefs, values and tools that characterize a given group of people in a given period of time” (p. 17). Moreover, Tyler (1969) in his edited volume on “Cognitive anthropology”, says that “culture is that complex whole which includes knowledge, beliefs, art, morals, law, customs and other capabilities and habits acquired by man as a member of society” (p. 19).

2.4.2.1. Culture as an individual construct. One of the key characteristics in culture is that of individual differences that can be observed among a wide range of people in the degree to which they assume in the beliefs, values, attitudes, and behaviors that, by general agreement, compose and form their culture (Spencer-Oatey, 2012).

In this sense, Matsumoto (1996) insists on the fact that culture does exist in each and every one of us individually as much as it exists as a global component, that is social construct. Avruch (1998) adds that culture is spun-off of individual experience defined as an individual construct in psychology.

2.4.2.2. Culture as a social construct. It is also well known that there exists an interesting blend of culture in anthropology and sociology as a macroconcept in which culture is viewed from its social construct as it has been defined by Spencer-Oatey (2008), in that he describes culture as a complex whole and fuzzy set of basic assumptions and values, morals and orientations, customs, and any other capabilities and habits acquired and shared by a group of people in a society.

2.4.3. The Relationship of Language and Culture

Actually, language is the main principal means by which we control and guide our social lives. Members of a community or social groups express experience, facts, events, and ideas, on one side. Yet, they also create experience through language act at the same time. The meaning to it is given by them through the medium they think appropriate to communicate with one another (Kramsh, 1998). This means that language embodies cultural reality through verbal and non-verbal aspects such as facial expressions, gestures, tone of voice, and accent which are used by people in the spoken, written, or visual medium. This perception may itself create meanings that are comprehensible to the groups they belong to. Kramsh (1998) notes that language is viewed as a symbol of one's own social identity. Also, the use of language reflects speakers' identification of themselves and that of others. At last, one might say that culture is fundamentally related to language. This leads to confirm that it is not the case that it is only the forms of language that convey meaning, but also language in its

cultural context for both creating and interpreting messages (Liddicoat, Papademetre, Scarino, & Kohler, 2003).

Whatever may be added about culture, the most significant aspect remains its intimate relationship with language. We believe this has been demonstrated in a satisfactory manner by the various researchers already referred to in this chapter. Similarly, much has been said about language as related to culture in general. Nonetheless, we assume that a final brief section five regarding English as a foreign/second language would rationally fit into our overview of literature. This is justified by the nature of the population under investigation, namely LMD students of English as a foreign language.

2.5. Foreign-Language Learning, an Intercultural Perspective

In our first draft of the thesis, we have included section five under the title “English as a foreign language”. While progressing in our reading about the problem under investigation, we became convinced of the need to conclude chapter two with a section that situates the process of foreign-language learning in an intercultural perspective. We believe this is more rational for two reasons. First, much has already been said about English as a foreign language in the previous sections. Hence, the section as formulated first would probably contain redundancies. Second, phrased as it is now, it adds significance to our study and relates it to the intercultural perspective as a vision of future foreign-language education in general.

2.5.1. A Relational Approach to Language and Culture Learning

In her relational approach, Knutson (2006) proposes a re-evaluation of school objectives with respect to the teaching of culture, and in the interest of broadening the foreign/second language perspective. She uses evidence from recent research results (Brown & Eisterhold, 2004; Crawford & McLaren, 2003; Furstenberg, 2003) which

stress the need to use a relational approach in the teaching of culture. In addition, she claims that one has to understand his own culture and the culture of the other and how they both interact. Besides, she clearly points to the foreign-language learner's subjectivity towards his culture. This is why she puts the focus on the notions of cultural identity and openmindedness to other languages and cultures.

This double relational perspective is of interest in that it points to the complete process including the foreign-language learner and his culture on one side, and the foreign language and its culture on the other.

2.5.2. An Example to Consider

Two researchers, Byram and Cain (1998) respectively from Durham University, School of education, and Institut National de Recherche Pédagogique (INRP), Paris, gathered together academics and school teachers in one team to conduct an experiment in English and French schools from 1982 to 1992. The purpose was to promote cultural learning in foreign-language learning.

What these two researchers have drawn as conclusions teaches us a lot on the intercultural perspective. First, French learners of foreign languages do have a lack of understanding of the countries whose languages they are learning. For instance, students' perceptions of Great Britain are summarized as follows:

It is a rainy country, deprived of industry, with no historical past, ruled by a queen, where people drink tea, beer or whisky, where men are still carrying umbrellas and wearing bowler hats, where the country side is green. The country is also famous for its rock groups or singers, when they are not confused with American ones. It is inhabited by people of phlegmatic temperament and will soon be connected to the continent. (Byram & Cain, 1998, p. 32)

We immediately see to which extent these perceptions are stereotyped as reported by the researchers themselves. Next to that, they are rather superficial and this is what proves the learners' lack of knowledge of the British culture. This is why we have set in our research to evaluate our LMD students' knowledge of the British culture.

A similar case study including two English schools demonstrated a stereotype-dominated image of France held by English learners of French. The two researchers draw the following conclusions:

In our view, the impact of language teaching on pupils' views is, in short, disappointing. Despite the fact that teachers and educational policy-makers subscribe to the belief that foreign language teaching should encourage positive attitudes and further pupils' understanding of cultures other than their own, [...] the outcome seems to be no more than an acquisition of separate and largely decontextualised information which does not amount to [...] an insight into another people's way of living and thinking.
(Byram & Cain, 1998, pp. 33-34)

These two long quotations are of value for they not only reveal a form of subjectivity among foreign-language learners, but are also an indication of their use of stereotypes that inevitably lead to misunderstanding and misinterpretation.

Consequently, the two researchers Byram and Cain (1998) argued for a "more clearly structured and articulated methodology if the situation is to improve" (p. 34). First, for the English, they argued for the promotion of more favorable attitudes to the foreign country and people based on knowledge and understanding rather than stereotyped information. Second, for the French, the main advice was an urgent need to remedy the students' nearly total lack of knowledge about the country whose language they are studying. Cultural studies were suggested to be introduced earlier, during students' college years. In either case, the concern was with attitude-change in the

foreign-language learner. Consequently, to achieve better results among both French and English students, Byram and Cain (1998) suggested:

1. The acquisition of a cultural competence, that is the ability to interpret social phenomena,
2. The development of flexibility in the learner so as he can accept other interpretative systems,
3. To bring the learner question his own culture,
4. To bring more focus on the learner's cultural practices, and
5. To provide learners with a body of knowledge about the foreign country's social practices.

Conclusion

These are recommendations likely to lead to a deeper insight not only into the foreign culture, but into its language as well. This relational consideration of the two issues, language and culture, sounds hopeful as a new perspective in a rapidly globalizing world. Instead of developing aspects of English as a foreign language, we believe this short last section of the chapter on relevant literature is in itself a conclusion for it wraps up the focal issue with more emphasis on the two naturally interwoven variables, language and culture to be inquired into using Fairclough's CDA model. Also, it adds more value and evidence to the fact that wrong attitude-formation results from misinterpretation and misunderstanding of the culture of the foreign language

CHAPTER 3

METHODOLOGICAL PROCEDURES

Chapter Three

Methodological Procedures

Introduction

Experts in research invariably point to the necessity to include, in one's research, a comprehensive line of inquiry wherein all methodological procedures are accounted for and explained step-by-step to convince readers of the substantial rationale used in the overall study. Henceforth, before one can proceed with his research after having clearly stated what to do, it is vital to determine how the study is going to be conducted. Miles & Huberman (1994), Brown (1988), Cohen, Manion & Morrison (2011), and Kumar (2012), are but a few researchers whose works contain much discussion and evidence which demonstrate the crucial need for the construction of an appropriate research methodology design.

It is of common APA usage to include in chapter three a discussion of the specific steps used in the review of the relevant literature. Henceforth, it may be useful to begin with a restatement of the research problem and to include the accompanying hypothes(es) and/or research question(s) followed by the major sections to be included in chapter three (APA, 2010).

As shown in chapter two which contains a review of relevant literature, a variety of researchers have pointed to the necessity to further investigate the relation between perceptions and attitude-formation among learners of foreign languages cross-world (Springer, 2007; Carlson, 2010). Additionally, cross-cultural studies have clearly demonstrated the need to look for a new intercultural perspective to teach foreign languages. One good example is the French/English joint project reported by Byram and Cain (1998).

Results obtained from various researchers stand as an evidence to claim that wrong interpretations of the foreign language cultural components develop a feeling of resistance in the learner (Gomez Lobaton, 2012). These interpretations and misunderstandings have been unveiled thanks to the use of CDA to analyze learners' written and oral discourse (Fairclough, 2007). Following this cross-world logic, we came to ask the following fundamental question: "To which extent do our LMD students of English as a foreign language develop similar attitudes caused by misinterpretation and misunderstanding of the British culture?"

In this chapter meant for methodological procedures, appropriate sections are included, as suggested by the American Psychological Association (APA, 2010).

3.1. Population and Sampling

A population is generally referred to as every person to whom the problem under study is significant (Babbie, 2013; de Vaus, 2014). In other words, any individual who is concerned by the study becomes a unit of the population. Hence, our population includes all LMD students who are registered to study English as a foreign language in the department of English at Batna 2 University during the academic year 2016-2017. The total number of this population is 3000 students when we include all groups of all years at the three levels, that is L+M+D standing for Licence (BA), Master one and Master two, and Doctorate, respectively. Table 1, on page 82 shows the official numbers of students in each level during the academic year 2016-2017.

Table 1

Students Distribution: 2016/2017 in the Department of English, Batna 2 University (Source: the department of English)

Level	Year	Numbers of students
Licence (BA)	1	981
	2	885
	3	438
	Total	2304
Master’s Degree	1	343
	2	322
	Total	665
Doctorate program	1	15
	2	16
	Total	31
Total numbers of students:		3000

These numbers we have obtained from the administration of the department of English might slightly change through the course of the academic year due to students’ social mobility from one department to another and/or from one university to another. This is not in itself a major extraneous variable to consider for the total population of the students in the department will stabilize by October, that is at the beginning of lectures, and hence the starting of our data-collecting process.

The true major difficulty we are likely to encounter is twofold. First, we have to decide whether to work on the whole population or to select a sample from each level, or a sample from each year. Due to the large number of students in the department of English, and considering time constraints, it appears quite wise to opt for the use of a random sample that will include students from the three levels, namely (1) BA, (2) Master one and two, and (3) Doctorate. To obtain and work on a balanced and representative sample, the questionnaire was administered to 20% of each sub population. Table 2 below indicates the number of questionnaires administered to each sub-population and the number of questionnaires filled in and collected from each sample.

Table 2
Numbers of Questionnaires Administered and Collected per Level

Level	Number of questionnaires administered	Number of questionnaires collected
Licence		
Y 1	197	197
Y 2	177	156
Y3	87	87
Total	461	440
Master 1	69	69
Master 2	65	58
Total	133	127
Doctorate 1	3	3
Doctorate 2	4	4
Total	7	7
	600	574

The number of questionnaires collected from respondents is 574. This represents nearly the fifth, that is 19.13%, of the total population of the department which is 3000. This is likely to render results obtained more generalizable to the total initial population, and add reliability to our sample.

Second, the data-gathering tools multiplicity is another difficulty in that we have to select tools to provide us, not only with a required discourse corpus to use CDA to inquire into LMD students' cross-cultural perceptions and attitudes, but also to target a formative evaluation based on description and analysis of students' discourse.

Consequently, and as put by Bhatti (1999), "The research question which is under consideration will define exactly how a researcher may go about collecting data" (p. 82). De Vaus (2014) is another expert who suggested the following solution to the problem:

One approach is to use a variety of methods of data collection. In particular, observation and in-depth interviewing can give the researcher insight into the meaning of behavior and attitudes expressed in questionnaires. This can help make intelligent interpretations of the patterns discovered in the analysis of questionnaire data. (p. 52)

This quotation sets the researcher in quite a dilemma in that he is allowed freedom of choice and decision, yet he is expected to come out with acceptable interpretation of data.

Although it is clear that our study concerns perceptions of, and attitudes to, the British culture held by our students of English as a foreign language, an opinionnaire would provide us with restricted information (Kumar, 2012). On the other hand, a questionnaire will certainly help in gaining substantial information under the form of a written discourse for the use of CDA. However, a strict questionnaire will certainly not yield adequate and exhaustive information to construct a ground for an inquiry that uses CDA.

Henceforth, the challenge we are bound to take will necessarily encompass a set of questions that will bring respondents to produce written texts on their cross-cultural perceptions and attitudes, and to innovate as to the statements/items in the questionnaire.

As already mentioned in the introductory chapter, the main theme in this study will be “cross-cultural perceptions and attitudes in learning English as a foreign language”. Consequently, questionnaire items are used to gain in-depth insight into students’ beliefs (De Vaus, 2014). Actually, Students will have to freely give their views and opinions relevant to our problem. As believed by Brown (1988) we would have used our creativity and imagination to use innovative data gathering procedures in qualitative research. Yes-no questions are omitted for they yield restricted information. This is quite a challenge, but we believe it is worth taking to add value to our inquiry. Henceforth, while some questions contained in our questionnaire might as well serve in an opinionnaire; others offer a multiple choice to bring respondents come as close as possible to what they hold in terms of perceptions and attitudes.

The other challenge concerns the nature of the population itself. Our student population is, in its great majority, female. Moreover, the composition of groups is obtained through the use of an alphabetical listing order where the male-female ratio is not the same in all groups. Female and male students may hold different perceptions and attitudes. Hence, over-representation or under-representation of one gender is a factor we would like to consider in our research for results to be generalizable to the large population in case of working with samples. Additionally, selecting samples with respect to the female and male sub-populations would render access to all respondents almost impossible due to their overloaded program they are pursuing weekly. Besides, time constraints do not offer the possibility of handling too many variables. Hence, any

attempt to gather samples at very precise students' free time would certainly lead to a high absenteeism of respondents and hence to a direct impact on the composition of our samples. One way out, if not the only one, is as already mentioned another challenge: working on the whole population and using random sampling to give each individual the same chance of being included and selected in our sample.

This alternative will be time consuming not only at the level of questionnaire administering, but at that of data organization, structuring and analysis. However, we believe this choice is more appropriate for the following reasons. First, we will spend one whole year in administering our questionnaire and in organizing and structuring data using the SPSS software. The process will be facilitated by our status as a part-time teacher and by the collaboration of the colleague teachers of the department. In addition to that, much of the time in the year 2016-2017 will be consecrated to data gathering, whereas the academic year 2017-2018 will be devoted to the remaining chapters four (research findings) and five (analysis, conclusions and recommendations). Although the organization and the structuring of data will require time, we believe it will be much rewarding in terms of data and knowledge collection.

Actually, we believe that factors likely to affect the validity of our research, for instance errors in sampling, halo effect and so forth will decrease in number and, hence, in their impact on the accuracy of the data gathered thanks to working on the whole population, instead of one level only, and to the inclusion in the questionnaire of free-oriented open-ended questions that allow the respondents to express themselves more freely (see questionnaire in Appendix).

3.2. Instrumentation

In this section, we describe the procedures used to develop our questionnaire to gather data from the population under study. Also, we explain how the questionnaire

developed by the researcher has been piloted on fifty students to ensure validity and clarity of instructions and items. Results of piloting and comments suggested by respondents in the pilot study have been taken into account to revise the questionnaire before final distribution to the sample randomly selected from the whole population comprising the three levels: L+M+D.

In our questionnaire, we have targeted only questions that will provide us with data needed in our study. Hence except part one of the questionnaire meant for general information, the remaining items concern students' identification of their culture components, and their cross-cultural perceptions and attitudes. Yes-no questions are deliberately omitted for they are too restrictive and do not allow respondents to produce a written discourse out of which a corpus for analysis will be selected to use Fairclough's CDA model. Obviously, and as suggested by most users of the questionnaire as a data-gathering tool, respondents are, in an introductory paragraph to the questionnaire, assured that information they provide will remain confidential (Kumar, 2012). Their personal details and identities will, consequently, not be disclosed to others.

Additionally, initial considerations like the type and nature of information are most taken into account. As to the method for administering the questionnaire, a complete schedule will be worked out with the administration of the department of English so as to have all our questionnaires directly collected from our students. To save time and to remedy further difficulties emerging from the questionnaire, the researcher will always be present to add further explanation whenever necessary. The overall conception of the questionnaire is presented in figure 3, page 88.

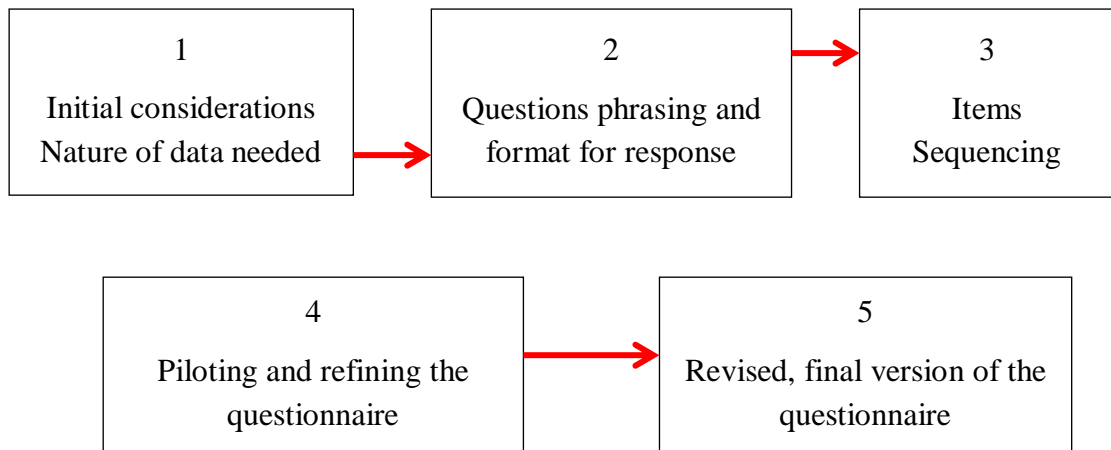


Figure 3. Steps in questionnaire conception (Source : the author)

A copy of the questionnaire is included in the appendix to give the reader more detailed information.

Much has already been said about the questionnaire and on the central theme of our research. Nonetheless, we would like to stress again the fact that despite the many managerial and organizational constraints we will have to cope with, the activity itself will tell us much about students' perceptions and attitudes.

Similarly, CDA as an approach to the analysis of discourse whether written or spoken, has been thoroughly discussed in chapter two which includes the relevant literature. Besides, reasons why we have selected Fairclough's model of CDA to inquire into students' perceptions and attitudes have been put forward, explained and accounted for. Nonetheless, further detailed information on Fairclough's model and on how we have set to use it are included in the next section.

3.3. Fairclough's CDA Framework

To present Fairclough's CDA framework we have intensively used O'Regan's (2006) successful Ph.D thesis in which a detailed model of Fairclough's CDA for educational purposes is clearly worked out.

Major considerations

The major aspects contained in Fairclough’s framework are shown in the following two figures: Fig.4 (page 89) Fairclough’s CDA: a tripartite model, and Fig.5 (page 90) Fairclough’s three-dimensional view of discourse.

These two figures are presented by O’Regan (2006) who has largely drawn from Fairclough’s works (1989, 1992, 1995, & 2001).

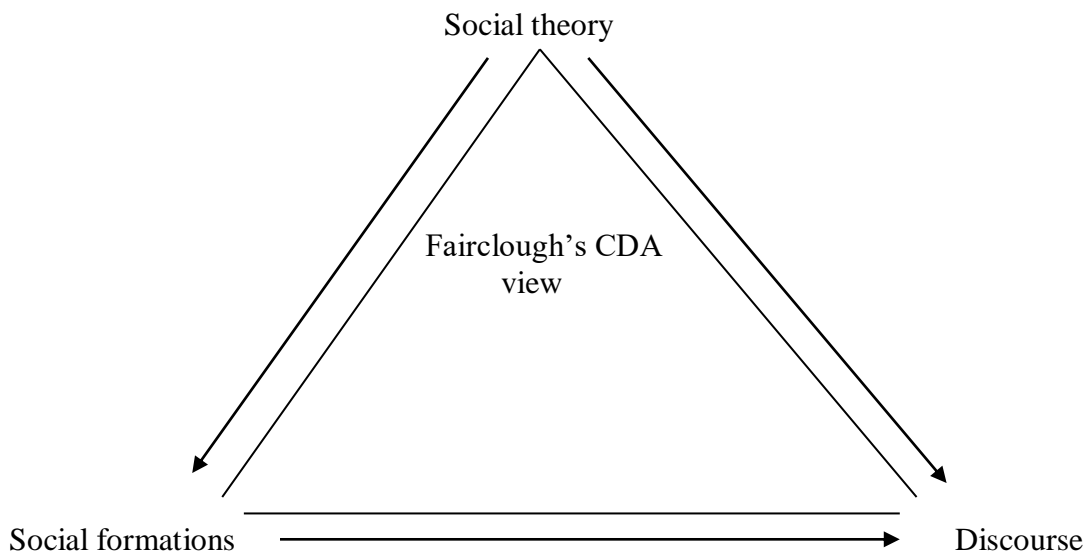


Figure 4. Fairclough’s CDA: a tripartite model of social theory. Source: O’Regan (2006)

Fairclough’s CDA framework is based on three dimensions presented in this figure. It is significant to our study because he has demonstrated how critical social theory can inform a theory of discourse and of discourse analysis. In addition, Fairclough’s other major contribution is the understanding of how language as discourse is dialectically part of social processes and social practices, and hence how it contributes to the building of orders of discourse and orders of social formations. That is why Fairclough’s framework is considered as a tripartite model of CDA which combines (a) critical social theory, (b) the study of social formations and (c) discourse.

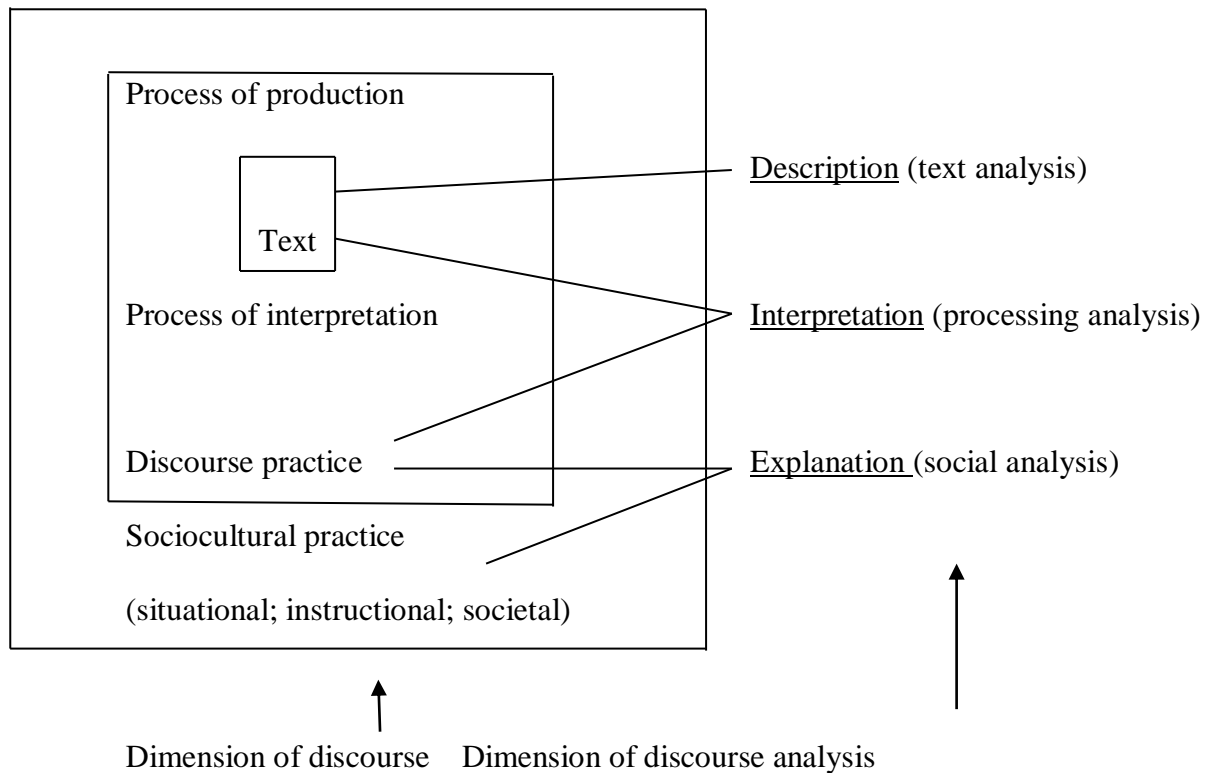


Figure 5. Fairclough's three-dimensional view of discourse. Source: O'Regan (2006)

In this three dimensional view of discourse resulting from a tripartite conception, discourse operates at three levels at the same time: (1) as text (oral or written), (2) as discourse practice, i.e processes of text production and text interpretation, and (3) as sociocultural practice, i.e the immediate context, the institutional context and the societal context. Consequently, in methodological terms, the three-dimensional conception of discourse leads to a three-dimensional method of discourse analysis which forms Fairclough's procedure stages for doing CDA.

Stage 1: Description

In this stage, the formal linguistic properties of the text are described to know the structure of the text.

Stage 2: Interpretation

The relationship between productive and interpretative discursive processes of the text are looked at. The text is considered as a product of a process of production

used by a text-producer, and as a resource in the process of interpretation by a text-interpreter and hence an interaction between people.

Stage 3: Explanation

In this stage, an attempt is made to explain the relationship between the discursive process and social process. The text is considered as a component of social action. It is then part of a social context, and consequently part of sociocultural practice.

In this view of discourse, each of the dimensions of discourse corresponds to each of the dimensions of discourse analysis. This is one of the main strengths of CDA. The other advantage results from the fact that, in procedural terms, the discourse analyst will have to follow three distinct and definite stages: *description*, *interpretation* and *explanation*.

In the first stage (*the description stage*), Fairclough (1989, 2001) suggests the use of the following questions:

A. Vocabulary

1. What experiential values do words have?
 - What classification schemes are drawn on?
 - Are there words which are ideologically contested?
 - Is there rewording or overwording?
 - What ideologically significant meaning relations (synonymy, hyponymy, antonymy) are there between words?
2. What relational values do words have?
 - Are there any euphemistic impressions?
 - Are there markedly formal or informal words?
3. What expressive values do words have?
4. What metaphors are used?

B. Grammar

5. What experiential values do grammatical features have?

- What types of process and participant predominate?
- Is agency unclear?
- Are processes what they seem?
- Are nominalizations used?
- Are sentences active or passive?
- Are sentences positive or negative?

6. What relational values do grammatical features have?

- What modes (declarative, grammatical question, imperative) are used?
- Are there important features of relational modality?
- Are the pronouns we and you used, and if so, how?

7. What expressive values do grammatical features have?

- Are there important features of expressive modality?

8. How are (simple) sentences linked together?

- What logical connectors are used?
- Are complex sentences characterized by coordination or subordination?
- What means are used for referring outside and inside the text?

C. Textual structures

9. What interactional conventions are used?

- Are there ways in which one participant controls the contributions (turns) of others?
- What larger-scale structures does the text have?

As Fairclough establishes an explicit connection between description and interpretation, the above questions are a means of describing features in the text as well as interpreting them. The starting point of analysis is, then, a critical description of the detailed specifics of the text.

This stage is followed by an interpretation, that is an attempt to attribute meaning to the text by finding relationships between productive and interpretative discursive processes of the text.

Finally, an explanation of the relationship between discursive processes and social processes is produced. The analysis is a deconstruction of the initial text to look into aspects of the descriptive, representative and social dimensions of the text which are found to contradict or undermine the preferred reading. In other words, the role of the discourse analyst is to be aware of the implicitness of the text to unveil its real content produced in a discursive language in a social event, in a sociocultural context.

Fairclough’s overall approach may be summarized in the following figure 6.

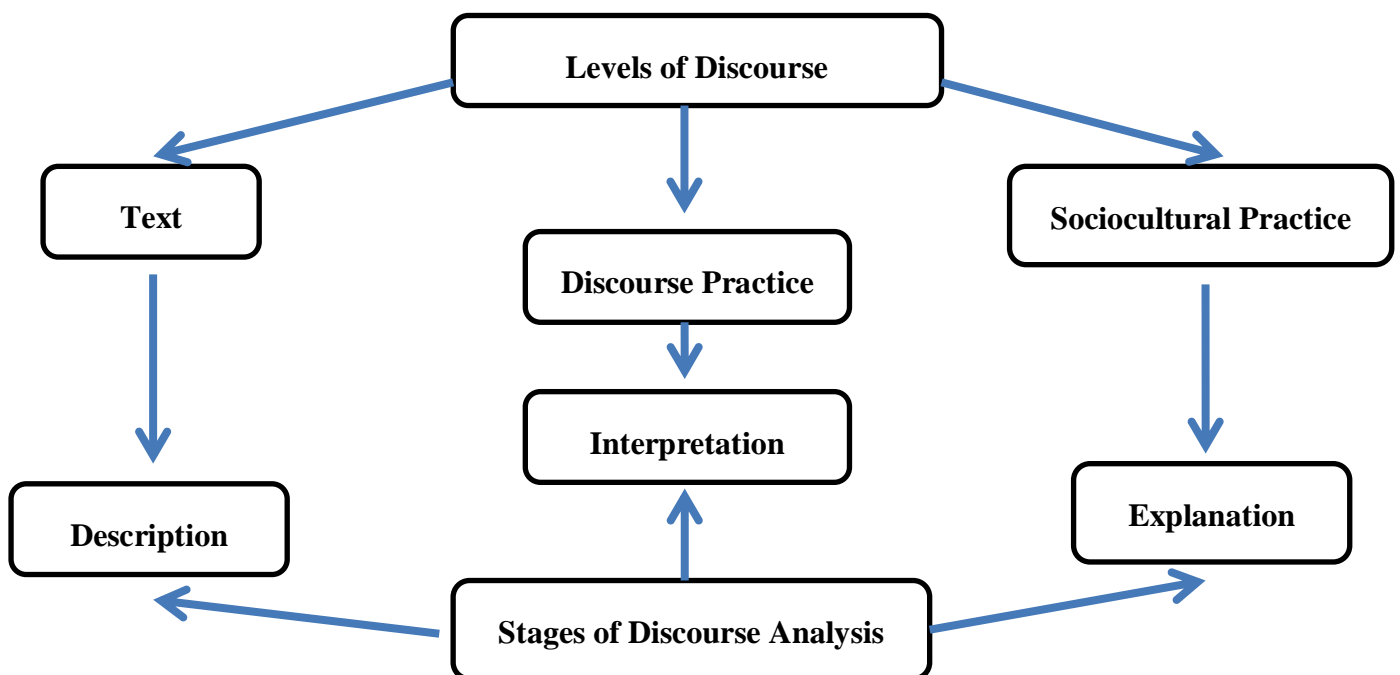


Figure 6. Summary of Fairclough’s overall approach. Source: adapted from Janks (1997)

The way this overall model can be used in detail is well summarized by Janks (1997). The table below shows the main explanations.

Table 3
Farclough's Approach Explained

The further 3 dimensions	1. Representation: creation of knowledge and beliefs about the world
	2. Relating: creating a relationship between producers of texts and consumers of texts
	3. Identifying: creating a subject position for the reader/creating an “ideal reader”.

The CDA analyst looks for all forms of power in discourse. Fairclough’s following citation summarizes the issue of power in discourse:

We might say that, in terms of power in discourse, discourse is the site of power struggles, and, in terms of power in discourse, it is the state in power struggles-for control over orders of discourse is a powerful mechanism for suggesting power. (p. 74)

This quotation is worth considering for it gives a clear position of power in discourse aspects. This also indicates that doing CDA consists in meaning-making by studying all the signs, marks and sign processes in a text to make of any communication a meaningful communication. In other works, any discourse, whether oral or written, is considered and studied as a cultural phenomenon. What relates to the interpretation of signs and marks in discourse calls for the use of semiotics (Chandler, 2007) and its three main branches: (1) semantics (relation between signs and things they refer to), (2) syntactics (relations among or between signs) and (3) pragmatics (relation between sign users and sign interpreters).

3.4. Data-Collection

The process of data collection includes information on material used, timelines needed to collect data, and how the data will be collected.

It is of value to stress again that the questionnaire will be directly administered by the researcher to a randomly selected sample of 20% of the total population of the department of English at Batna 2 University, including the three LMD levels and according to a previously planned schedule worked out with the department collaboration and the consent and contribution of the department teachers. This will help us ensure access to the total number of the sample and to intervene whenever necessary to provide further explication or clarification. To rationalize time, we have, prior to administering the questionnaire, eliminated any vagueness or difficulty of understanding in the different items of the questionnaire thanks to the use of questionnaire piloting.

Concerning the timelines of data collection, the process started in October 2016 and lasted up to May 2016. One good reason for this schedule is the multitude of exams and other factors like winter and spring vacations.

3.5. Data Analysis

Approaches which use description and analysis of language patterns, language genres and culture components are, in most cases qualitative (Mercer, 2010). In Mercer's view, qualitative methods "are methods which aim to reveal the nature, patterns and quality of language" (p. 6). Furthermore, this same researcher argues that methods used in researching educational contexts have their roots in sociolinguistics which is concerned with "the relationship between the forms and structures of language and its use in society" (p. 7). When addressing discourse analysis, this author argues that it (discourse analysis) "has no precise meaning; it is used to refer to several

different approaches to analyzing language (both spoken and written) and hence to some quite different methods” (p. 7).

Bearing these considerations in mind, we have decided to use Fairclough’s CDA model of analysis to inquire into discursive and digressive language, if any, used by our students to interpret cross-cultural perceptions and to account for their attitudes, as well. Actually, data collected will first be organized and structured thanks to the use of the SPSS software. In a next stage, data will be described to locate discursive and regressive features it contains. In a last stage, a qualitative analysis will be operationalized thanks to the use of the NVIVO software to attempt an understanding of the language implicitness. To further account for our choice, it is worth adding that, although criticized by many researchers, Fairclough’s model remains much appreciated and used in educational discourse analysis.

Fairclough’s approach to discourse as social practice used in social situations considers that any instance of discourse is a discursive event which embodies three dimensions:

1. A discursive event in a written or spoken discourse,
2. It is an instance of discursive practices of relationships that are involved in its production and interpretation (context), and
3. It is an instance of social practice (context and culture).

These are reasons why relations between practices will be sought to comprehend how they together establish the conventions for language use in particular contexts and situations.

Moreover, since we are working on the whole population, the generalization of results will concern all the students of the department of English. However, further research will certainly be needed over time for new generations of students will bring

with them new social changes in their beliefs and hence in their social values, perceptions and attitudes. This is why we believe that the topic we are searching is a life-time enterprise that needs a longitudinal research evolving and developing over years in an intercultural perspective. Our humble contribution is viewed as an attempt to see to which extent the problem does exist to set foundations for further research and to make recommendations as related to our research findings.

3.6. Conclusion and Summary

To sum up, the overall approach of our study is qualitative for the following reasons:

1. We are inquiring into the quality of perceptions and attitudes as they appear in students' written discourse,
2. These two human traits are hardly quantifiable,
3. We are searching an overall answer to a research question.
4. The directional hypothesis we have stated calls for evaluative conclusions, that is to describe and analyze students' language implicitness thanks to the use of Fairclough's CDA model.
5. Our study is more inclined to the nature and the quality of language used by our students.

Henceforth, we are aware that in qualitative research, much depends on the researchers' ability and capacity to prove creative and imaginative in his interdisciplinary power of analysis to interpret discourse. This is why we have favored to use an already existing successful and widely used CDA approach. Additionally, conclusions to be drawn will depend to a large extent on the procedures used to collect data. This is another reason that brought us to take the challenge of including the whole population and to use a questionnaire which targets information needed.. This will

certainly demand more time and commitment at the level of data analysis for both SPSS and NVIVO software are operationalized.

CHAPTER 4

RESULTS AND DISCUSSION

Chapter Four

Results and Discussion

Introduction

In this chapter, the overall results obtained from our randomly selected sample are considered in detail. This chapter is structured under the following subheadings: first, the relationship between our students' perceptions of, and attitudes towards, the culture of English language; second, applying Fairclough's Model to extract from learners' attitudes and perceptions the different social and cultural constructs as well as the underlying hidden meaning they convey.

4.1. The Relationship between our Students' Perceptions of, and Attitudes towards, the Culture of the English Language

In this section, the relationship between EFL students' perceptions of, and attitudes towards, the target culture is highlighted. This latter is categorized into the following main themes. They are summarized in figure (7), page 100. This figure showcases the main themes of the quantitative data collected through part C of the overall questionnaire (see Appendix). These are presented according to their appearance and numbering in the Questionnaire. The number of respondents from all levels is 574.

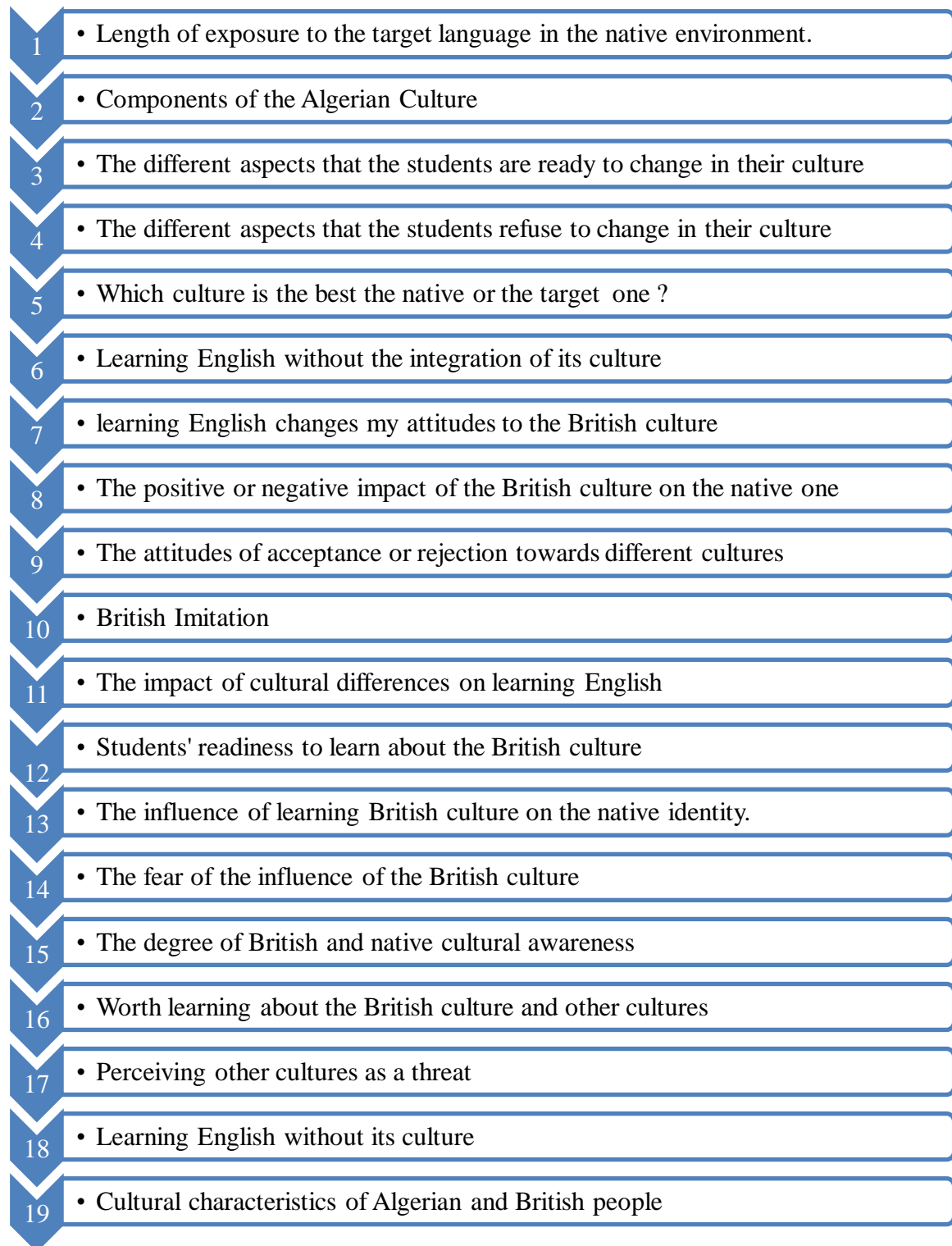
- 
- 1 • Length of exposure to the target language in the native environment.
 - 2 • Components of the Algerian Culture
 - 3 • The different aspects that the students are ready to change in their culture
 - 4 • The different aspects that the students refuse to change in their culture
 - 5 • Which culture is the best the native or the target one ?
 - 6 • Learning English without the integration of its culture
 - 7 • learning English changes my attitudes to the British culture
 - 8 • The positive or negative impact of the British culture on the native one
 - 9 • The attitudes of acceptance or rejection towards different cultures
 - 10 • British Imitation
 - 11 • The impact of cultural differences on learning English
 - 12 • Students' readiness to learn about the British culture
 - 13 • The influence of learning British culture on the native identity.
 - 14 • The fear of the influence of the British culture
 - 15 • The degree of British and native cultural awareness
 - 16 • Worth learning about the British culture and other cultures
 - 17 • Perceiving other cultures as a threat
 - 18 • Learning English without its culture
 - 19 • Cultural characteristics of Algerian and British people

Figure 7. Students' perceptions of, and attitudes towards, English culture

4.1.1. Length of Exposure to the Target Language in the Native Environment

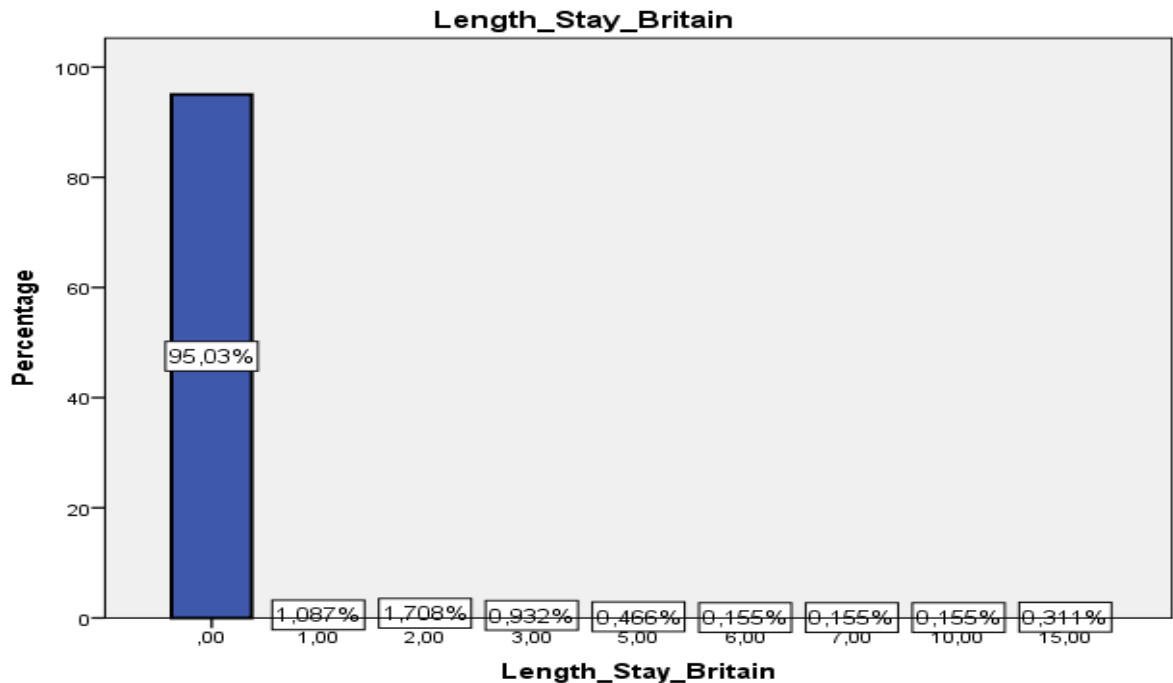


Figure 8. Chart representing length of exposure to the target language and culture

The results indicate that a rate of 1.087% of the students stayed only for one week in Britain while a rate of 1.708% and 0.932% stayed for two and three weeks respectively. In addition, only a small proportion of 0.311% stayed for fifteen weeks. Nonetheless, the most striking result from the above bar-chart is that a significant rate of 95.03% of the students has not been in Britain. This is an evidence of the fact that our EFL students at Batna 2 University were not exposed to the native target language and, by extension, have no real experience with the target culture. This, indeed, could be understood that our EFL students are not aware of the different patterns of the target culture which in itself could be considered as a hindrance in terms of their target language development. As a matter of fact, the students not being exposed to an authentic environment would be probably deprived from the benefits that a genuine diverse English cultural environment would offer. Henceforth, the students would be bereaved from invaluable real life situations that could foster their potential of both

creating and broadening new horizons. Consequently, their perception process of the British culture might result from a restricted knowledge of this culture. Attitudes they are likely to form towards the British culture may contain some misunderstanding as a direct consequence of misconception.

4.1.2. Components of the Algerian Culture

Table 4
Components of the Algerian Culture

N	Components	Frequency of Occurrence
1	Berber language and traditions	12
2	Values and principles	12
3	Beliefs	14
4	Norms	3
5	Traditional food	52
6	Traditional clothes	10
7	Historical sites	1
8	The Berber look	1
9	Language	42
10	Superstitions	5
11	Religion	69
12	Symbols	2
13	Body language	1
14	Traditions	49
15	Attitudes	7
16	Arts	5
17	History	23
18	Behavior	12
19	Folklore	2
20	Diversity	3
21	Injustice	2

22	Education	2
23	Politics	3
24	Identity	6
25	Customs	11
26	Morals	4
27	Dialect	5
28	Rituals	2
29	Music	19
30	Clothes	19
31	Way of thinking	1
32	Celebrations	7
33	Veil	5
34	Family relationship	3
35	Agriculture	1
36	Violence	3
37	Habits	1
38	Geography	3

According to the students of the English department at Batna 2 University who responded to the questionnaire, it is clearly evident, as it is highlighted in table (4) that the prominent components of the Algerian culture are religion with a frequency of appearance of 69 times, traditional food with a frequency of 52 times, traditions (49 times), language (42 times), history (23 times), Music and clothes (19 times). However, the obtained data revealed that our EFL students consider the Berber language as well as values and principles to be the less common components of the Algerian culture with a rate of only 12 times; beliefs, behavior, customs, family relationship are of no exception. Furthermore, the most significant findings obtained are the ones related to identity (6 times), attitudes (7 times), morals (5 times), dialect (5 times), way of

thinking (1 time) and violence (3 times). Strongly enough, many of those components with a low frequency, like values, principles, morals, and beliefs are strongly religion-bound. Does this signal a lack of knowledge of Islam on behalf of students who have had Islamic education as a topic from primary to secondary schooling?

The aforementioned data lead us to assume that probably EFL students at Batna 2 University are unaware of the major constituents of their own culture namely identity, language, values and morals. As it is clearly stated in the rationale of the current study, the main purpose is to highlight students' perceptions of, and attitudes towards, the culture of the English language. Thence, the current findings (table 4) support the assumption that EFL students are unable to define clearly who they really are.

4.1.3. The Different Aspects that Students are ready to Change in their Culture

Table 5
Aspects Students' are ready to Change

N	Aspects you are ready to change in your culture	Frequency
1	Wedding traditions	5
2	Beliefs	5
3	Some Attitudes	3
4	Principles	1
5	Way of thinking	10
6	Environment	1
7	Education	12
8	Racism	2
9	Politics	5
10	Laws	2
11	Respect	3
12	Traditions	18
13	Behavior	8
14	Language	3

15	Freedom	1
16	Rituals	1
17	Corruption	3
18	Morals	2
19	Customs	1
20	Music	4
21	Clothes	5
22	Superstitions	3
23	Mentality	6
24	Time	2
25	Food	1
26	Social standards	2
27	Gender equality	5
28	Extremism	2
29	Government	3
30	Intolerance	5
31	Mediation	3

There is indeed a clear compatibility between the current findings and the previous ones in that the previous section has shown that the students are unaware of their cultural identity. Similarly, the above table's data confirm that the students accept to change their traditions, education, way of thinking and mentality with the following frequencies 18, 12, 10 and 6 times orderly as opposed to respect (3 times), behavior (8 times), wedding traditions (5 times), intolerance (5 times) and social standards (2 times). Thus, these results are an effective way to denote that our EFL students are ready to give away their native traditions, education, way of thinking and mentality at the expense of change. This could be interpreted as an evidence of the disfigurement of the native culture. Henceforth, the data obtained clearly evidence for the blemish picture of the one's culture and identity.

4.1.4. The Different Aspects that Students Refuse to Change in their Culture

Table 6
Aspects Students Refuse to Change

N	Aspects you Refuse to Change in your Culture	Frequency
1	Positive attitudes	3
2	Beliefs	7
3	Values and principles	7
4	Language	23
5	Religion	57
6	Identity	9
7	Manners	2
8	Old sites	1
9	Traditions	22
10	Use of Chaoui	1
11	Diversity	1
12	History	10
13	Clothes	6
14	Social structure	1
15	Family relationships	4
16	Customs	4
17	Food	12
18	Morals	1
19	Traditions	2
20	Music	1
21	Habits	2

22	Mediation	1
23	Solidarity	1
24	Generosity	4
25	Amazigh language	3
26	Superstitions	1
27	Education system	1
28	Behavior	2
29	Mentality	2
30	Collaboration	1
31	Tolerance	1
32	Respect	1

The analysis of the students' perceptions and attitudes towards the English culture with respect to the different aspects they refuse to change in their own culture showcases the following findings. As it is apparent in the above table (6), the students of English at Batna 2 University contended that the different aspects they refute to change are religion (57 times), language (23 times), traditions (22), food (12 times), history (10 times), beliefs, values and principles (7 times), clothes (6 times), and generosity (4 times). Data obtained indicate that the least rates of the components not to be changed are allotted to the use of Chaoui, diversity, social structure, morals, music, mediation, education system, tolerance and respect with a rate of (1 time respectively). This is indeed an indication that religion, language and traditions are the focal components of the native culture as opposed to the remaining features namely identity, morals, values, beliefs, and the mother tongue. Thus, it could be assumed from here that our students pay more attention to the religious aspect of culture at the expense of more

core values such as respect, tolerance and education though these are part of our religion. This is in fact an evidence of a sense of glitch towards the native culture. Also, the fact that they accept to change but do not favor much diversity and Chaoui language in a Berber region sounds again like a deep contradiction.

4.1.5. Which Culture is the Best the Native or the Target one?

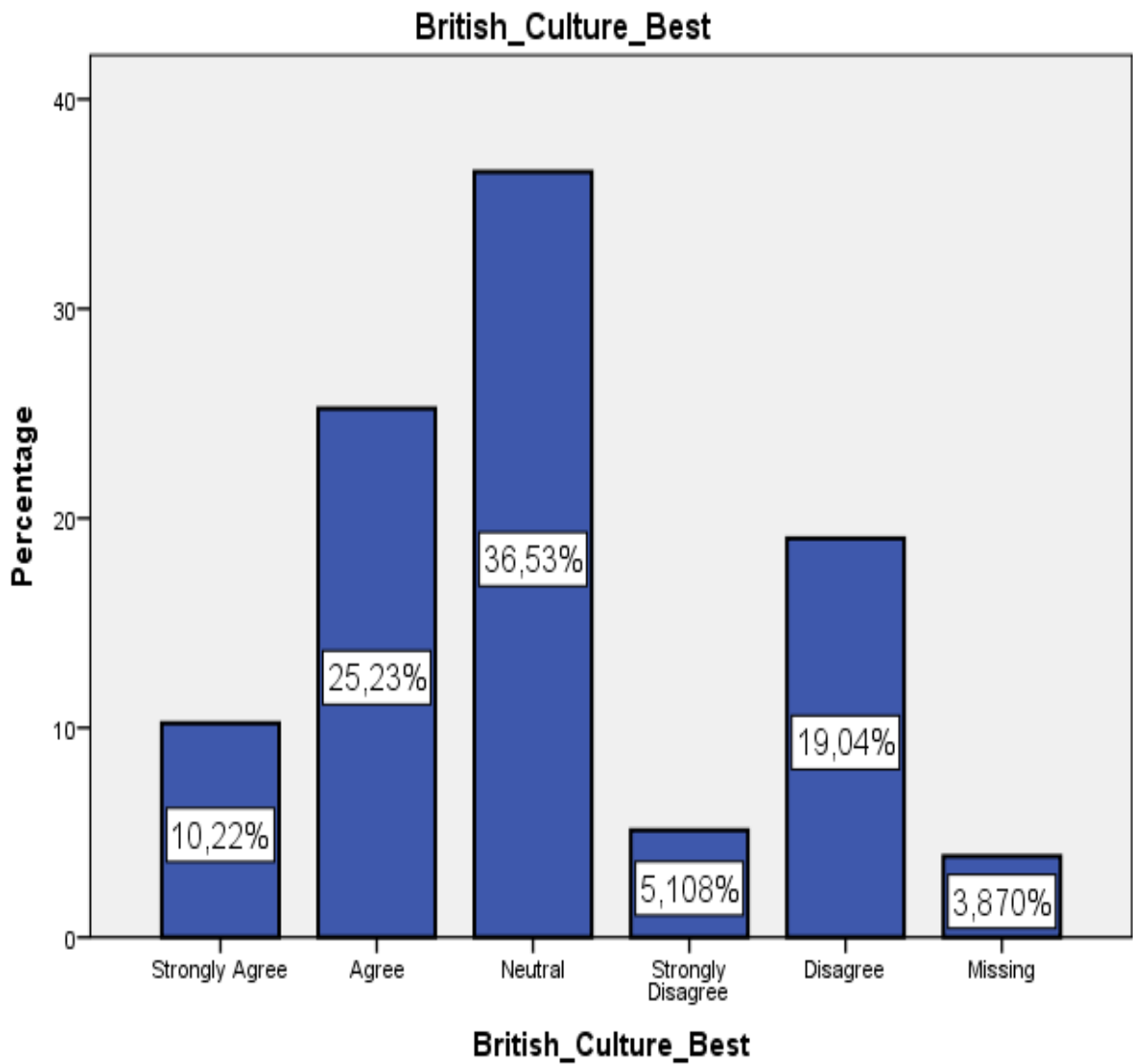


Figure 9. Students' perceptions of the British culture

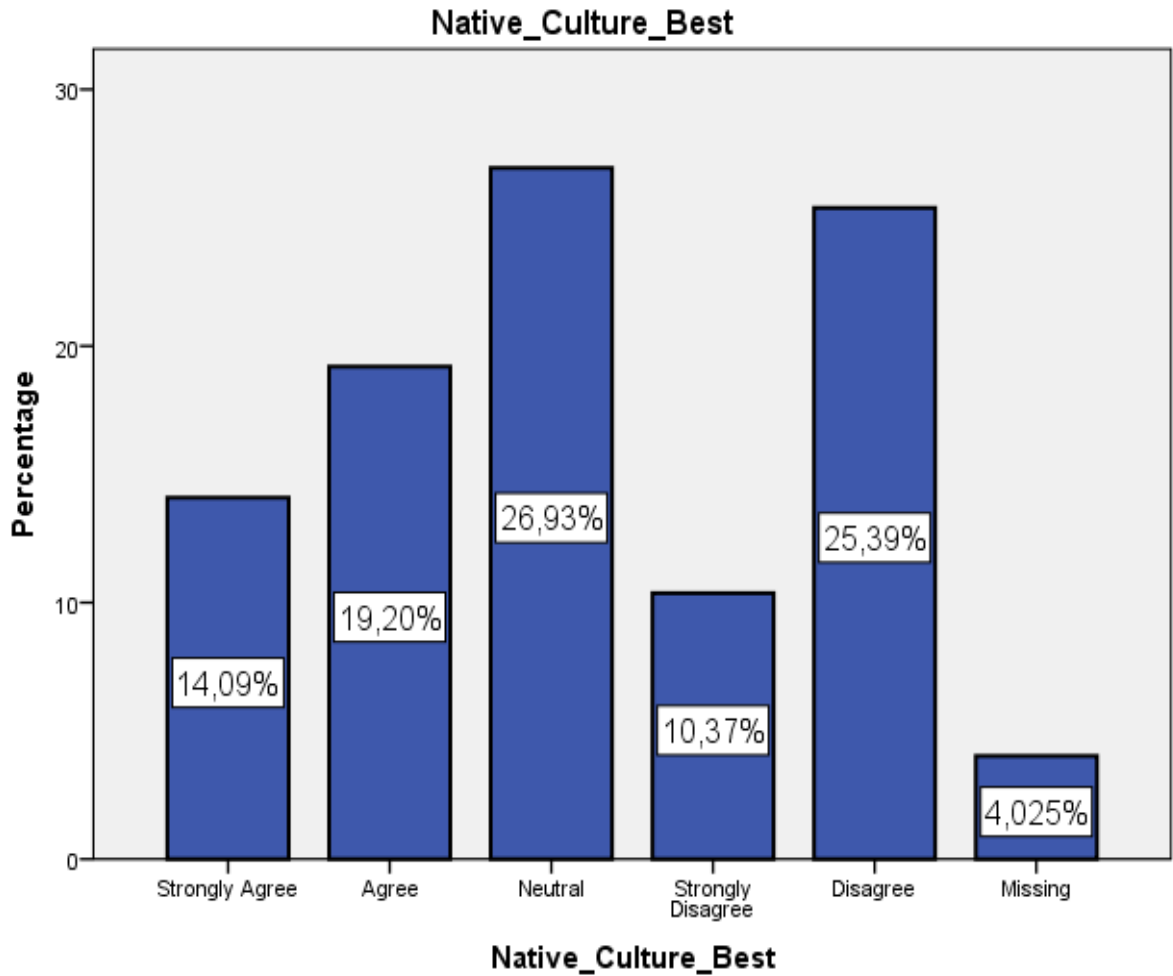


Figure 10. Students' perceptions of the native culture

After a deep scrutiny of the main findings with respect to the students' perceptions towards both their own culture and the target one, it has been found that 36.53% of the students held a neutral view point towards the British culture being the best as opposed to a significant ratio of 25.23% and 10.22% for those who agreed and strongly agreed respectively. However, 19.04% of the students still disagree with the fact that the British culture is the best knowing that a small proportion of 5.10% strongly disapproved this idea. Similarly, the former results do correlate significantly with their perceptions of their native culture. Data obtained demonstrate that 26.93% of the students have neutral attitudes as opposed to 25.39% who disagreed that their native

culture is the best. Still, 19.20% and 14.09% of the students have agreed and strongly agreed respectively upon the fact that the native culture is the best.

The aforementioned results are concerned with whether our EFL students think that their native culture is the best compared to the target culture or not. In fact, it is a clear match between the first bar-chart's results and the second bar-chart's data, pages 108 and 109. Thus, it could be assumed that according to our EFL learners despite having a neutral position with regard to the preferred culture, there is a clear indication that the target culture is better than the native one. This means that our EFL students reject at a certain extent their own culture at the expense of the target one. This might explain why they do not sound much attached to their identity and why they show readiness to change.

4.1.6. Learning English without the Integration of its Culture

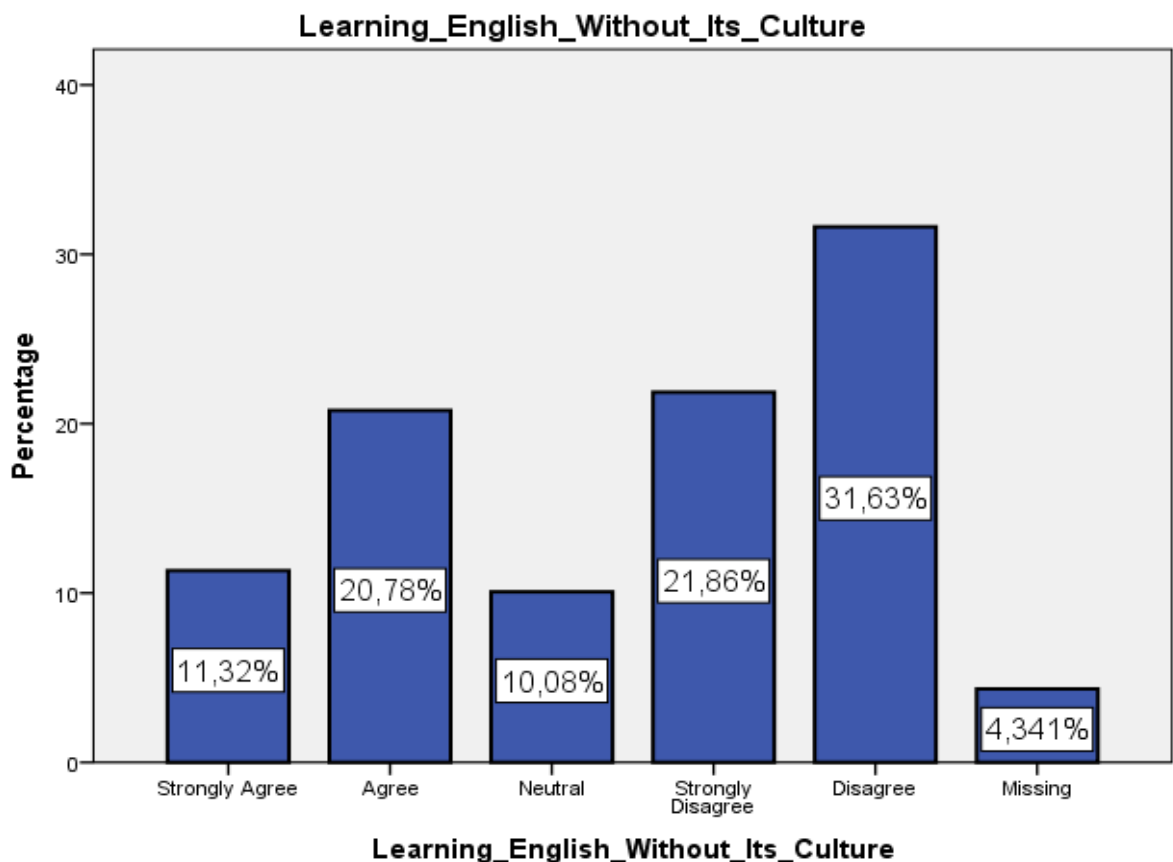


Figure 11. Learning English without its culture

It is evident from the above bar-chart that 31.63% of our EFL students disapprove the fact that they can learn English without the integration of its culture. Similarly, an important rate of 21.86% strongly disagreed upon this idea. Nonetheless, a proportion of 20.78% represents those who are in favor of learning English without integrating its culture. This indeed is an indication of the focal role of culture for the learning of the target language according to EFL students' perceptions. From here, it could be assumed that the integration of culture in our EFL learning/teaching context has become a necessity for both learners and teachers. Thus, practitioners should look forward to incorporating syllabi that contain a cultural component in their teaching to satisfy the students' needs. It is quite abnormal that 32.10% of our respondents believe it is possible to learn English without its culture whereas all experts and researchers worldwide do assert that language and culture are so intimately interrelated that we cannot separate them.

4.1.7. Learning English Changes my Attitudes to the British Culture

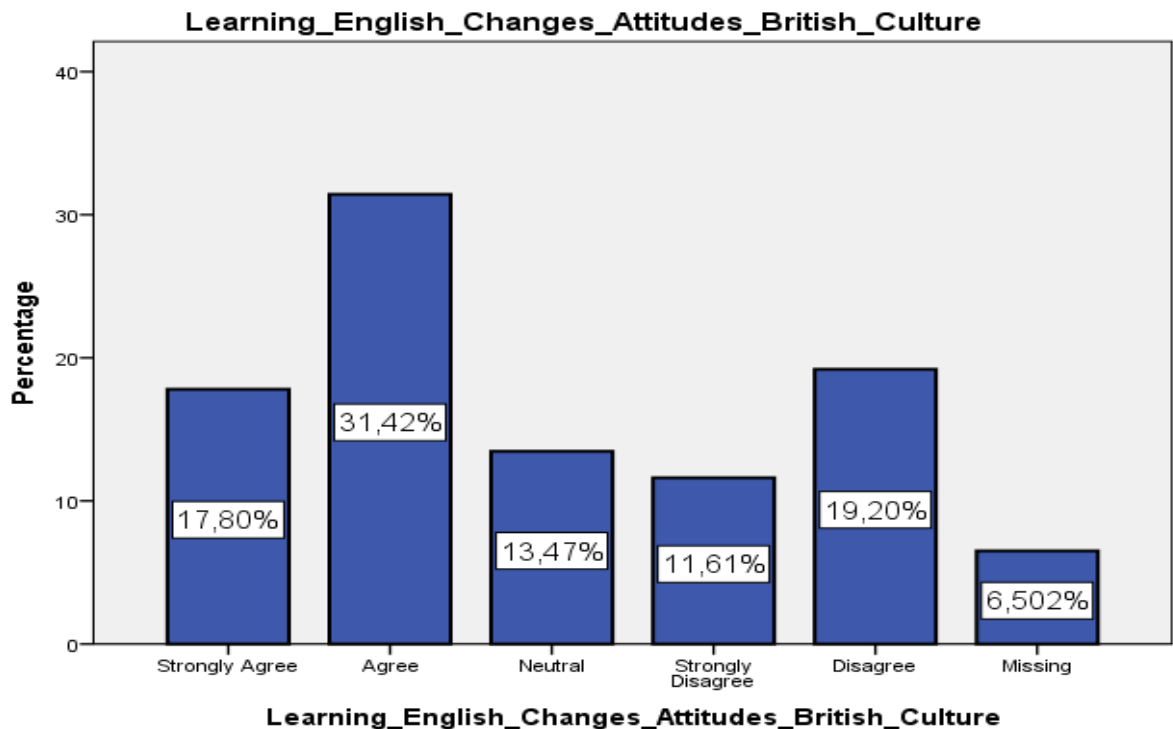


Figure 12. English-learning and students' change of attitudes towards the British culture

Data findings summarized in the chart above (figure 12) demonstrate significantly that our students' attitudes do change after being exposed to English with a representative rate of 31.42% and 17.80% respectively. On the other hand, few students representing 19.20% of the total sample disagreed with the fact that learning English would change their attitudes towards the British culture. These findings reinforce the assumption that our EFL learners' attitudes towards the British culture are eventually influenced by the learning process of the English language. These results, henceforth, extend to the presumption that once being exposed to the English language, EFL learners' awareness about the target culture would probably increase accordingly whether it be negative or positive, and this will be explored thoroughly in the next section. Also, this has been discussed in the intercultural perspective section in chapter two on relevant literature.

4.1.8. The Positive or Negative Impact of the British Culture on the Native one

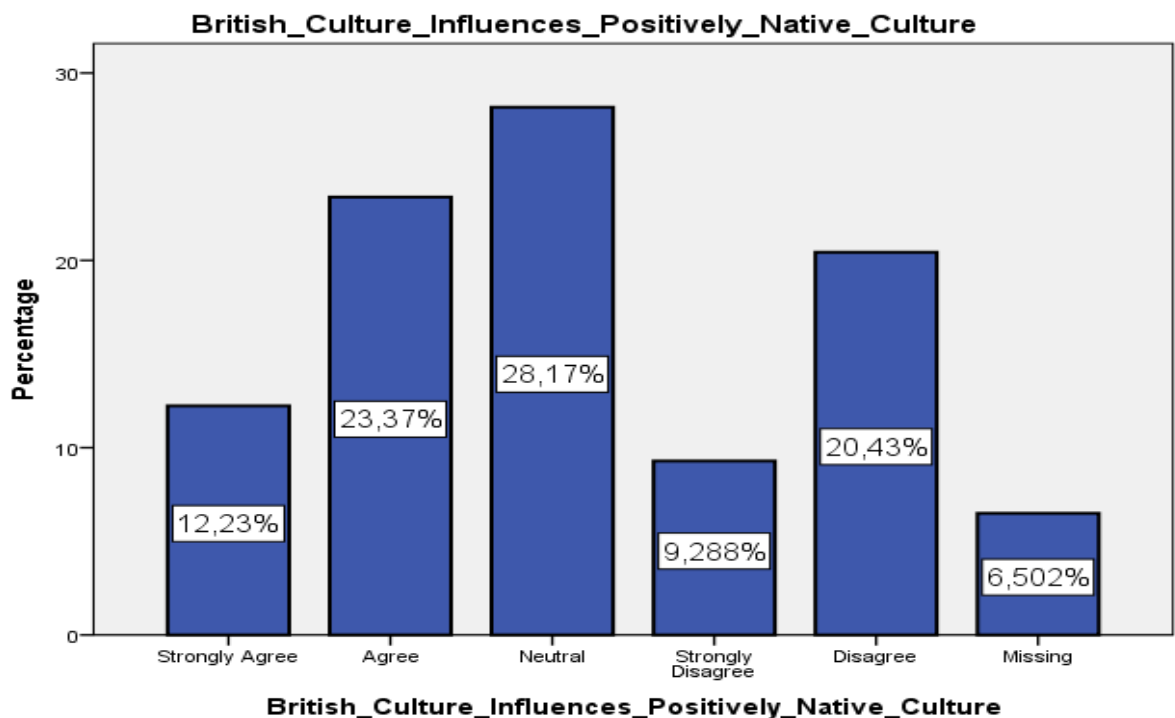


Figure 13. The positive impact of the British culture on the native culture

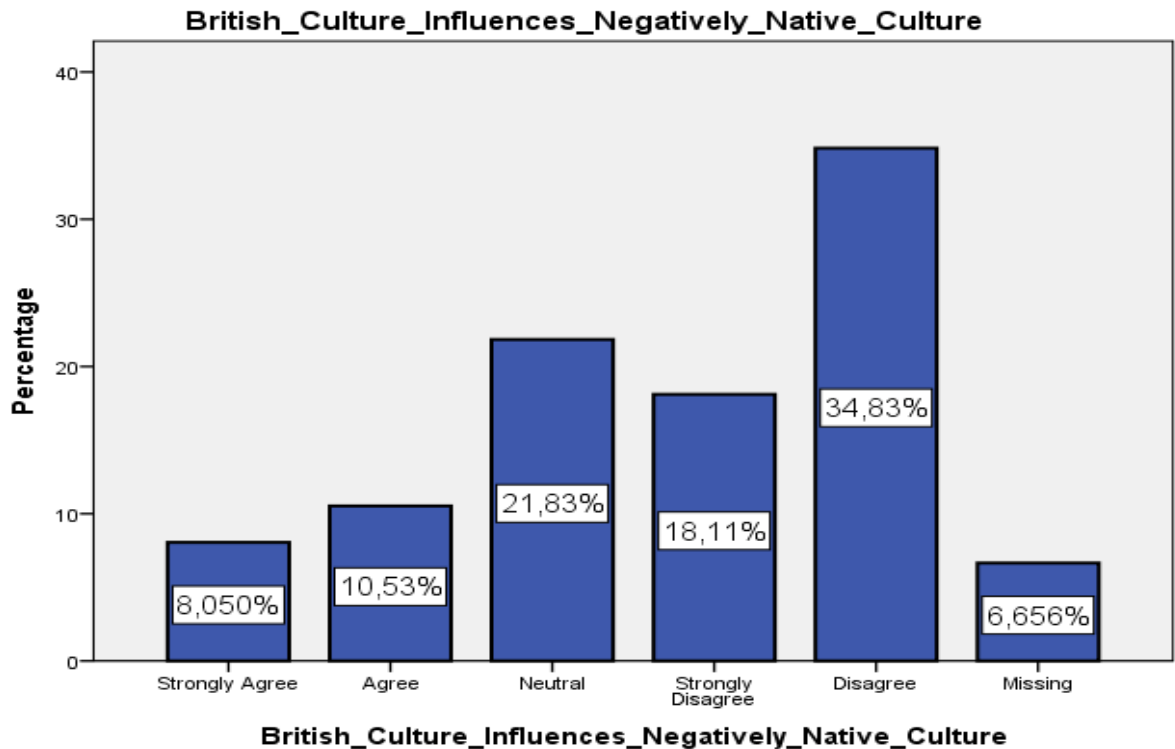


Figure 14. The negative impact of the British culture on the native culture

The issue of the influence of the British culture on the native culture could be conceived negatively or positively by EFL learners in terms of the strength of the impact processed. Within this respect, the following results displayed by the former charts would highlight the extent of that influence. Accordingly, as it has been presented in charts 13 page 112, and 14 page 113, a range of 28.17% of the students' perceptions was neutral as compared to 23.37% and 12.23% of the students who agreed and strongly agreed respectively. Nonetheless, an important rate of 20.43% of the students showed disagreement upon the positive impact of the British culture on the native one. Again, more than a fifth of our sample disagreed on the likelihood of a positive impact of the British culture on their culture. This puts an end to any attempts into other cultures and to believe that they contain positive aspects.

However, it was found that 34.83% of the students disagreed and 18.11% strongly disagreed upon the issue of the negative impact of the British culture on the native one. Surprisingly, a rate of 21.83% of the students neither agreed nor disagreed

with respect to the negative influence of the British culture on their own culture. Nonetheless, a very small ratio of 10.53% of the students represents those who consider that the British culture's influence is negative upon the native one. This confirms at least the simple fact that a weak relation with one's identity brings the individual to fear otherness and to be reluctant to show tolerance and acceptance of the other.

This could be interpreted in various ways. First, some students consider the British influence as a welcomed visitor in that they consider it to be a source of civilization, knowledge, a modern life style, and a new mindset. However, other students would consider it as an intruder, not to say a colonizer, an imposer, a coercer, who wants to denigrate the native culture.

4.1. 9. The Attitudes of Acceptance or Rejection towards Different Cultures

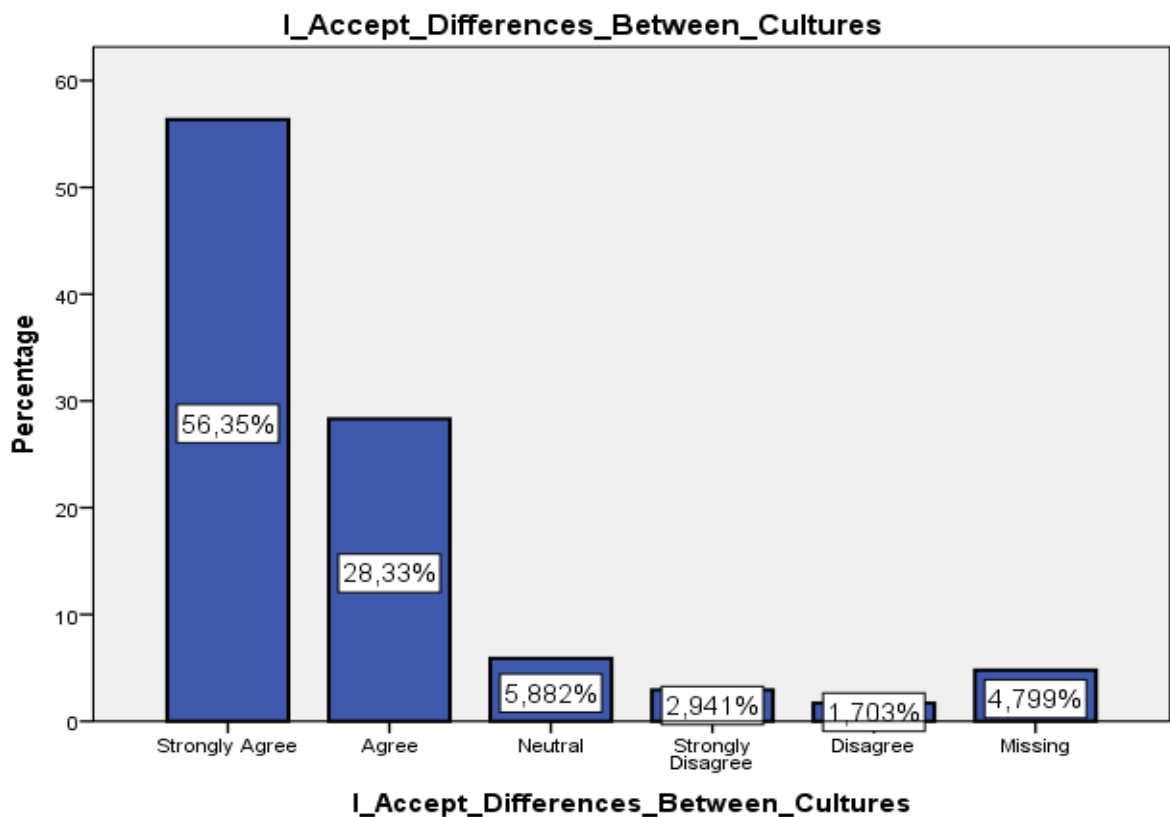


Figure 15. The attitudes of acceptance towards different cultures

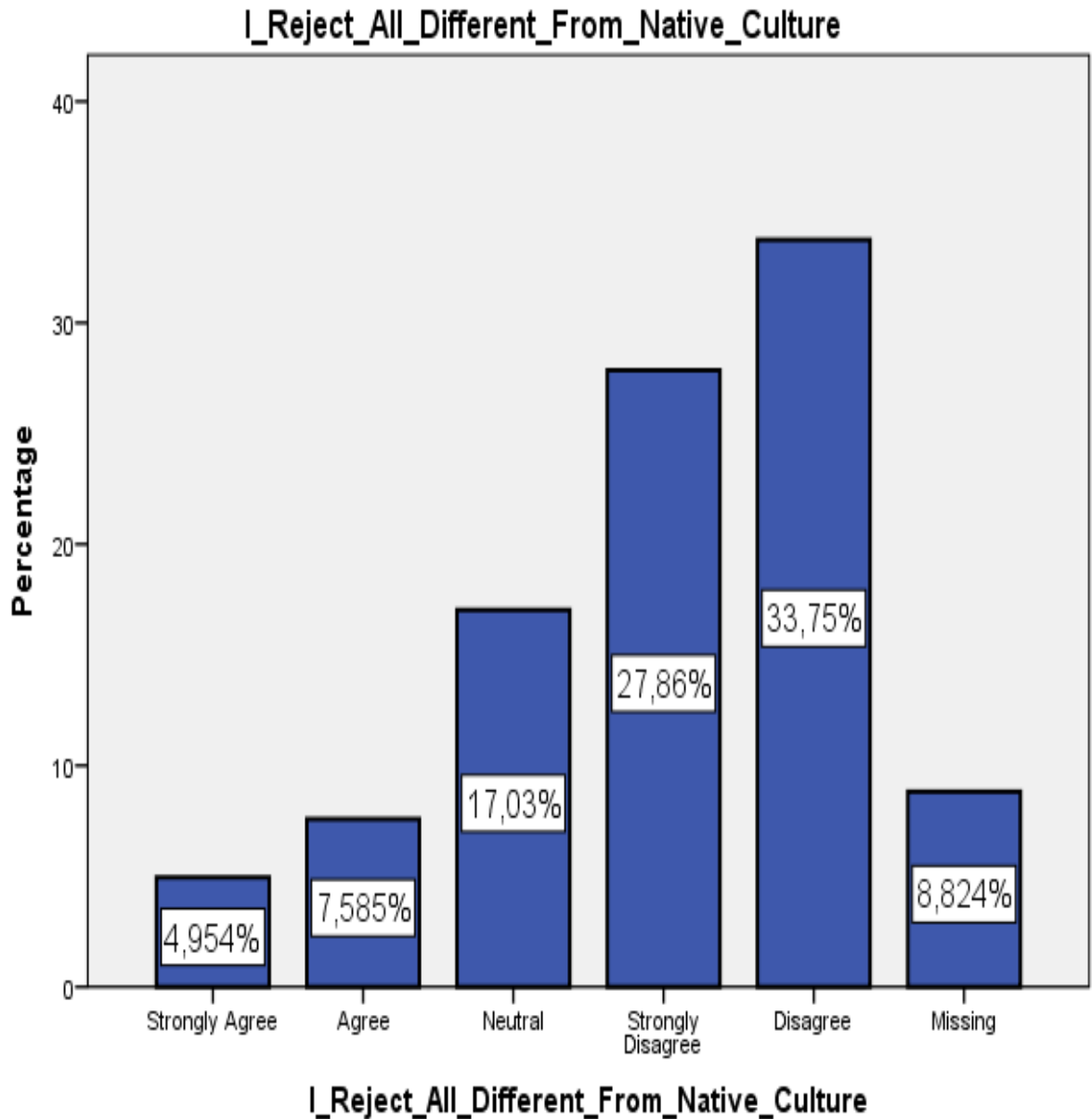


Figure 16. The attitudes of rejection towards different cultures

Undoubtedly, the organization of the social nucleus for many years has been based on the coexistence of multiculturalism between different social groups. Henceforth, the establishment of a tolerant attitude towards the other is deeply rooted in the citizens' awareness of differences and similarities between cultures. This has been significantly portrayed throughout the current findings as it is displayed in figures 15 and 16.

Indeed, the current results indicate the level of acceptance and rejection towards cultures. In reverence with this, EFL students at the department of English at Batna 2 University have strongly agreed and agreed respectively with representative rates of 56.35% and 28.33% orderly about the fact that they accept differences between cultures. In similar vein, they have not approved a strong rejection towards cultures that are different from their own with representative rates of (33.75% disagree, 27.86% strongly disagree). Still, a small minority (7.58% agree, 4.95% strongly agree) of the students have rejected all what is different from their native culture. Nonetheless, 17.03% remained neutral in their perceptions. This poses the question of how to perceive diversity and differences: as components of wealth or weakness? Should we consider them positively or negatively?

Thus, a possible inference and explanation from these data findings might be that our EFL learners have demonstrated a high level of tolerance, acceptance, and open mindedness towards the target culture likewise other different cultures. This indeed could lead us to assume that the learners' acceptance of different cultures might be seen as a positive sign from the learners' side to be predisposed to effectively apprehend the target culture and by extension to acquire the target language. Hereinafter, this acceptance of worldwide cultural diversity could contribute in enhancing learners' intercultural awareness and by extension to foster their language development process. Although only a small minority of students reject all that is different from their culture, the need for intercultural awareness in an intercultural teaching perspective stands as a must in the teaching programmes meant for our EFL students.

4.1.10. British Imitation

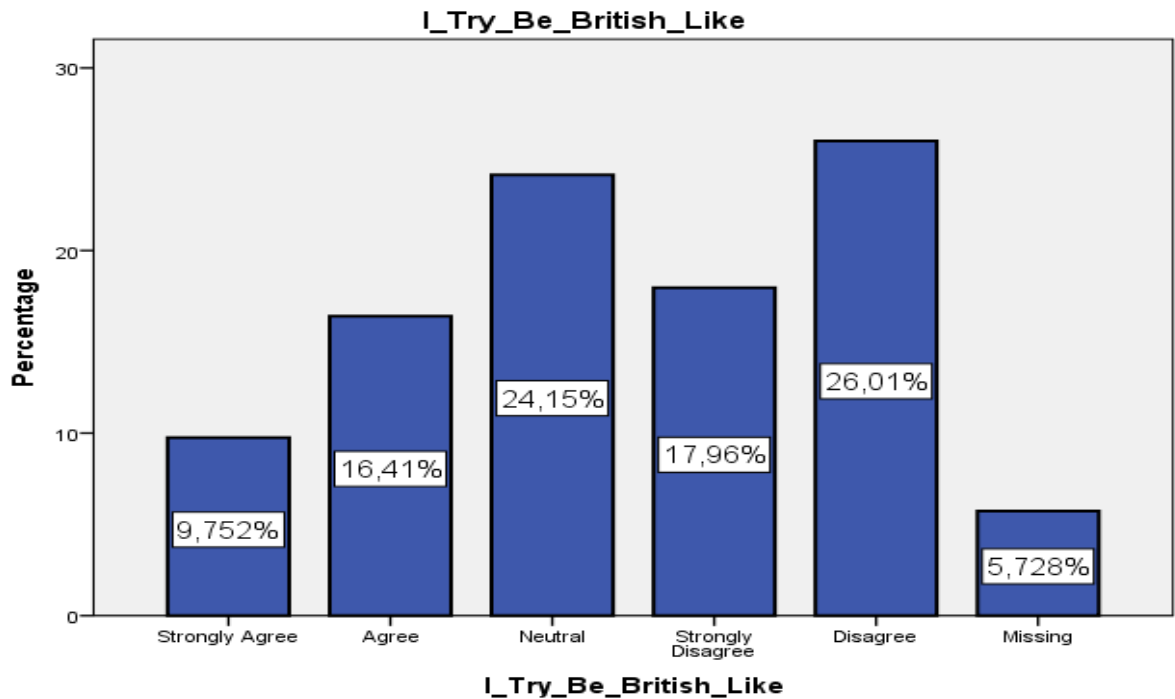


Figure 17. British imitation

Confucius once contended that “by three methods we may learn wisdom: First, by reflection, which is noblest; Second, by imitation, which is easiest; and third by experience, which is the bitterest” (Brainy Quotes, 2017, p.1). Based on this premise, imitation has been defined to refer to the process of behaving “in a similar way to someone or something else, or to copy the speech or behaviour, etc. of someone or something” (Cambridge Dictionary, 2017, p.1). In similar vein, imitation has been defined by Whiten and Ham (1992) as ‘copying the form of an action’ (p. 12). Within this respect, it has been conceived that human cultures do amass changes over numerous eras, bringing about socially transmitted practices that no single human individual could develop without anyone else (Boyd & Richerson, 1996). From here, it could be said that the issue of cultural imitation could be regarded as an open door to socially immerse, learn new skills and evolve. However, the current results showcase significant

discrepancy with the aforementioned premises in the sense that this study has resulted 26.01% and 17.96% of disagreement and strong disagreement perceptions respectively.

Despite the fact that imitation is a social learning taxonomy, EFL learners at Batna 2 University attempt not to imitate the British culture where they have asserted neutral perceptions on this concern with a range of 24.15%. Nonetheless, a small category representing 16.41% and 9.75% of the students showed positive readiness towards imitating the British culture. This indeed could be considered to be another source of uncertainty and bewilderment from the part of the learners and mainly their cultural awareness.

4.1.11. The Impact of Cultural Differences on Learning English

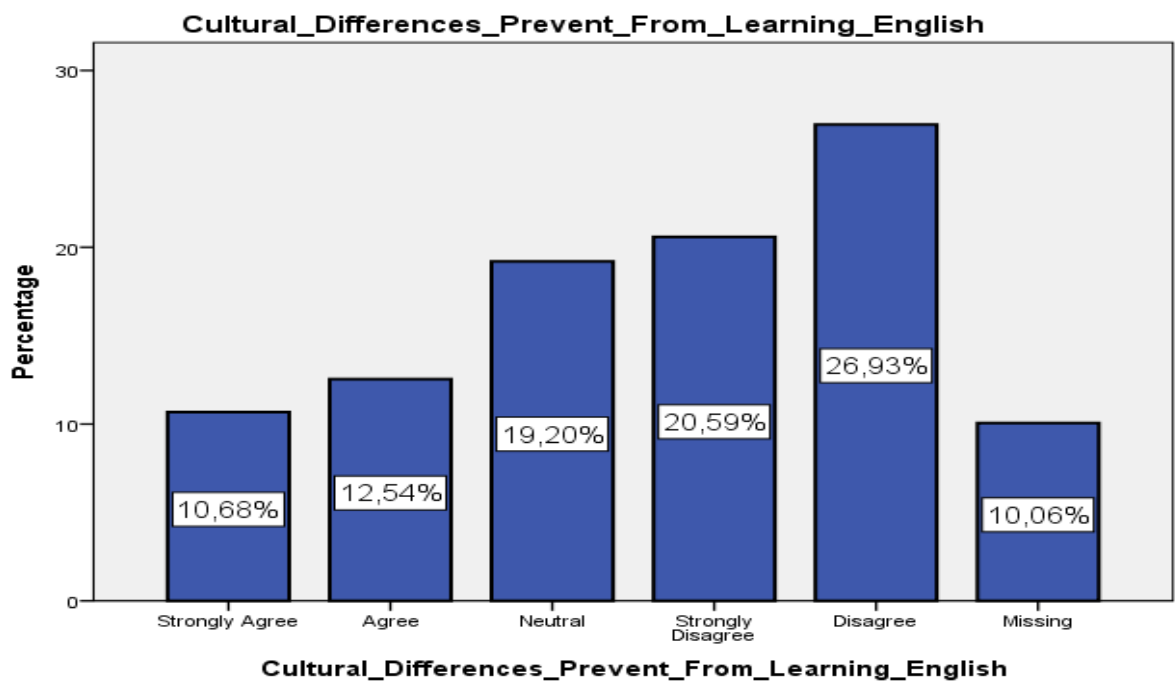


Figure 18. The impact of cultural differences on learning English

Culture has taken its forefront within the foreign language teaching/learning enterprise since a half century where the teaching of culture has occupied a pivotal role in our EFL context. In this regard, it has been documented that the impact of culture on language learning could enhance learners' awareness, decision making, and insights

about instruction and cultural backgrounds and by extension learning outcomes (Byram and Cain, 1998). Thereupon, our data support these assumptions with a range of 26.93% 20.59% of EFL students who discord and strongly discord orderly upon the fact that cultural differences prevent them from learning English. Nonetheless, a very small ratio of 12.54% and 10.68% (Agree and strongly agree) refers to the students who believe that cultural differences would prevent them from learning English. This could be interpreted that these students assume that cultural differences may lead to significant hardship in understanding the target culture and by extension would contribute to poor learning outcomes.

4.1.12. Students' Readiness to Learn about the British Culture

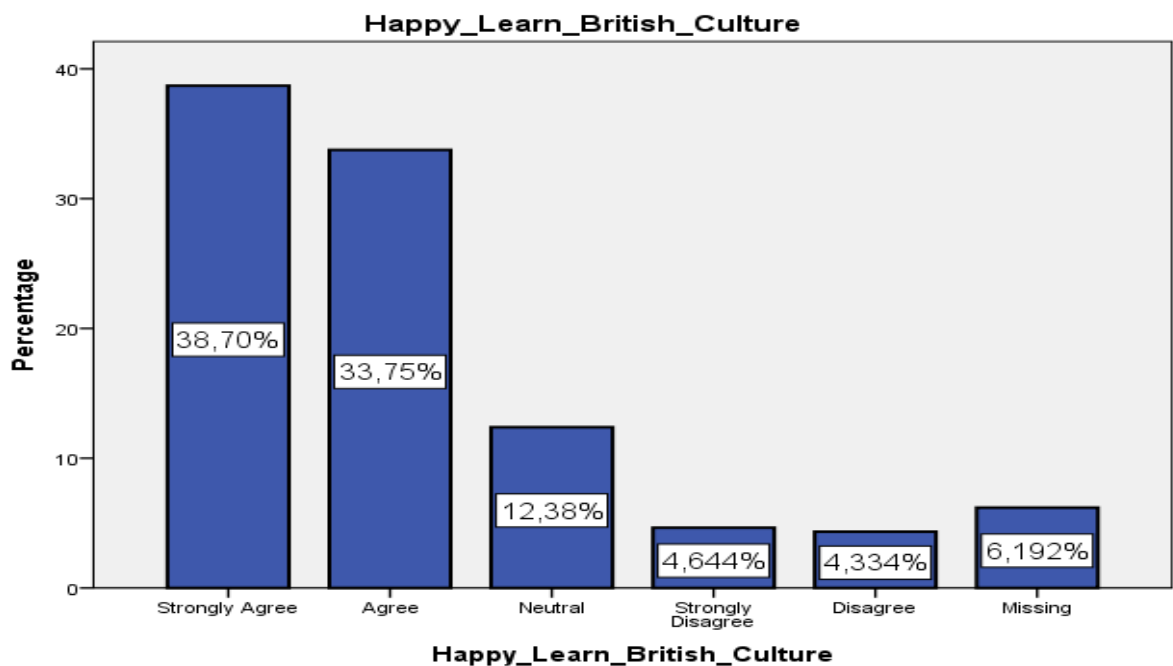


Figure 19. Students' readiness to learn about the British culture

It has been widely conceived that EFL learners require not only the linguistic, structural, and grammatical features of the target language, but also they need a focus on the cultural aspects. Thus, the teaching/learning enterprise should be grounded in a way that ensures the teaching of intercultural skills and competencies where about learners' cultural awareness of the target culture would be enhanced. Based on the

former premises, our EFL learners have shown great readiness to learn about the British culture as it is clearly indicated in our questionnaire data (Bar-Chart 19, p.119). Accordingly, the displayed results are categorized as follows: 38.70% (strongly agree), 33.75% (agree), 12.38% (neutral), 4.64% (strongly disagree), and 4.33% (disagree). The exhibited findings could be interpreted not only as a symbol of the learners' awareness of the importance of the British culture for their EFL learning process, but also as a sign of motivation to immerse and to discover the British culture. Thence, it could be assumed that both teachers and learners should be encouraged to become interculturally engaged, communicatively mesmerized, for not only to learn about the target language but also to be aware of their own identity and culture and by extension to become successful users of the target language.

4.1.13. The Influence of Learning British Culture on the Native Identity

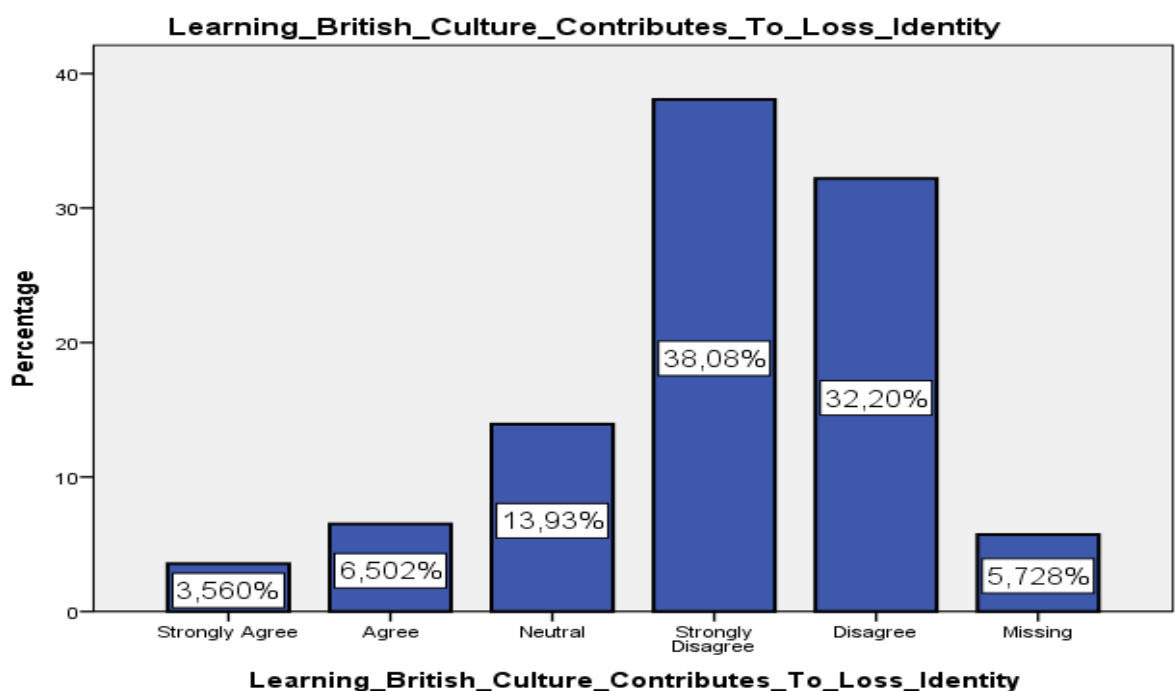


Figure 20. The influence of learning the British culture on the native identity

The issue of identity and its relationship with culture have been considered by many experts. As far as identity is concerned, Weedon (2004) claimed that “identity is

about belonging about what you have in common with some people and what differentiates you from others” (p.1). In similar vein, Norton (2000) portrays identity as “how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands the possibilities for the future” (p. 5). With regard to culture, Kramsch (1998) contended that culture is “the body of knowledge that people have about a particular society” (p. 17). Thus, understanding the nature of this relationship is focal to the learning process in that language learning could be fostered through engaging learners in the cultural context whereby their awareness of their own identity could be enhanced. Within this respect, EFL learners’ perceptions towards the impact of learning the British culture on their own identity showed to be positive in the sense that EFL learners disagree and strongly disagree with the fact that the learning of the British culture could contribute to the loss of their own identity with representative rates of 32.20% and 38.08% orderly.

4.1.14. The Fear of the Influence of the British Culture

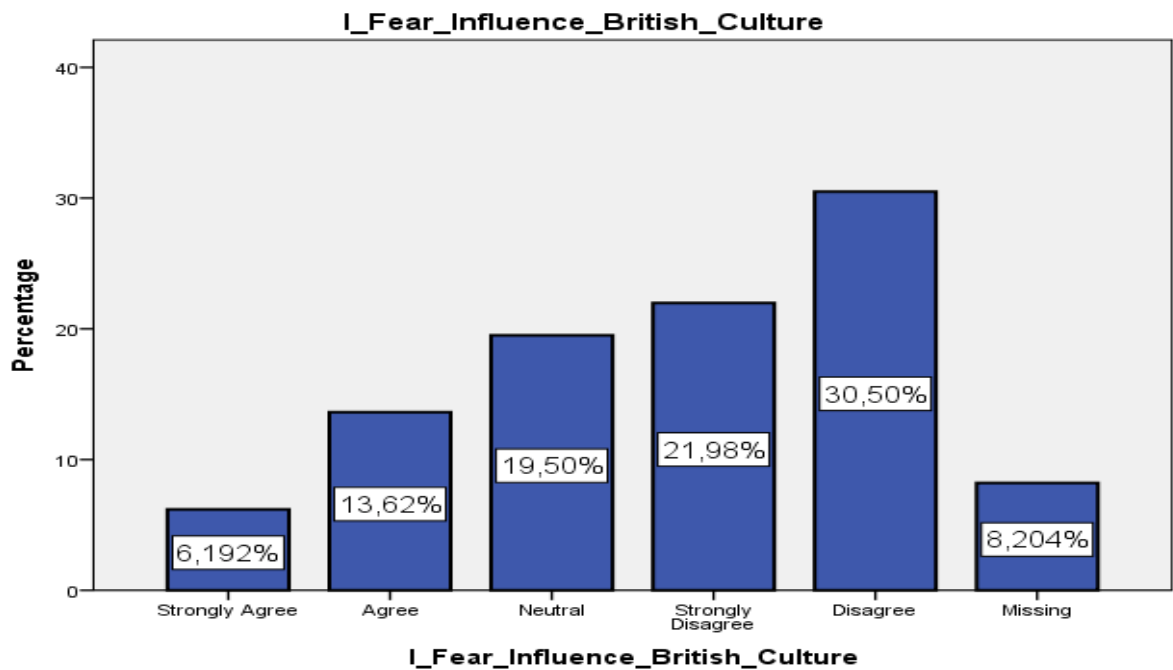


Figure 21. The fear of the influence of the British culture

It has been conceived that one of the challenges facing EFL students once being exposed to the target culture is their fear to be influenced by this latter, and by extension to lose mainly their own identity since this could be classified as “linguistic imperialism” (Choudhury, 2013, p. 22). Surprisingly, this study has disconfirmed the previous research perceptions in that 30.50% of EFL students disagree that they fear to be influenced by the British culture. More importantly, 21.96% of the students have strongly disagreed upon the same issue. Nonetheless, there remains a small proportion that could not be discarded representing a range of 19.50% of those who expressed neutral perceptions. In addition, a few students with a ratio of 13.62% (agree) and 6.19% (strongly agree) fear the influence of the British culture. What is striking about these findings is that the students have shown an open mindedness and acceptance of learning about the British culture. From this angle, it could be assumed that the students are predisposed to be encouraged to discover similarities and differences between their own culture and the target one. This indeed is another concrete evidence of a high level of understanding, apprehension, and tolerance towards the British culture. This, again, works in favor of an intercultural perspective in foreign-language education.

4.1.15. The Degree of British and Native Cultural Awareness

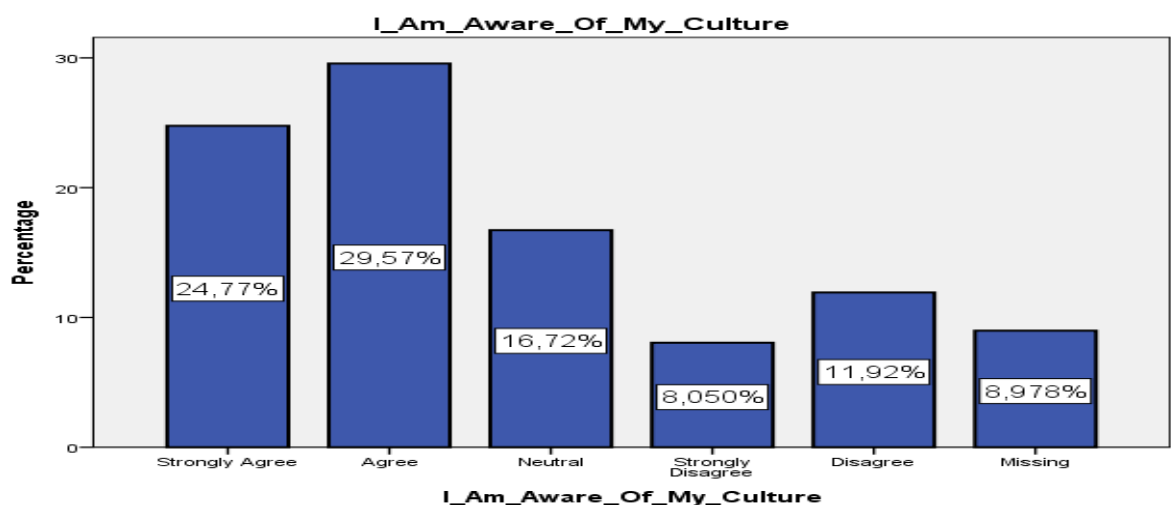


Figure 22. The degree of British and native cultural awareness

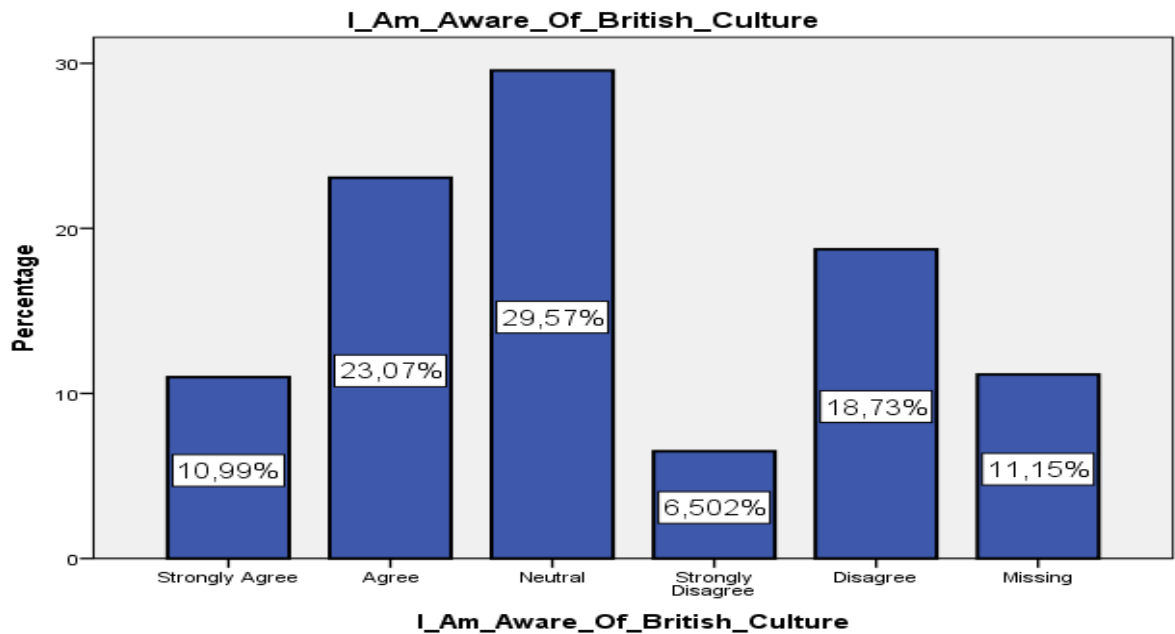


Figure 23. The level of awareness of the British culture

Undoubtedly, enhancing cultural awareness in the EFL context has taken the lion share within both the design and application of curricula among EFL institutions. This has been considered with a purpose not only to teach the target language through the native culture but also to raise learners' awareness of the target culture because language teaching/learning could not be detached from its culture. In similar vein, endorsing cultural sensitivity requires "internal reflection on one's own cultural beliefs, attitudes, and conditioning in order to truly value those of others" (Skellert, 2012, p. 382). To support the former claims, the current study has procured the following statistical rates: with respect to learners' intercultural awareness, EFL students affirmed to be aware of their own culture with representative rates orderly stated as follows: (29.57% agree, 24.77% strongly agree). Nonetheless, there remains a small group of 16.72% representing those who have neutral perceptions. In addition, as it is clearly apparent in the graph (figure 22, p.122), 11.92% of the students claim not to be aware of their own culture. Furthermore, with respect to learners' awareness of the British

culture, findings indicate that 29.57% neutrally perceived the issue as opposed to 23.07% (agree) and 10.99% (disagree) of those who claimed to be aware of the British culture. On the other hand, 18.73% (agree) and 6.50% (strongly disagree) of the students contend that they are not aware of the British culture. All these percentages appear in figure 22, page 122.

The respondents' replies and perceptions documented in these results (figures 22; 23, pages 122 and 123) are, in fact, in contradiction with the aforementioned results about identity and culture (figure 20, page 120) whereby the students' claims in questions 14 and 15 (Appendix) do not correlate with the students' perceptions in questions 1 and 2. Henceforth, this could be interpreted as a flagrant misconception of the concept cultural awareness in itself and a lack of a true understanding of culture as a notion.

4.1.16. Worth Learning about the British Culture and other Cultures

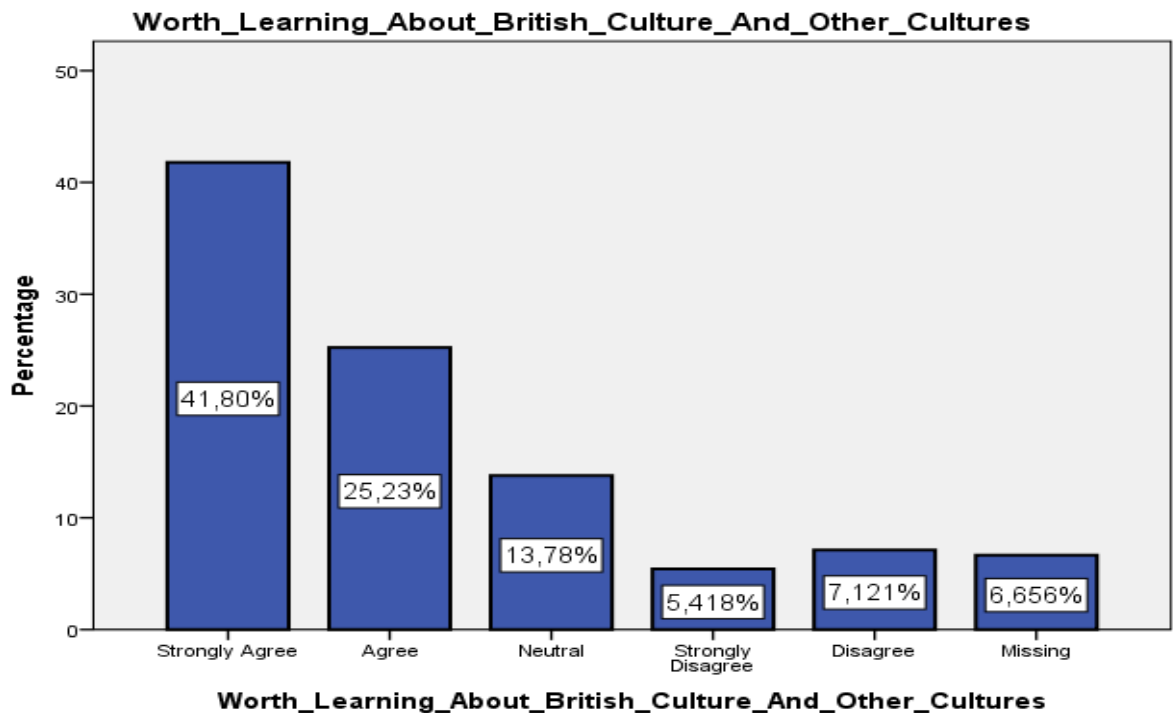


Figure 24. The importance of learning about the British culture and other cultures

Definitely, the importance of culture in the language teaching/learning enterprise is undeniable. It has been documented that learning about a given culture engages the individual into a process of learning about the language for the communication of attitudes, beliefs, values, and perceptions. In fact, culture stands as a social process that is concerned with language use and dissemination of different experiences of various social groups. From this stance, the current study attempts to highlight the prerequisite value of learning about the target culture and by extension the importance of global cross-cultural awareness. In support of the former presumptions, questionnaire data reveal the following findings: with significant rates of 41.80% and 25.23%, EFL learners strongly affirmed and agreed respectively that it is really worth learning about the British culture and other cultures. Though 13.78% of the students' perceptions were neutral, 7.12% were in disagreement, and 5.41% were in a strong disapproval, the study shows how far our EFL students are aware of the importance of learning about the British culture and other cultures. This is indeed another indication of the students' readiness, acceptance, tolerance, and understanding of the value of both the target and global culture. Students' perceptions with respect to the question of the importance of learning about the British culture and other cultures showcase how ready they are to discover, learn and explore other cultures' new ideas and prospects. It is also an indication that our students accept to have a deep understanding of the British context and worldwide context likewise. Henceforth, the current study's results stand as an urgent call for fostering global awareness and international cooperation in our EFL context. It is also an open platform to encourage learning as a contextualized process.

4.1.17. Perceiving other Cultures as a Threat

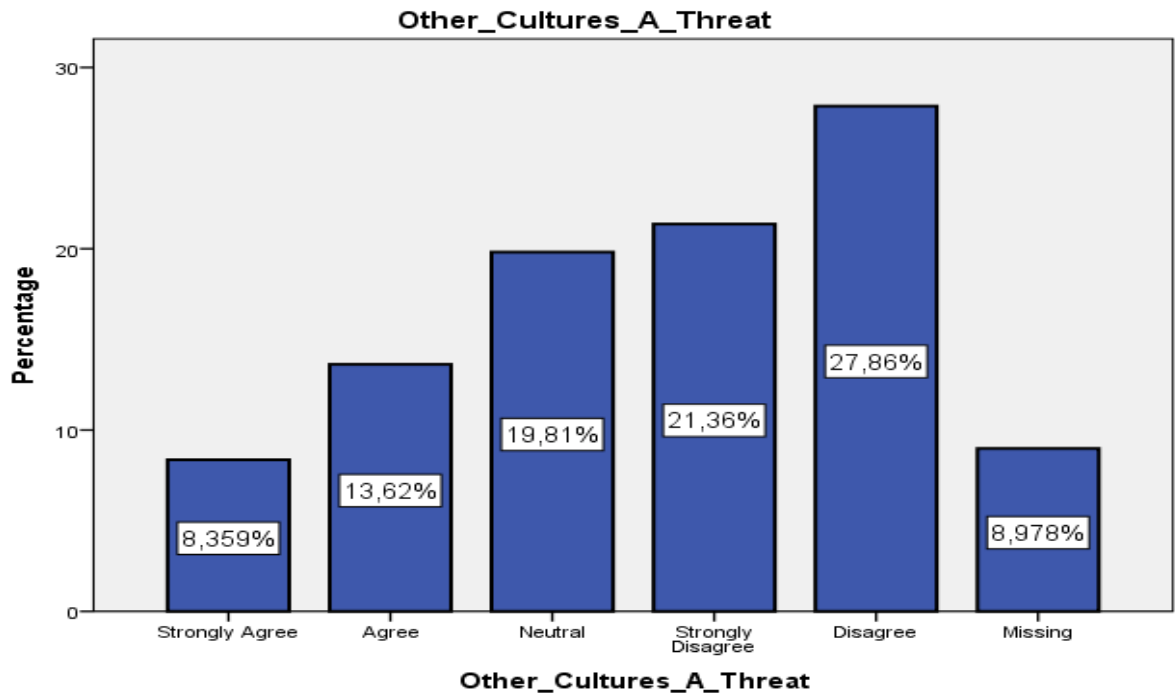


Figure 25. Students' perceptions towards other cultures being a threat

Arguably, many scholars like Kastanakis and Voyer (2014) consider cultural differences to be engendering opprobrious misunderstandings. In reverence with this, this study has explored the issue looking at whether cross-cultural variation would be considered as a threat or wealth. The data collected show very striking results whereby 27.86% and 21.36% of the students disagreed and strongly disagreed orderly upon considering other cultures as a threat towards their native one. Nonetheless, 13.62% (agree) and 8.35% (strongly agree) of the students perceive other cultures to be a demur for their own culture.

Hence, there are possible explanations of the former results. First, data findings displayed in graph (figure 25, page 126) significantly corroborate with the previous results indicated in graph (figure 24, Item 16, page 124). Second, students' perceptions with respect to question 17 (Appendix) indicate that learners are ready to experience foreign cultures with unprecedented ataraxia. Third, this is another concrete evidence

that students are willing to experience new perspectives, acquire new skills, and discover new ways of life determined by the 21st century global world. From this stance, as teachers, researchers, and practitioners, cross-cultural awareness should be encouraged and integrated in our curricula and, by extension EFL classrooms.

4.1.18. Learning English without its Culture

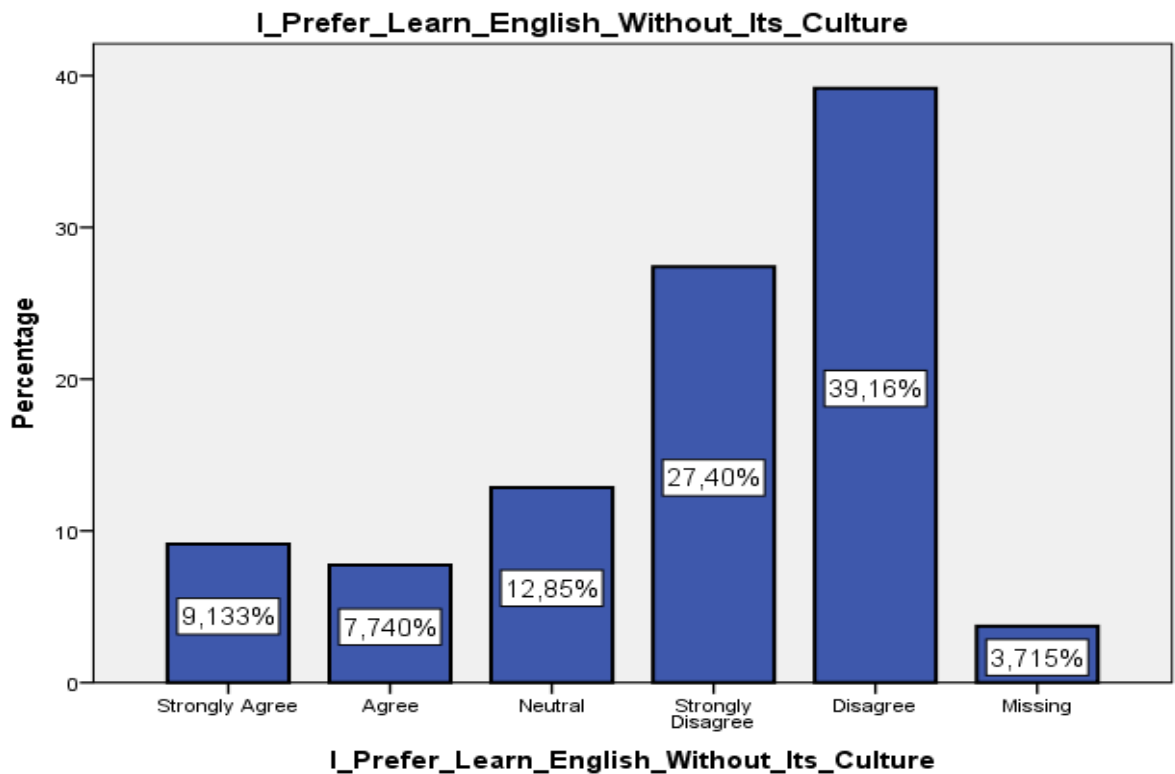


Figure 26. Preference to learn English without its culture

The issue of the momentous role of culture in language-teaching has been debated by many applied linguists and sociolinguists (Byram, 1990; Byram & Flemming, 1998; Kachru, 1985; Kramsch & Sullivan, 1996; Jenkins, 1996; Seidlhofer, 2001). The unsolved dilemma concerns whether to teach culture along with English or not. Some views claim that “target-language culture” should be taught along with English to familiarize students with the cultures of English-speaking countries (Byram, 1990; Byram & Flemming, 1998). Others contend that English has become a lingua

franca thus, it should be taught in a context devoid of culture (Alptekin, 2005; Jenkins, 1996, 2000, 2002, 2005; Seidlhofer, 2001).

The current study has discussed the issue of whether culture should go hand in hand with the target language or not and led to the following results: an important ratio of 39.16% and 27.40% of the students disagreed and strongly disagreed upon the divorce between English and its culture within the EFL context. Still, a small proportion of 7.70% (agree) and 9.13% (strongly agree) showed disapproval with respect to the integration of culture when learning English.

Thus, this could infer the following explanations: first, knowing that “a particular language is a mirror of a particular culture” (Choudhury, 2014, p. 2) and culture and language are inextricably interwoven (Brown, 1994), our EFL students have touched the prominence of the relationship between culture and its language which is, in itself, a best illustration of the students’ high level of cultural awareness. Second, it has been contended that understanding ways of using language imposes on its users the knowledge of its culture. Hence, the sole requirement is to hold feelings of flexibility, acceptance, and tolerance towards the target culture. The results obtained are another robust indication of learners’ intercultural sensitivity and awareness.

4.1.19. Cultural Characteristics of Algerian and British People

Culture is peculiar to a group of individuals. It is characterized by, for example, language, religion, way of life and so forth. Diverse individuals in various social groups have distinctive cultures, yet they additionally have a few similitudes. Culture changes in various ways, like in garments, sustenance, religion, and attitudes.

Culture is the character of individuals living in a particular place; they have their own portray of life. People do have specific attitudes about things; they initially contemplate their way of life. Particularly on the event of wedding, and some other

praising days, culture determines their attitudes. Culture has been idiosyncratic in various ways to connote social, shared, rational, friendly, adaptive, individualist, and hardworking and their counterparts depending on a given social group.

4.1.19.1. Social gregariousness.

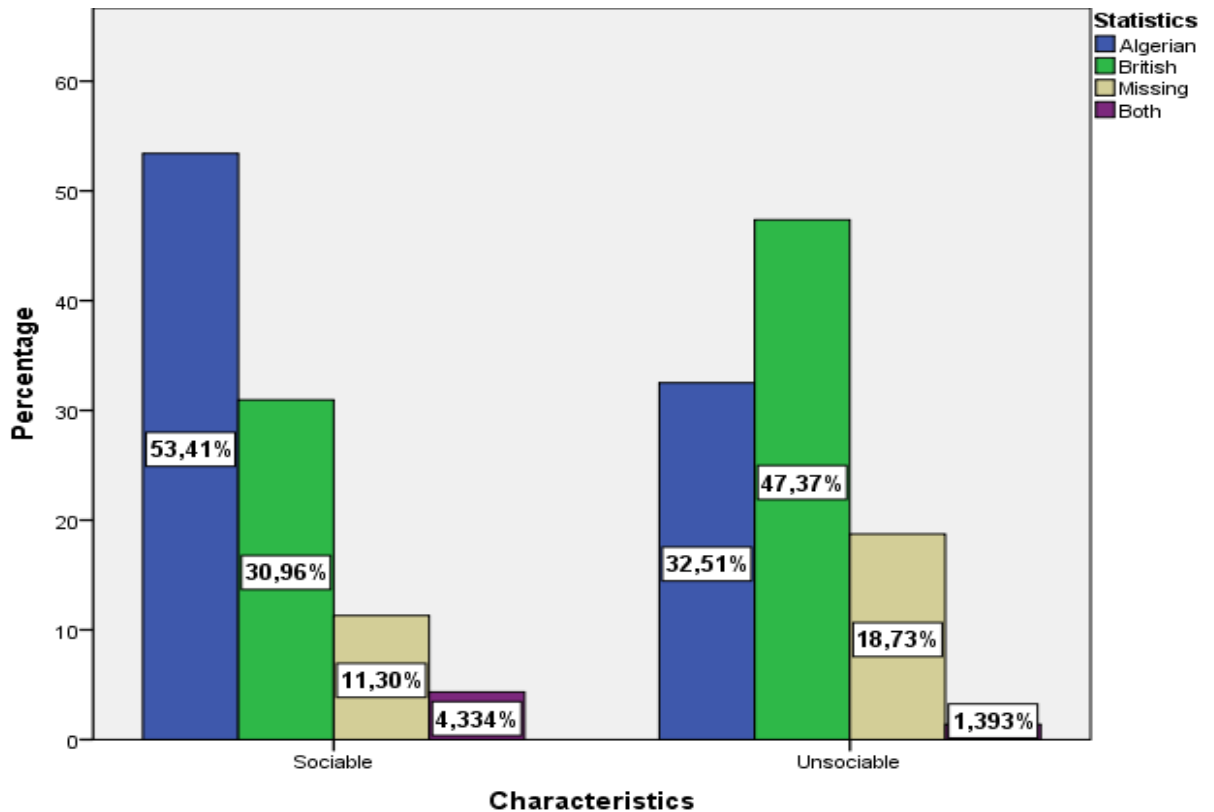


Figure 27. Social gregariousness

The attributes of social gregariousness of both British and Algerian people have been pictured to be distinct and archetypical to either British or Algerian. For example, Algerians are better known for their hospitality and generosity. Social synergy is considerably more typical among individuals from a similar sexual orientation than amongst men and ladies. Open showcases of fondness touching, hand-holding amongst men and ladies are uncommon, yet not between individuals from a similar sex. Paying visits to friends and family members and keeping the family bonds preserved is a pillar of social life, generally inside the hover of more distant family. For instance, the host

serves tea or coffee and desserts. The importance of personal and social relationships among Algerians cannot be undermined. People always invest in building trust and rapport. Within this respect, students' perceptions do correlate significantly with the former presumptions in that 53.41% of the students attributed the sociable characteristics to Algerian people.

However, the typical British is said to be conservative, reticent, reserved, and unsociable. Actually, one of the things which characterize the Britons is their obsession with the "blue-blood" ethnicity. This feature led them to be somehow distant and cold in their social relationships with people especially foreigners. For example, you may find that your British neighbor will not always say hello and will not drop by to pay you a visit or to have a cup of tea. Within this regard, EFL learners' perceptions do correlate with this with a ratio of 47.37%.

Comparatively, some students claimed that even the British do have some sociable attitudes with a rate of 30.96%, yet the Algerians are unsociable with a rate of 32.51%. In addition, the statistics obtained confirm that social gregariousness and its counterpart are an attribute of both the British and the Algerians with a rate of 4.33% and 1.39% orderly.

From above, the attribute of sociability could be said not to be confined just to either the British or the Algerians because it could be assumed that there is no such thing as a typical conviviality of a specific group of people and, because very few people would conform to the standard stereotype of whether to be sociable or unsociable.

4.1.19.2. Geniality.

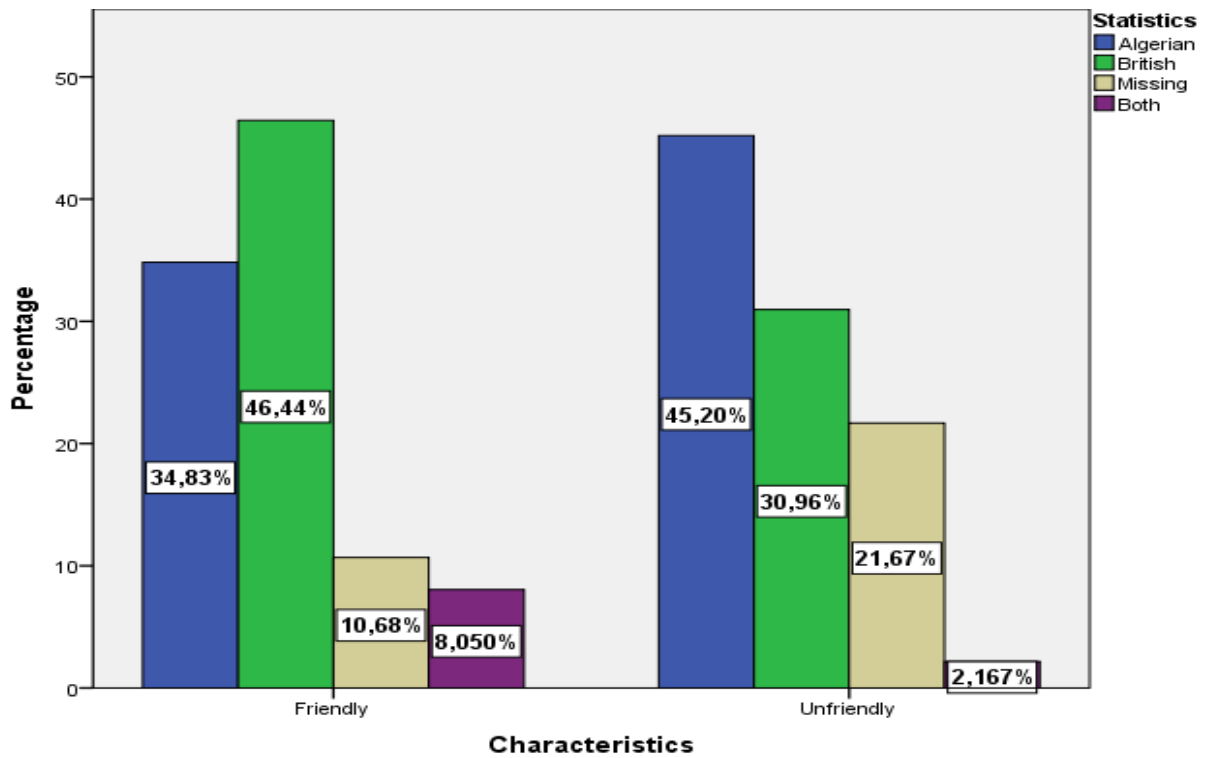


Figure 28. Geniality

The idiosyncrasy of geniality of both British and Algerian people has been portrayed to be specific and common to either British or Algerian. For instance, Algerians have been conceived to be friendly and helpful. Geniality consanguinity among Algerians is deeply rooted in its history and religion. For example, you tend to find many people helping those who are in real need. However, the statistics obtained disconfirm this stereotypical attribute whereby 45.20% of the students consider Algerians to be unfriendly, whereas only 34.83% consider them to be friendly.

Similarly, the British are said to be friendly, sympathetic, amicable, and helpful. These quirks make of the Britons a nation of good virtues. This has been significantly supported by the findings obtained whereby 46.44% of the students consider the British to be friendly. Though, a smaller proportion of 30.96% regard the British to be unfriendly.

Analogously, 8.05% of the students consider geniality to be an attribute of both British and Algerian people as opposed to 2.16% of being unfriendly. Thus, it could be assumed from the above results that Algerian people tend to keep a certain distance in dealing with the others mainly the foreigners. For example, when you walk in the street, it is hard to find a smiling face with the unknown ones. Indeed, it is quietly the same for the Britons from the stereotypical perspective. However, EFL students consider them to be an example of joviality at all levels. Henceforth, the attribute of geniality could be said to be more typical to the British than to the Algerian according to the data found.

4.1.19.3. Loquaciousness.

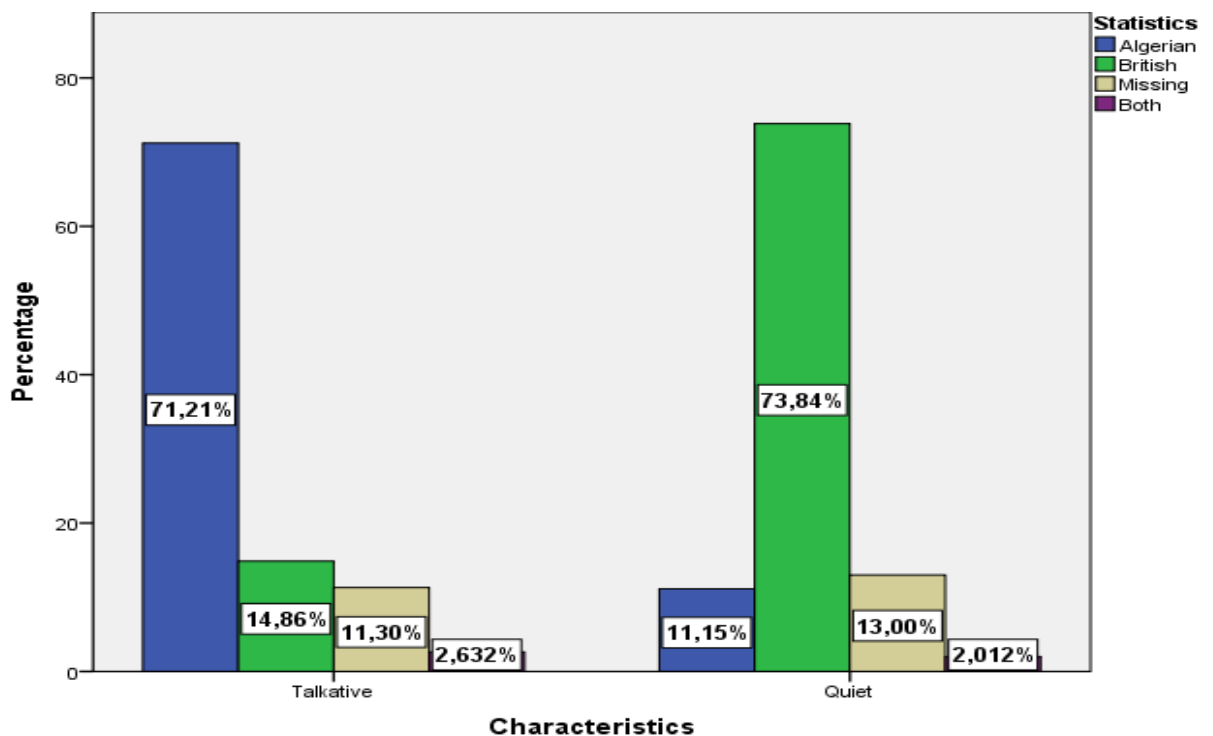


Figure 29. Loquaciousness

Being a personality trait and a cultural dimension of individuals, the attribute of talkativeness plays a vital role in defining the behavior and, by extension, the culture of that specific group. From this stance, the notion of volubility induces the type of the individual's personality, and is considered as extrovert. From here, the facet of loquaciousness has been said to be specific to Algerian people as opposed to the British

who tend to be reticent. The features of loquaciousness are typical traits of the Algerians who tend to be a “rubber mouth” especially for girls, whereas the British have the tendency to be whist. This has been supported by the current data where most of the students perceived the Algerians to be talkative at a rate of 71.21%, and the British to be quiet at a rate of 73.84%. This could be interpreted saying that the Algerian people tend to be extrovert individuals who prefer to engage with external world contrary to the British who are introvert of nature, and who prefer to keep distance in their different affairs with the external world.

4.1.19.4. Logical reasoning.

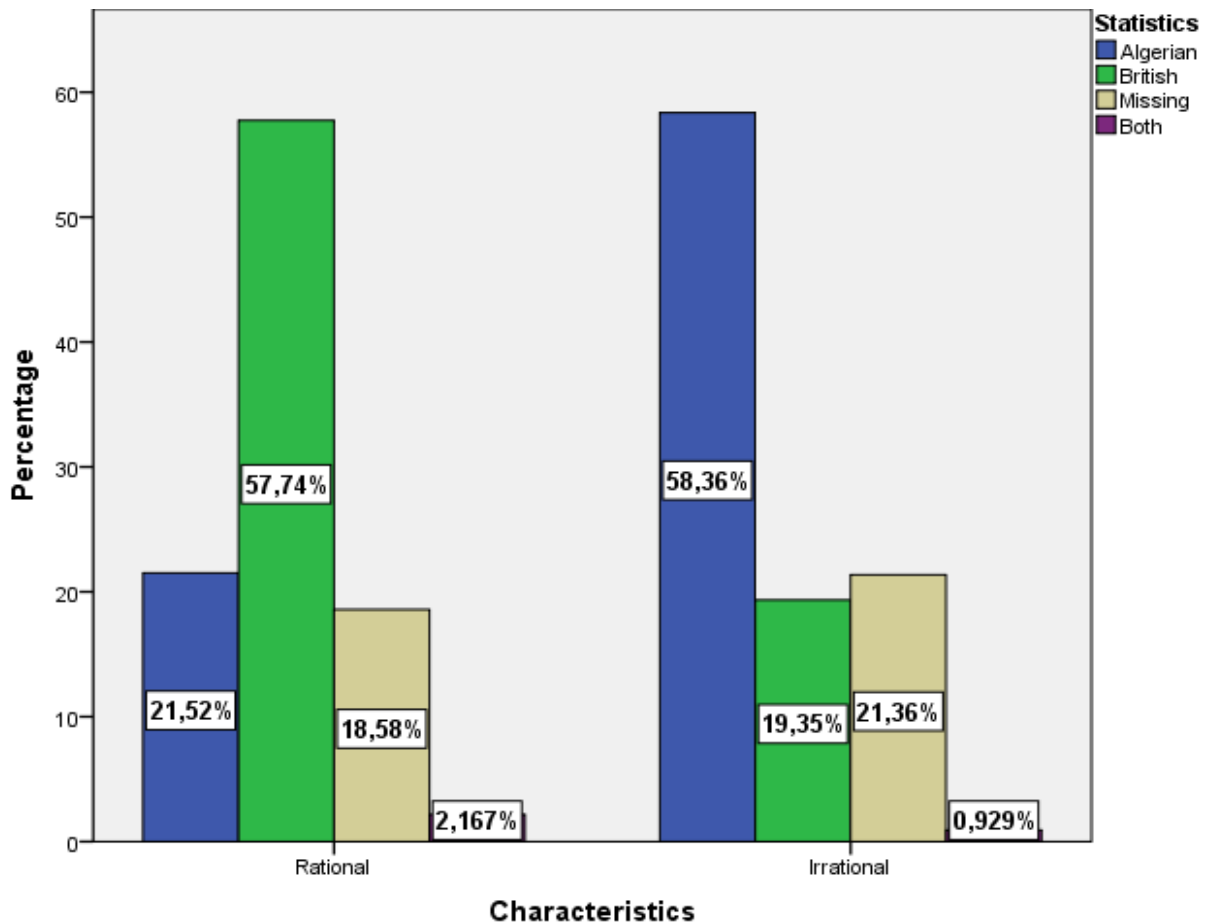


Figure 30. Logical reasoning

To assess the quality of human reasoning seems to be a difficult and paradoxical process. Many psychologists (Manktelow, 1999; Chater & Oaksford, 2001; Evans,

2012; Rand, 2017) were at the forefront of identifying how human rationality proceeds and how the engendered knowledge is approached. On this view, human rationality has been conceived to be “axiomatic” (Chater & Oaksford, 2001, p. 194). Within this respect, Rand (2017) contended that:

The virtue of Rationality means the recognition and acceptance of reason as one’s only source of knowledge, one’s only judge of values and one’s only guide to action. It means one’s total commitment to a state of full, conscious awareness, to the maintenance of a full mental focus in all issues, in all choices, in all of one’s waking hours. It means a commitment to the fullest perception of reality within one’s power and to the constant, active expansion of one’s perception, i.e., of one’s knowledge. It means a commitment to the reality of one’s own existence, i.e., to the principle that all of one’s goals, values and actions take place in reality and, therefore, that one must never place any value or consideration whatsoever above one’s perception of reality. It means a commitment to the principle that all of one’s convictions, values, goals, desires and actions must be based on, derived from, chosen and validated by a process of thought—as precise and scrupulous a process of thought, directed by as ruthlessly strict an application of logic, as one’s fullest capacity permits. (p. 1)

Accordingly, what matters for us is not the quality of logical reasoning, but rather whether this latter does exist or not as a common feature of both British and Algerian people. The results obtained indicate that 57.74% of the students claim that rationality is an attribute of the Britons as opposed to 21.52% for the Algerians. Comparatively, 58.36% of the students assert that to Algerian people are irrational and only 19.35% of them consider the British as irrational. In addition, only 2.16% consider rationality to be a trait of both British and Algerians as opposed to 0.92% of those who conceive them to be irrational respectively.

From above, the virtue of rationality tends to be peculiar to British people more than to Algerians. According to EFL students at Batna 2 University, the Britons are more likely to possess common sense, and they tend to showcase reasons and intentions for a particular set of thoughts and actions.

4.1.19.5. Assiduity.

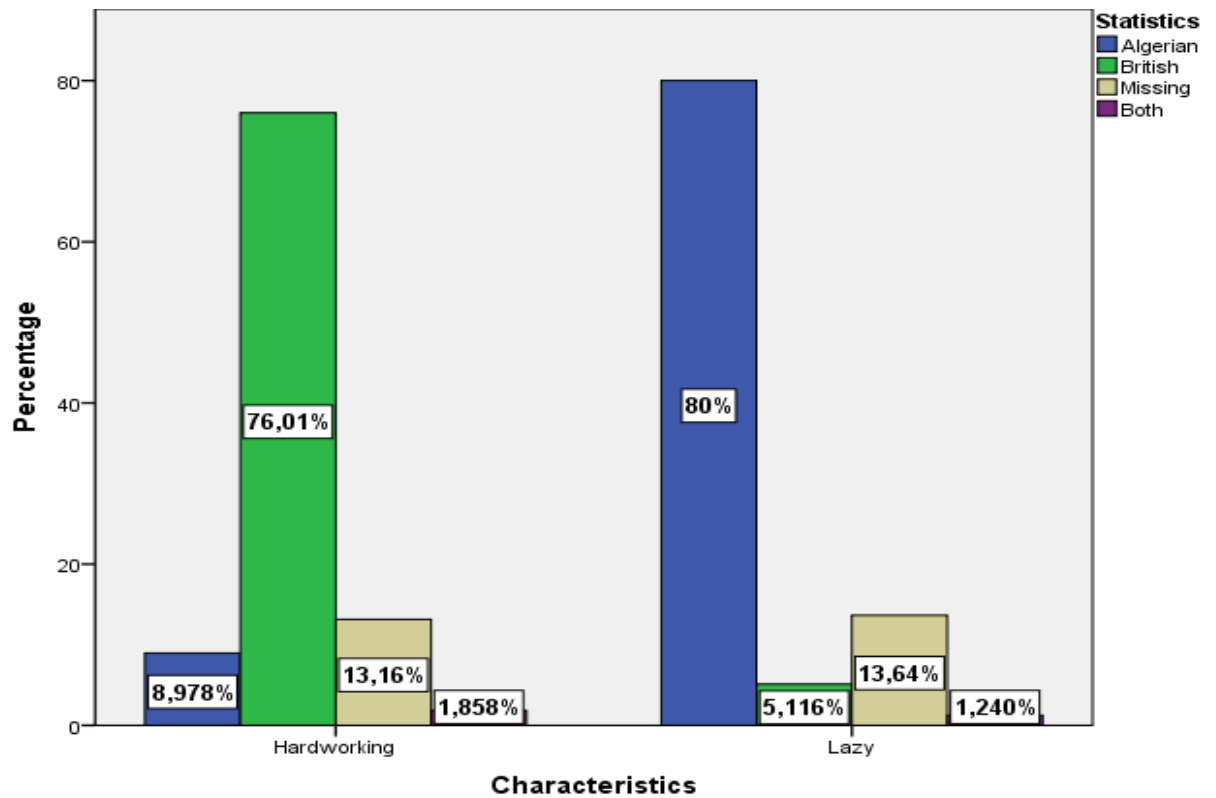


Figure 31. Assiduity

It has been contended that “The virtues of men are of more consequence to society than their abilities, and for this reason the heart should be cultivated with more assiduity than the head” (Straub, 2011, p.1). From this premise, the virtue of assiduity could be viewed as a cornerstone of a committed, determined, diligent, and dedicated culture and by extension society. The British culture is henceforth of no exception to be the example of assiduity. As a nation, the Britons proved faithful and devoted to hardworking principles. The wisdom of the British nation made it a symbol of those who diligently strive for prosperity through hard work. These attributes have been perceived by our EFL students with a rate of 76.01%.

Comparatively, the Algerian people, historically speaking, were described to be hard workers where they “work a great amount in every season and laziness is shameful in their eyes” (Chevrillon, 1927, p. 84). Nonetheless, the obtained data revealed that

lethargy is an attribute mainly specific to the Algerian culture with a rate of 80%. In fact, it seems that there is a common agreement among EFL students concerning the idleness of the Algerians. Based on these findings, the Algerian people could be characterized to be, unfortunately, lazy, work-shy, indolent, lethargic, and apathetic. Attitudes to hard work and how it is valued have drastically changed since then.

Furthermore, 13.16% of the students perceived doggedness to be a quality of both Algerians and British, and inertia to be likewise a characteristic with a ratio of 13.64%. Thus, these results could have these possible explanations. First, according to the data found, the British culture is the one that encourages hardworking, determination, and love of work. However, the Algerian one is a culture that instigates laziness and passiveness. Surprisingly, these findings do confirm the undeniable reality about the Britons with regard to work, and do contradict with what has been documented by the literature especially with respect to the characteristics attributed to the Algerian culture.

4.1.19.6. Totalitarianism and integrity.

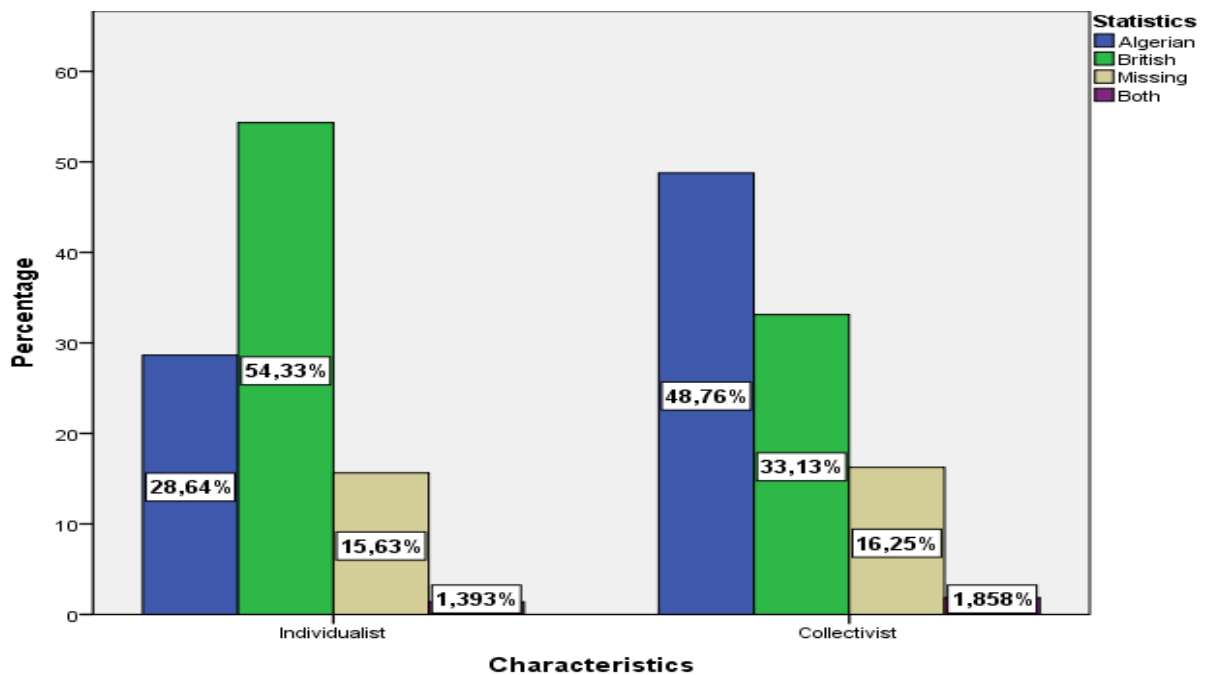


Figure 32. Totalitarianism and integrity

Individualism and collectivism are two cultural constructs. According to Matsumoto (1996), “culture is as much an individual, psychological construct as it is a social construct. To some extent, culture exists in each and every one of us individually as much as it exists as a global, social construct” (p. 18). Culture by nature cannot be confined to one end of the spectrum at the expense of the other. Thus, understanding the basics of these two constructs would determine the distinct attitudes of cultural behaviors.

As far as the individualistic culture is concerned, the individual is at the heart and the core of focus where other members of the group, community, state, or society and the world are perceived to be an adjunct of the core. Individualism gives prominence to individual uniqueness, self-determination, and agent acts. With respect to collectivism, the individual is no more than a part of the whole where one’s identity is exhaustively a construct of the membership within the entire group. Henceforth, collectivism value people working in a group where principles of loyalty and conformity are highly regarded. Incomprehensibly, maverick societies have a tendency to conceive that there are common universal principles for all, while collectivist societies have a tendency to acknowledge that diverse groups have distinctive principles.

Based on these premises, the current study attempted to shed light on the nature of both Algerian and British cultures. The results obtained in reverence with this indicate that the British are more individualist than the Algerians with consecutive rates of 54.33% and 28.64%. In addition, as far as the notion of collectivism is concerned, it has been found that Algerian people tend to be more collectivist (48.76%) than the Britons (33.13%). Furthermore, EFL students at Batna 2 University contended that both

British and Algerian cultures are to a certain extent collectivist and individualist with a ratio of 1.85% and 1.39% respectively.

From these data sets, one can affirm that individualism is a trait specific to the British culture where independence and freedom of thought and action are highly valued and respected, whereas collectivism is distinct to the Algerian culture where totalitarianism and group ties are highly valued and respected.

4.1.19.7. Doctrinal morality.

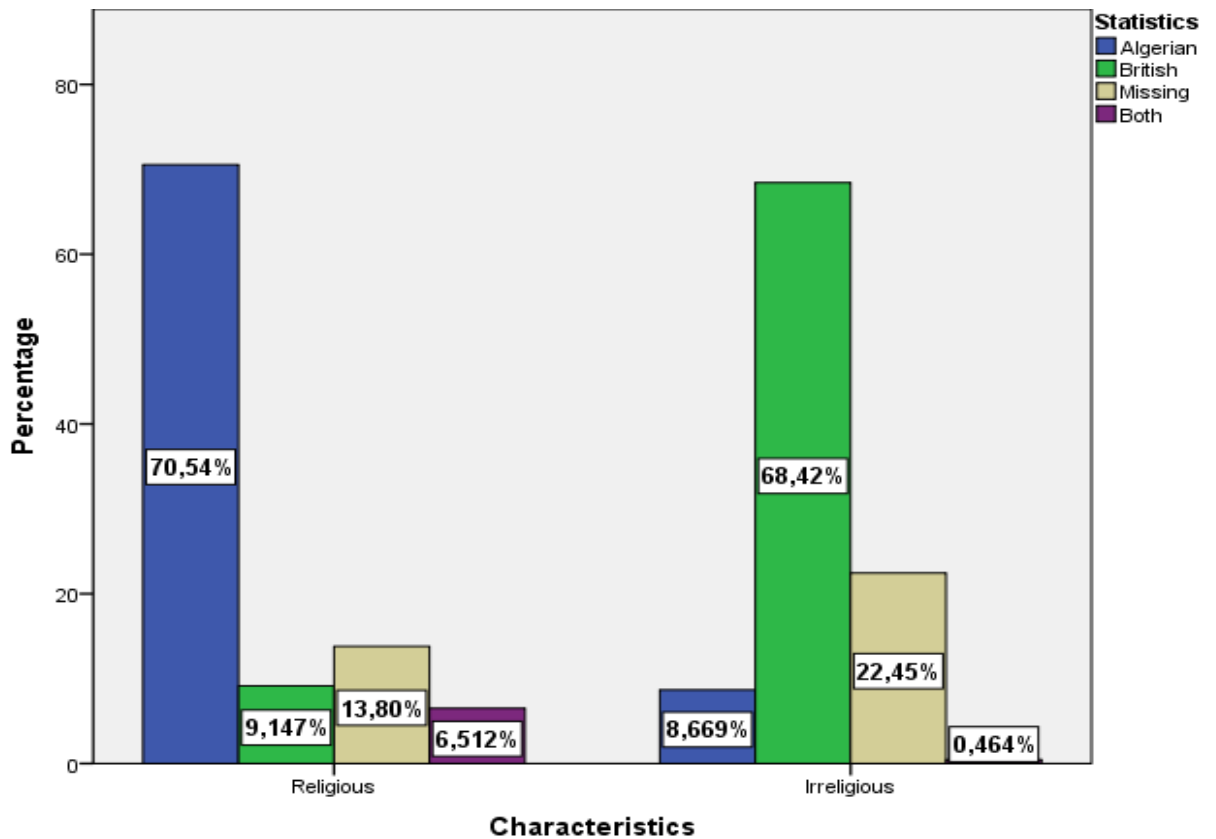


Figure 33. Doctrinal morality

The issue of moral doctrine as a cultural construct has been momentous for the study of culture. Considering people’s cultural and religious beliefs, moral doctrine imposes a deep scrutiny on individuals’ life experiences and their relationship with divinity. Within this respect and according to the World Atlas (2017), the United Kingdom guarantees religious freedom for its citizens. In addition, it has been

documented that nearly half of the British population is irreligious. These data correlate with the findings obtained in the current study whereby 68.42% of the EFL students claimed that the British people are irreligious as opposed to 9.14% for those who claimed the opposite.

Nevertheless, religion in Algeria has a prominent status where Islam is the dominant theology in the country and similarly “freedom of creed and opinion is inviolable” (Article 36, The Algerian Constitution). These prospects are supported by the data sets highlighted in (figure 33, page 138) whereby 70.54% of the students considered Algerians to be religious as opposed to 8.66% for non-religious.

4.1.19.8. Rigor and systematicity.

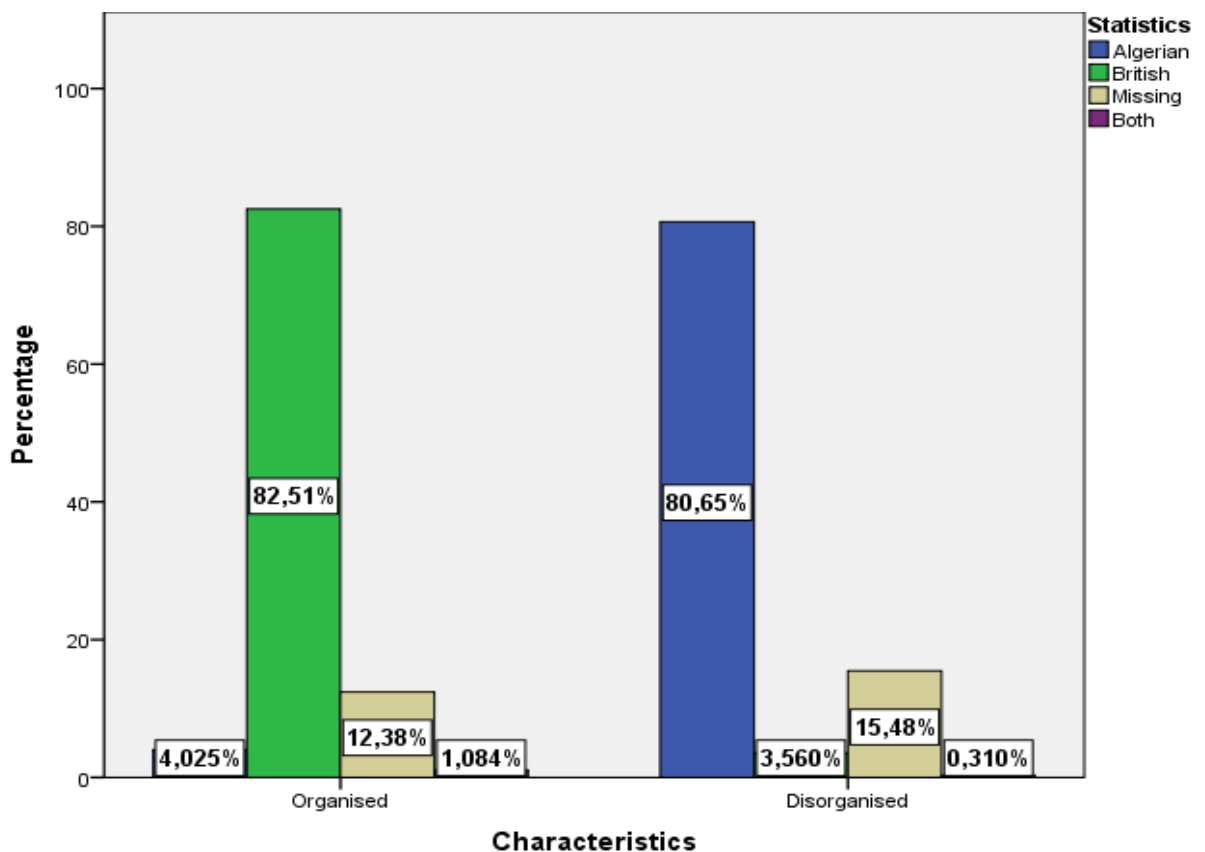


Figure 34. Rigour and systematicity

The trait of rigorousness and systematicity of both British and Algerian people has been discussed by many scholars (Evans and Phillips, 2007; Candida, 1834). The consensus in the documented literature is that the British culture tends to behold

synchronicity of methodization and rigor while the Algerian people tend to be disorganized and haphazard (Evans and Phillips, 2007). This has been correlated significantly with the current findings. Accordingly, 82.51% of the students perceived the British culture to be organized, systematic, and rigorous, while only 4.02% attributed features of thoroughgoing and vicissitude to Algerian people. Comparatively, 80.65% of the students claimed that Algerians are disorganized as opposed to 3.56% allotted to the British. Besides, only a few proportion represented by 1.08% of the students consider both cultures to be organized as opposed to 0.31% to be disorganized.

As a matter of fact, these results could infer the following possible explanations: first, the way our EFL students perceive British and Algerian people is an indication of their cultural awareness concerning distinct and diverse attitudes and behaviors of both nations. Second, one can say that they admire and appreciate the traits of systematicity and organization in the British, while they disapprove the negative attitudes of haphazardness of the Algerian people. From above, it could be assumed that the British culture is a good illustration of systematicity and vicissitude, whereas, unfortunately, the Algerian people's behavior and conduct reflect a culture that is chaotic, confused and muddled. Associated to our students' readiness for change, the aforementioned positive aspects in the British culture could be, and should be emphasized more in modules like British civilization, and culture of the language. This might develop in our students the desire to become more rational, more rigorous, and more organized in their academic life as well as in life in general. As long as positive perception of hard work and systematicity is there, change of attitude could occur more easily among our students under condition that appropriate incentives are part of a well-thought intercultural-teaching perspective.

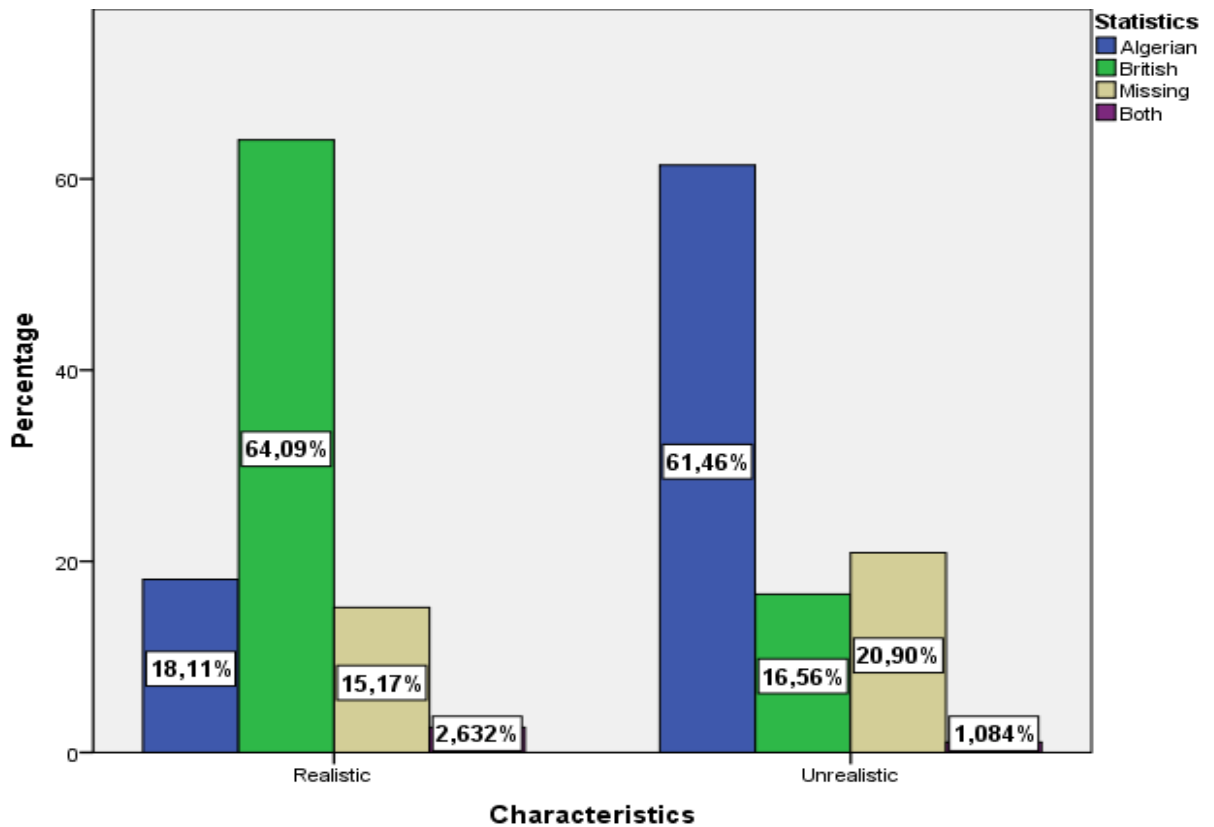
4.1.19.9. Common sense.

Figure 35. Common sense

Common sense is a concept related to the proliferation of modern learning and a disclaimer of the impulsive casted intellectual establishment of the cultural conditions. It is “a sound practical judgment concerning everyday matters, or basic ability to perceive, understand and judge that is shared by “common to” nearly all people” (Wikipedia, 2017, p. 1). Common sense could refer to good sense of looking at things as they are, and do things as they ought to be done. Or, it could mean the unreflective knowledge not reliant on specialized training and deliberate thoughts referring mainly to “folk wisdom” (Wikipedia, 2017). Within this respect, it has been contended that “common sense is the best distributes commodity in the world, for every man is convinced that he is well supplied with it” (Descartes, 1637, p. 1).

From the findings displayed above in figure 35, page 141, it seems that the British tend to be more realistic with a rate of 64.09% whereby the British culture has been documented to focus mainly on the enhancement of science and technology, literature and art as focal elements of shaping common sense as opposed to 18.11% attributed for the Algerian culture. Despite the huge attempts of political leaders at the aftermath of the independence revolution to build and renew a common sense of the Algerian identity and culture around religious principles and values, it seems apparent from the findings, though, that a high percentage of EFL students tend to consider the Algerian culture to be devoid of aspects of common sense with a rate of 61.46% as counter to the British with 16.56%. Results obtained report for some missing values and sharing instances representing 2.63% for being realistic and 1.08% for being unrealistic.

From above, the possible explanations of the aforementioned results could suggest that, since the British culture is more focused on aspects of modern learning, research science and technology, and since it pays more attention to cultural and ideological aspects, it results in nourishing the common national cultural wisdom which extends to all different social aspects and practices. The Algerian culture, on the other hand, from what is perceived by students, tends to be far from science, and aspects of modern learning. Consequently, this is likely to create a nation deprived from means of common sense.

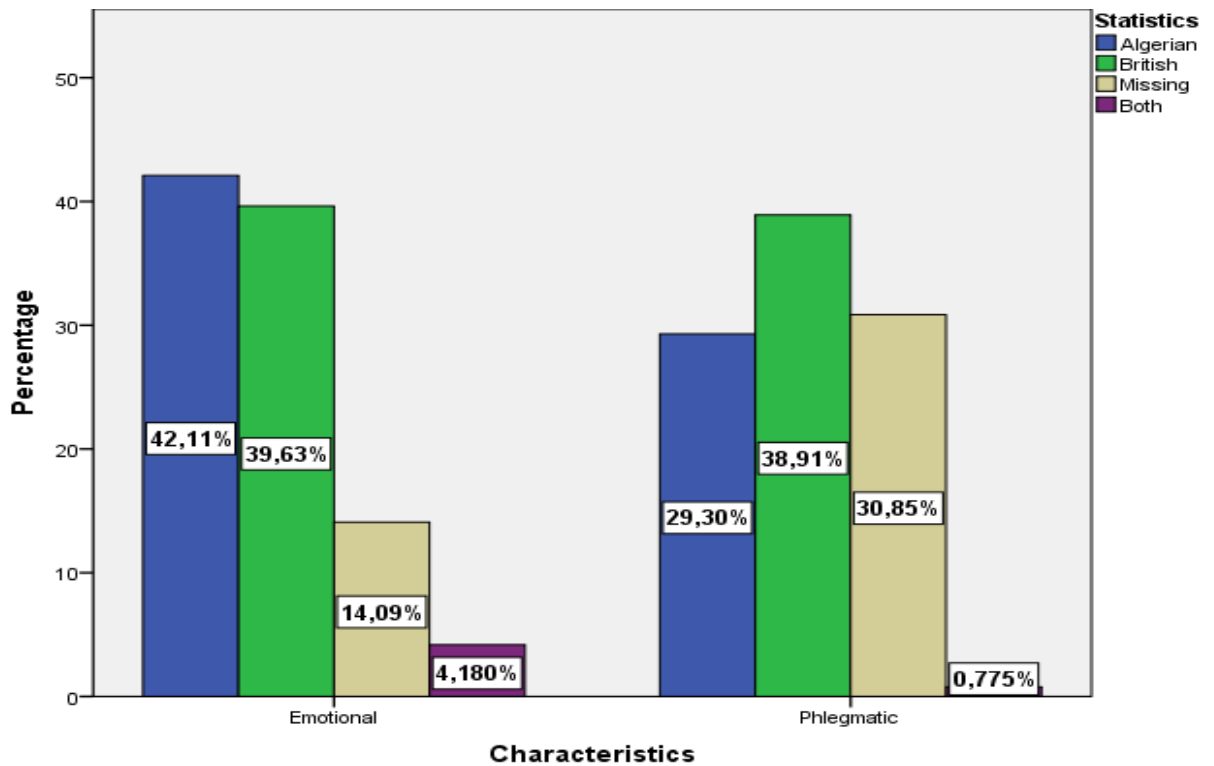
4.1.19.10. Poignancy.

Figure 36. Poignancy

The relationship between culture and poignancy has been perceived to be universal (Darwin, 1998). Poignancy has been documented by the literature to be an intrinsic phenomenon whereby expressions and behaviors seem not to be always tangible (Niedenthal, et al., 2006). In similar vein, though emotions are described to be universal among different cultural groups, it has been perceived that the same emotions within different cultural contexts would cause diverse reactions and experiences in different social groups. From this stance, the current study explored the notion of emotions for both British and Algerian cultures and led to the following results: 42.11% of the students asserted that Algerians are more emotional than the British people with a representative rate of 39.63%. On the other hand, 38.91% of the students claim that the British are phlegmatic as opposed to 29.30% allotted to the Algerians. Similarly,

representative rates of 4.18% and 0.77% were specific to both Algerians and British being emotional and phlegmatic respectively.

These data results confirm that the Britons showcase intriguing relationships with their selves and the others' emotions. This is indeed a sign of an emotionally constipated attitude of confusion or because this is due to their cold blooded nature. On the opposite side, the Algerians are said to be more emotive and fervid which in fact contradicts with the stereotypical image drawn for the Algerian nation where they are considered to be very good at hiding their emotions and feelings which are considered to be confined to the individual's personal life, humility, and intimacy. This is another startling evidence for the EFL learners' cultural awareness towards their native culture and the British one.

4.1.19.11. Cultural mannerliness and attributes.

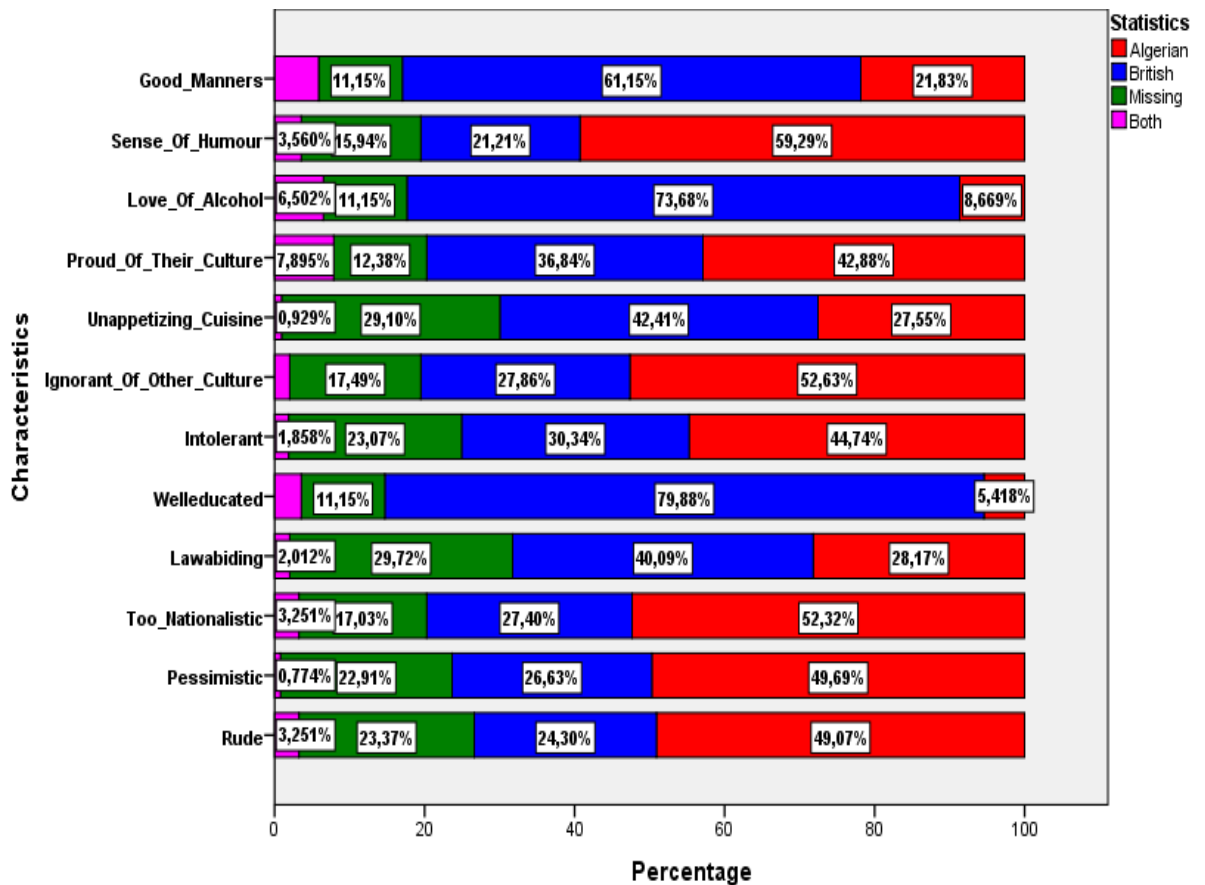


Figure 37. Cultural mannerliness and attributes

In their succinct meaning, cultural mannerliness and attributes are defined as cognitive, affective, motivational, perceptual, and behavioral constituents of an everlasting system (Krech, 1948). Indeed, understanding culture and albeit the attitudes engendered is determined by our attempt to grasp the different cultural norms, values, and mainly individuals' conduct. Henceforth, the current study scrutinized thoroughly this issue, and resulted the following data (figure 37, page 144). It is clearly evident from the data sets that Algerian people tend to be more rude (49.07%), pessimistic (49.69%), too nationalistic (52.32%), intolerant (44.74%), ignorant of other cultures (52.63%), proud of their culture (42.88%), and having a sense of humor (59.29%), as compared to the British rudeness (24.30%), pessimism (26.63%), nationalism (27.40%), intolerance (30.34%), ignorance of other cultures (27.86%), being proud of their own culture (36.84%), and humorous (21.21%). Per contra, the British are perceived to be more law-abiding (40.09%), well-educated (79.88%), having an unappetizing cuisine (42.41%), dipsomaniac (73.68%), and possessing good manners (61.15%) as opposed to Algerian people who are perceived to be less law-abiding (28.17%), well-educated (5.41%), having an unappetizing cuisine (27.55%), dipsomaniac (8.66%), and good manners (28.83%).

The possible inferences from the above results could be as follows. First, there is a discrepancy among the different cultural traits tackled in Part D (Appendix). Second, the variations detected from the students' perceptions are an indication of a healthy cultural diversity between Britons and Algerians. In fact, among the attributes extracted, the qualities of being law-abiding, well-educated, having an unappetizing cuisine, dipsomaniac, and having good mannerliness are specific to the British culture, whereas features of rudeness, pessimism, nationalism, intolerance, ignorance of other cultures,

being proud of their own culture, and having a sense of humor are unique to the Algerian culture.

4.2. Fairclough's Model: An Analytical Framework to Account for Learners' Cross-cultural Perceptions and Attitudes

The current section of the analysis attempts to apply Fairclough's model as a conceptual framework to account for learners' cross-cultural perceptions and attitudes. Considering Fairclough's typology in looking at learners' discourse, the analytical framework is categorized under the following patterns: vocabulary, grammar, and textual structures. The current study's dataset has been approached both deductively where grounding patterns and themes are derived from Fairclough's critical discourse analytical tool, and inductively where patterns are left to emerge from the data itself referring to four main questions:

1. Learners' predilections and dislikes towards the Algerian culture
2. Learners' preconceived knowledge of the British people and culture.
3. Learners' perceptions towards the British people and culture.
4. Learners' predilections and dislikes towards the British culture.

Through the application of Fairclough's critical discourse analytical framework, discursive patterns of EFL learners accounts resulted in presenting both the social and cultural reality of how the Algerian and the British cultures are portrayed within a micro-context. According to Fairclough's typology of discourse,

CDA is the study of often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between

discourse and society is itself a factor securing power. (Fairclough 1995, pp. 132-133)

Henceforth, to unveil the hidden message of the different EFL learners' attitudes and perceptions towards the Algerian and British cultures, one has to look to the first level of the framework namely vocabulary and its sub-patterns. In reverence with this, the current study has resulted into the following vocabulary classification. This latter has been dealt with in reference with inductive interpretations of the highlighted raised queries.

4.2.1. Vocabulary

4.2.1.1. Word classification.

4.2.1.1.1. *Learners' predilections and dislikes towards the Algerian culture.*

Looking at EFL learners' different discursive word classification, the current study led to the following clustered patterning (Table 7).

Table 7

Learners' Predilections and Dislikes towards the Algerian Culture

Survey Questions	
Q 3 What do you like dislike in the Algerian culture	
Dislikes	Likes
Behaviour	Clothes
Imitation	Customs
Laziness	Diversity
Racism	Family Structure
Way of Thinking	Food
Women Discrimination	History
Traditions	Language

Beliefs	Religious Aspects
Government Politics	Solidarity and Helping
	Traditions

These patterns are clustered in a run matrix coding query whereby the following results have been obtained as displayed in tables 8 and 9.

Table 8

Run Matrix Coding Query for Dislikes

Q 3 : Dislikes/148	
1 : Behaviour	37
2 : Way of Thinking	31
3 : Traditions	26
4 : Laziness	14
5 : Racism	13
6 : Beliefs	12
7 : Women Discrimination	11
8 : Imitation	11
9 : Government Politics	10

Table 9

Run Matrix Coding Query for Likes

Q 3: Likes/ 273	
1 : Traditions	106
2 : Religious Aspects	82
3 : Food	25
4 : Solidarity and Helping	21
5 : History	20
6: Family Structure	17
7 : Language	16
8 : Clothes	14

9 : Customs	12
10 :Diversity	11

The current results indicate that 148 are the coding references for the “dislikes” patterns as opposed to 273 for the “likes” patterns. From the tables 8 and 9, it is clearly shown that behavior represents the highest number of cases coded in the dislikes patterning representing thirty seven (37) coded cases whereas government politics represents the least range of the cases coded in the dislikes patterning representing only a range of ten (10) coded cases. What is striking, though, from these data is that beliefs and traditions represent significant dislike cases with a range of twelve (12) and twenty six (26) respectively. In addition, the way of thinking is still considered as an important case reported by EFL learners’ dislikes perceptions. Besides, the findings obtained showcase women discrimination and imitation as having similar number of coded cases with a total range of eleven (11) cases. Also, with respect to the likes patterning, traditions represent the highest range of code cases with a rate of 106 as opposed to diversity representing the least rate of coded cases with only eleven (11) stances. What is significant about these findings is that the religious aspects represent an important rate of eighty two (82) bent coded cases whereas food, solidarity and helping, history, family structure, language, clothes and customs are still considered to be focal aspects of EFL learners’ proclivity with respect to the Algerian culture with a range of twenty five (25), twenty one (21), twenty (20), seventeen (17), sixteen (16), fourteen (14), and twelve (12) cases orderly stated. These data indeed are a representation of a range of coding references and coded cases as depicted by the NVIVO software.

Furthermore, with respect to the sub-categorization of the former results as indicated in (table 7), data showcase that word classification themes fall into 16.57% of dislike attributes within which behavior represents 3.08%, traditions 2.97% way of

thinking 2.73%, imitation 2.04%, women discrimination 1.93%, racism 1.56%, beliefs 1.47%, government politics 1.24% and laziness 1.18% as it is displayed in the below chart (figure 38).

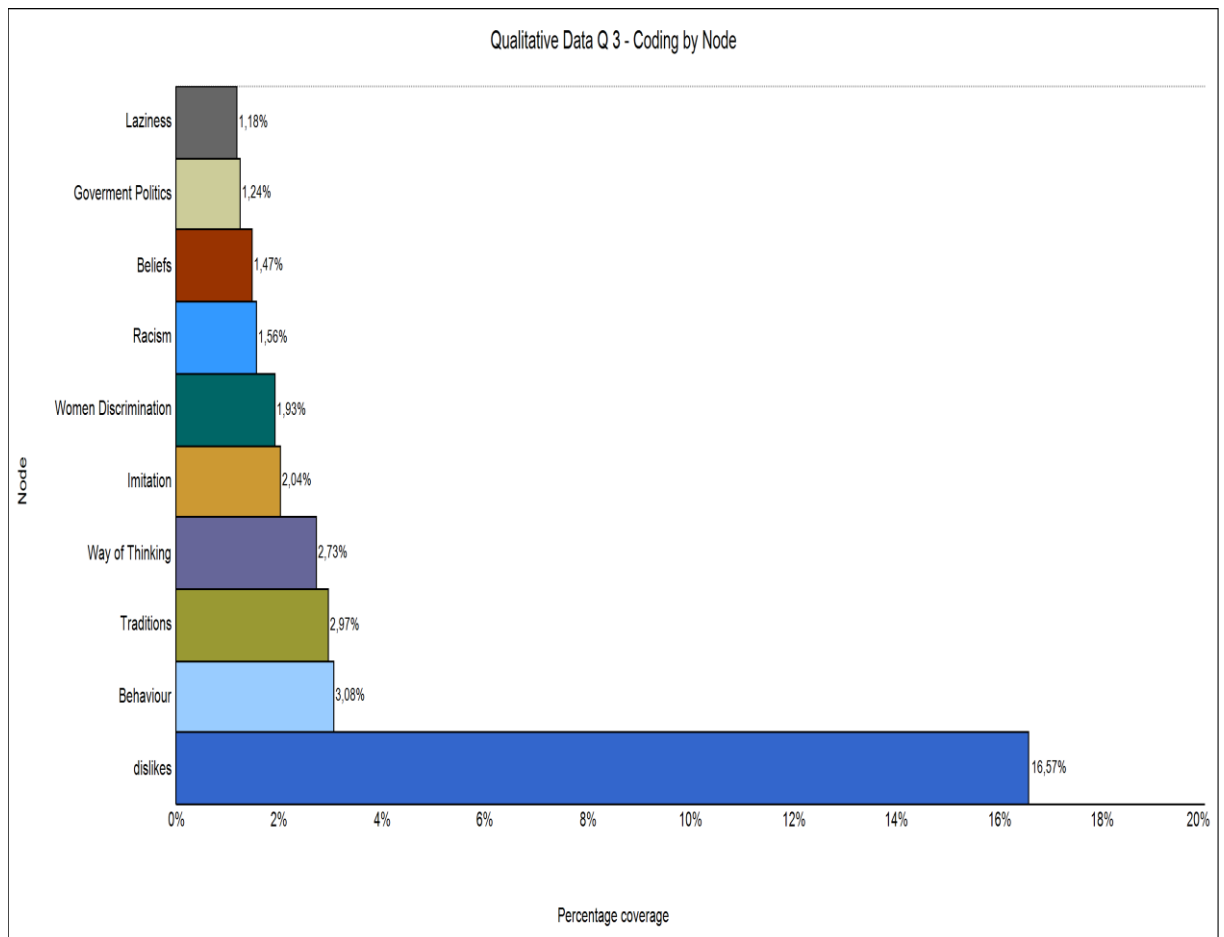


Figure 38. Word classification with respect to students' dislikes

Quantitative data analysis of the former results indicates that the number of cases coded for the former attributes is 142. From above, it is clearly found that EFL learners claim that among the attributes to be disfavored in the Algerian culture are misbehavior, traditions, beliefs, laziness, way of thinking, imitation of other cultures, women discrimination, racism and regionalism, and government politics. The critical account of these attributes leads us to assume that the Algerian culture is being portrayed and perceived by EFL learners to revolve around some unacceptable ways of behaving and more importantly women's role is still constrained and often considered

as inferior to men whether father, brother, or husband. In addition, the Algerian culture has a specific mindset that is governed by religious principles though this is not portrayed in some of the instances of the Algerian citizen's lifestyle. It has been also contended that Algerian people are disapproved for their lack of drive and motive to work or to act as productive agents in the society without forgetting their inclination towards imitating other cultures.

Furthermore, what is striking about these results is that EFL learners contended that they execrate the racist attitude being deployed in some contexts mainly the ones related to regionalism. It is also important to highlight that EFL students at Batna 2 University hold some negative attitudes and perceptions with respect to the overall traditions, beliefs, and government policies of the Algerian cultural and societal entity. Indeed, the Algerian governmental policy has been conceived to reflect the Algerian cultural and historical identification; nonetheless the landrail implications of the different political and historical struggles for liberation enduring the country resulted into a strong authoritative tendency and supremacy of the policy-makers' decisions which led, to a certain extent, to a discontentment of the Algerian citizen with regard to government political and societal practices. This, in fact, has an influence on the micro-individual whereby appear perceptions or dissatisfaction and an urge to look for political, cultural, and societal reforms. The current situation is potentially an evidence of a discontented population which extends to academic venues. Power, politics, and ideology are implicit patters of students' discourse, though no item of the questionnaire directly mentioned them.

From above, one could assume that the former discursive patterns emerged from EFL learners' discourse are indicators of their wrath towards some of the negative aspects of the Algerian social and cultural practices such as men's power precedence

over women, beliefs, traditions, government politics, individuals' indolence and sectarianism which, indeed, are mere signs of underdevelopment. This attitude, unveiled in EFL learners, emanates from a student community which must be looked at as a microcosm of the Algerian nation.

Moreover, with respect to the sub-categorization of the results indicated in table 8, data showcase that the word classification themes fall into 26.93% of the like attributes within which traditions represent 11.17%, religious aspects 7.26%, family structure 2.25%, solidarity and helping 2.19%, history 2.18%, diversity 1.58%, customs 1.44%, food 1.29%, language 1.23%, and clothes 1.00% as it is displayed in the following chart (figure 39).

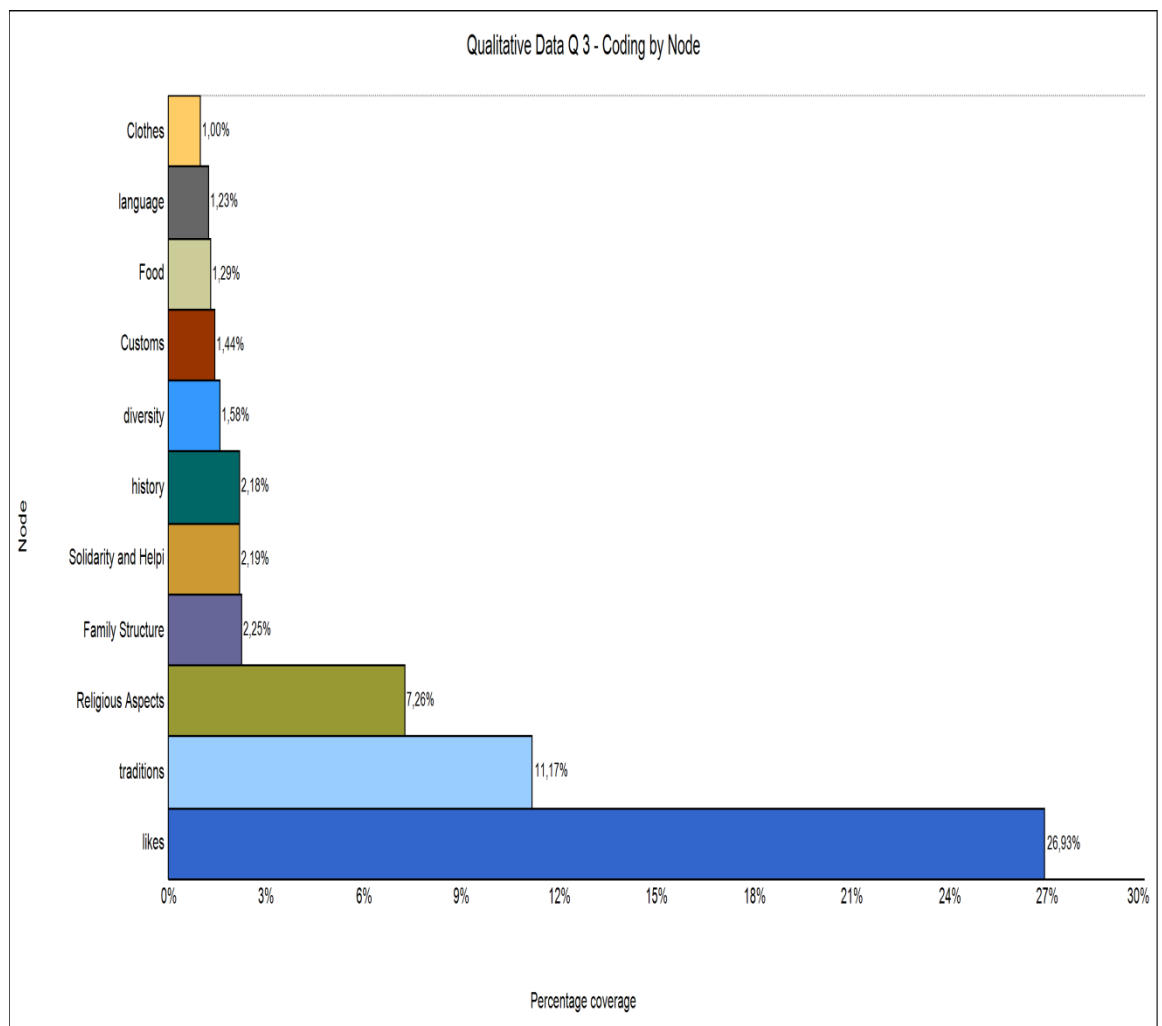


Figure 39. Word classification with respect to students' likes

It is clearly evident from the above results that EFL learners' predilections of the Algerian culture circumduct around the appraisal of different means of hospitality, generosity, social interactions, public displays of affection which represent different forms of intricate social and cultural traditions as well as giving primacy to religious norms, values and principles. Also, it has been contended by EFL learners that the domestic unit revolves basically around blood relations whereby loyalty to family ties is more powerful than any other relationship and/or responsibility. It has been claimed that among the druthers of EFL learners with respect to the Algerian culture, respondents stress the fact that the Algerian life still centers around the family and the tribe at large. Moreover, it has been found that the population well-being, social justice, and solidarity are Algeria's cardinal premises, an awareness of fundamental and basic needs. History, diversity, customs, food, language, and clothes are of no exception. Algeria's rich and diverse history and sense of national identity extend beyond national boundaries. They are elements of pride, contentment and propensity as far as the different highlighted EFL learners' perceptions and attitudes are concerned. Algerian food, customs, and common flavorings are presented as revered and treasured aspects of the Algerian culture. Fortunately, students show pride of, and respect toward, components of their culture resulting from what they believe is part of their common patrimony.

From above, one could assume that the beforehand mentioned discursive patterns are symbols and concrete instances of the positively portrait image of the Algerian social and cultural practices. These indeed are mere signs of EFL learners' expressed pride and gratification of their own culture.

4.2.1.1.2. *Learners' preconceived knowledge of the British people and culture.*

Considering the fourth question in the questionnaire (Appendix) and applying Fairclough's discursive vocabulary classification, the results obtained are categorized through the following patterning nodes as it is summarized in the following table (10).

Table 10

Learners' Preconceived Knowledge of the British People and Culture

Q 4 What do you know about the British people and culture	
Students' perception of British culture	Students' perception of British people
Negative Perceptions	Negative Perceptions
Positive Perceptions	Positive Perceptions

It is clearly highlighted in the former table that EFL learners' perceptions and attitudes, mainly the ones attributed to the preconceived knowledge about the British culture and people, fall into the learners' philosophical orientation which is considered to be a determinant factor that serves as a medium of understanding the relationship between power and control, and of interpreting the systematicity of the constructs of the social world. In reverence with this, the position held here is the one nurtured by simply how "the way things are" (Fairclough, 1992). In accordance with this, EFL learners' perceptions are twofold: the ones representing negative assertions and those representing positive apprehensions. As a matter of instance, the following data matrices are provided to account for the formerly highlighted themes and patterns.

Table 11

Students' Positive Perceptions of British Culture

Britain is a very developed country
which is true that they have a great history with play an essential role in their future
I appreciate their cultural achievement and rich history
Their culture of course is different from us, they have certain tradition and customs that

they deal with, their system of political is organised in best way
their history is too rich
British people had greater access to higher education, wealth distribution
Their culture known by loving their work, and their country
concerning their culture the monarchy reign is very good one
I like their civilization and technological development
deep and interesting culture.
According to what I see in the news, developed thinking and civilization, organized administration, smart people, sense of guiding people, humanity, democracy
I don't know much, but I have a positive view of British people and their culture.
adoption of democracy
Their music is cool
The best in the world, and you can not know English without known their culture.
I don't know a lot of about the British people and their culture, I know they are a organized society
They are called or known by the greates people am in love with them their lag and special theirhistory.
they have good English language.
the women and men are equal there
they have a good culture
modernists, developed, the country of kings, very great.
There culture is one of its kind they have much respect for there religions feasts
The good behavior, their education, organization.
I know about the British people and culture it's the best of the world it have a good systems of education because it's development.
Having a good education system, and also the best university in the world
I love alsotheirtraditionallike the clothes of woman in the oldthey are verynice
Tea time is the best one.
I don't know much about British culture I never been there, but from what I saw from television it seems like a great culture.
British culture is a big culture for example the famous tradition in their culture is drinking tea in the afternoon
The British people and culture is the most culture in the world in that tie, it not the famous one but we considered as the most important to study its people and their culture.
Not a lot but they have a great history that make a great effect on their culture.
the culture of the British is full of the good things it's a good example to the other
The Queen, the gordes, the Royal family in general and also football is part of their culture
their culture is very good one you can learn still rules like the culture of reading
their culture is well known
The British culture is known all over the world
their culture is known by all the people
I know that is a famous one and have many practical things.
British people keep their culture strong over time by their education.
their culture is good culture and have a well organize in their government.
they are famous in all over the world by their development, and their way of thinking and their different domain which makes their pupil study very well and succed.
British culture has many interesting things in it history and also it has a Empire and a

crown
Their culture is rich because of the mixture of many races and different cultures
the English people and culture are very vast and open it is tolerant and flexible about other culture. there in Britain culture you will find many cultures mixed up but still conserve their own.
I know that there is many historical dates that changes the british history.
the British people had good accent. they focused and developed their literature.
the development of technology
I know that British people and culture of their life so different such as studies the way of their thinking, the way of styling we can say is so beautiful.
they have a very rich and developed culture
know about the british culture a lot of good things
the important thing ever they have a great culture, their customs are interested
The British culture is the best for me of the Algerian one
The british culture is worth I like their culture they have specific days for shopping, sports, celebrating and a lot of things
It is the best culture in the world, there are many kinds and types different than other culture.
their culture is very good
I like theatre, music, poeme, plays
the culture of British is the best one
their culture is the best one in the world
they have a rich culture the double deck bus, telephone both, the big ben
It's a small country with big innovation
There some things good, and some things bad...
They good people and culture they only aren't muslims.
Civilized culture
London is the capital and the most famous place in the world
very old culture
I kind of like the Royal system they follow, it would be great f we had a king and a Queen and a royal family in Algeria
The British people and culture it know about educations, respect the others, active people like job and research.
have a well education
It's a very old culture very organized.
When it comes to the culture I respect their culture
the have a lot of good habits and rights
I know that British people and culture it in development and that very good
they are so interesting about the environment and the organized about them
I don't know a lot of them just the British culture an important place in the world and the history.
their culture it so rational culture
The United Kingdom of Great Britain is very largest and they have diversity and people from scoth, Wales Northern Ireland.
It's modern culture a very big culture
I know that the British culture is good
They have a big culture.
It's not called the Great Britain for nothing, they are great that's what I am sum up my words to say.

The British culture it's the most best in the world because of their highest level in anything
In my thinking, I don't know much all what could I say that they were building a strong culture, state, and population.
It was an amazing empire and they have a straight rules.
The head of Britain is Queen. Big Ben and lots of famous history movements
They build a great empire
I know about the British people and culture that they are peacfull and respectful people, respect tolerant differences respect other rights and they have a great culture which is well known in the world.
British culture is international, famous and rich they have a long honorful history.
their culture it is quite good
It's a developed culture
their country which is one of the best country in the world
Amazing culture
they are culture is alsow good
I don't know a lot of information about British culture; but they have a strongly culture and kingdom they build our culture very well.
the best education
The British culture is the best in the world, I'am to learn about the British culture the most people of the world they like British culture.
I know that the British culture is pretty unique and different.
Technology, respect, great civilization, rich.
they have a great artist too
British culture for sure was vast, mixed specialy by the period of invasion which caused the coming of defrent people so deferent cultures: languages, beliefs.
their culture is one of the greatest cultures in history
they have huge culture

Table 12

Students' Negative Perceptions of British Culture

British culture is full of disliking hugging each other
Their culture of course is different from us, they have certain tradition and custums that they deal with, their system of political is organised in best way
British culture is an individual culture
I don'tlike in theirculture the colonization
drinking is considered to be a great part of their culture.
I don't know the British culture, I know only that it's a humiliation if you ask what time is it because they have Big Ben watch.
in Britain you can't walk in the street and ask about time they will tell you buy your own watch
I know about the british culture a lot of good things but in social life and in the religion aspect they steel strigle. They are too individualism.
their culture is no relation for me.
There some things good, and some things bad...
the have a lot of good habits and rights except the religious rights
Actually I didn't like it at all, they filling me bored. There is nothing interesting in it,

because they are calme when they try to enjoy about something they can't
--

Table 13

Students' Positive Perceptions about British People

British are hard workers, they appreciat knowledge and science
Serious
British people are so civilised and don't care about other people's business. British culture is full of disliking hugging each other. They are really organised, respectful and hard workers.
they respect their laws
faithful
They are serious and work hard people organised. people educated .polite people etc...
For me, I like how British people are organised and how they give an importance to hard work.
respect their culture
hard worker
Strict
British people known by being helpful, sociable and very quiet
Respectful
well educated
They are civilized and more cultivated
Respect, civilized
attached to their past
educated people and respect others, appreciate success, and encourage new developments
British people are strict, they have a respect towards time and loyalty towards their jobs
Honest, hard work
I think that British people are more sociable and workers people, their intention is to work hard, respect the country and respect each other.
Civilized people, at the same time still respect their belong and principles.
Kind, cultivated.
they are very strict
They accept other cultures and respect it.
They accept the other culture and respect it.
Kind
known with their politeness
They give big importance for time
Kindness
the British people are generous
Well-educated, good manners, different accents, tolerant, and still follow their ancestors, proud of their country and really stick together, and the do what is best for their country.
They are kind, generous, and also pay attention to what they say and how they treat people.
The British people are educated
Their main concern is respect. Brits respect time, work, human rights, education
They are humble and they have freedom of speech. They have a high level of a good communicator.
The British people are known as hard-workers they believe in the capacities of others (who deserves gain), well educated, they respect the other religions, well-educated, they valued education and studies, they are free everyone do whatever they want till they sick 18.

The British people tend to be more polite and they are well-known for their good manners. Punctuality. The British exchange gifts between family members.
I know that British people are really severe, serious and hard working. I don't know much about their culture, but I know enough about its people. They are civilized
All I know about the British people and culture is strongly based on the media, which might make it quite biased. Still, I get the sense that the British people are strong, mostly educated
According to what I see in the news, developed thinking and civilization, organized administration, smart people, sense of guiding people, humanity, democracy
British people are so active, dynamic, respectful to other people's religions. They are so humanistic. They are sociable and friendly (i.e) easier in making relationships. They respect "time is money". They do their best in the job.
Respect of law. Respect of time. Reading a lot.
free
Polite, kind, respect each other, love their country.
they are pragmatic
Polite, respect women
British people are hard working. They respect the law, they respect time.
They value humanity
The big number of British people seem conservative and authentic. They preserve their on culture and traditions that they inherit through history.
They are peaceful people
I like their British people behaviour, they are so polite.
They are fire the follow justice they don't believe in racist.
They are too sociable and friendly, they are helpful as well.
They are friendly and polite and well educated.
organised, educated, free-minded.
Their music is cool and British people are beautiful and nice, also they drink a lot of tea but they don't pronounce the letter "t".
I know about the British people that they are well educated and love superstitions of their culture and they like to learn about their culture and about their ancestors.
the British people are very civilized people and they don't judge from your color or religion.
The best in the world, and you can not know English without known their culture.
I don't know a lot of about the British people and their culture, I know they are a organized society
They are called or known by the greates people am in love with them their lag and special their history.
I know a little about it they are friendly people and they are most of people, noble, english ,scotish,northen Ireland, each of them love his own characteristic and feature.
they have good English language.
I know that they are funny people
British people are so civilized.
I know that they have sense of humor and like to be happy, and that the women and men are equal there, they do everything according to the social classes, and the notion of family and culture is very weak there.
As I am a student of English I should to know and learn the British culture so i have little information about them like they have the sense of humor, they are divided to classes they love to know new people, they had a specific english accent.
humours, hard-workers
They're open minded. They like to drink tea. Mrbean is funny. They still have a queen.

The British people are so funny and joking all time. They like nature and animals. People in Britain like to be different from other.
They have a sense of humor
They are open minded, they got the accuracy of analyzing things
I think that British people are friendly, emotional and they law-abiding and their country all the British have their rights regularly.
British people are so kind; they don't hate strange people and they mind their own business
They have a good behavior, they share ideas without being aggressive, they accept points of view.
The good behavior
about the people they are so fashioned, respectibal
Are so kind, they accepte strangers people, they don't care about people business.
most of them are very organized
the British are very polite they have a dry sense of humour. Hard working, Value family
they are famous for respecting time and having the tea time, they like to read books
what I know is that the British people appreciate time and hard-working, they say "time is money" and "time always flies like an arrow", so, to them time is too expensive.
very polite people and strict in matter of work
They respect time and work
I know that they are elegant
I know that British people are strict and reasonable in their lives
Not that much, but I guess that they are more forthright and sincere than we do and they do and speak in the right way and in the right place.
Hard working people, educated, realistic, optimistic people
The British people are interesting for education and make the effort to study, they are working every day in good way and they respect their disciplines
The british people are rational; they value their country; they are organized, they active; they have good manners; they are well educated.
punctual and serious
are more organized, are collective people
organized
The British people are hard working and stick strongly to their culture and religion
The British people are so sociable, friendly, quiet and organized
kind
The British people very friendly and culturaly and very organized.
I know that the British people are quiet and friendly, like working and also well educated
British people tend to be less talkative, hardworking and with a lot of manners, they respect their culture
I know about them that they are cooperative between each other, tolerant, sociable, friendly with others, they respect the principles of the others, they are hard working and realistic, they learn a lot of books.
British people are more open minded and they are always in a hurry, work harding, respectful, rules are rules.
They are well educated, sociable, and friendly and well organized.
I know that they are more educated and well behaved

Table 14
Students' Negative Perceptions of British People

Hate emigrants
British people are somehow cold people
trifle in their religious beliefs
do not like change
not to much social
They have no sense of humor they are not collective not friendly too cold like their weather
From what I've heard, British people are racist like Nazis, but they don't show it to foreigners since they are very strict and they could be punished for such a behavior. Eventhough they are one of the laziest people on earth
Individualism
drink a lot
Racism
Individualist
individual
not funny
highly individualistic people, which makes them look cold on the outside
the British people are known to be arrogant and rude and don't care to be really sociable with other peoples' cultures
Individualists, rejecting others' cultures
British people don't like to share their food or something els with others they are material
They love alcohol, not all of them are religious, they believe in individualism.
they love alcohol.
They don't live in a family, they are tottaly free, irreligious people, think about only themselves.
British people consider themselves as higher than the other people
British people consider themself as higher.
I know that British people don't respect Muslims because they think them terrorists and barbarian
they are cold
unsociable to many people
Hypocrites
British people are the one who care about themselves only
I know that they are arrogants, harsh and disrespectful people
they are pessimistic people
The British people are irreligious and love of alcohol.
they love alcohol
Cold
drinking alcohol
Ireligious, they are not sociable
Rude
Unsociable
don't interact with each others
Lonely persons, very arrogant persons
British people as I heard they are closed, they don't accept other people to share their

life with
British people are not friendly, and they are not talkative people in general, they drink a lot of alcohol.
they love drink alcohol
I know that they are individualist.
I have some information about british people that they don't care about others I mean if they see someone sick in the road they will never care about him.
They are too individualism
they didn't help the others.
They drink when it is cold so to become warm.
Cold
not social
Racist
not friendly and not sociable
Avaricious
weak family relationship
I know that British people are rude to the muslims
I know that they don't have the sense of family, not related to each other or to the places their born
Actually I didn't like it at all, they filling me bored. There is nothing interesting in it, because they are calme when they try to enjoy about something they can't.
They believe in illogical things
they drink too much alcohol
They are cold
but they are classic people and cold in their personality
pessimistic people
not religious, drink every hour,pessimistic
Irreligious
they hate muslim's people
I dislike some of their habits (drinking alcohol)
They are like rood people
They are cold people one of main reasons of the ruines of our societies.
The British are reserved, cold, phlegmatic, unfriendly
The majority of them are without religions
british people are cold
Unsociable

It is conspicuous from the data set matrices that EFL learners' positive perceptions of the British culture and people revolve around being hard-working with 90 times as a frequency of occurrence, organized representing 39 times, great and rich history representing 32 times, well-educated representing 25 times, friendly 24 times, sociable 22 times, developed 12 times, open minded 10 times, respectful 10

times, serious 9 times, strict 9 times, conservative 8 times, strong 7 times, creative 4 times, modernist with a single reference (1).

With respect to EFL learners' negative perceptions of the British culture and people, the major attributes ruminates around the following matrices: being alcohol addicted representing 20 times as a frequency of occurrence, being cold representing 12 times, individualism representing 10 times, being irreligious representing 11 times, unsociable 6 times, racism and intolerance representing 6 times, and hypocrites with a single reference (1).

From above, one could infer that EFL learners' preconceptions with respect to the British culture and people sum up onto the idea of hard-work which is considered to be the logic of no alternative whereby British people do slavishly stick to their workaholic attitude. It seems that the idea of hard-work is meant to create a particular norm for the British culture and individual. This, indeed, had impacted on various ways different angles of the British culture and people's attitudes, as it has been preconceived by EFL learners. For instance, EFL learners are credulous of the fact that being British whether it be at the level of the culture or the individual purports to having a versatile and opulent historical heritage, a high sense of friendliness, sociability, open mindedness, considering principles and values of a nation deemed to be conservative, strong, respectful, sharp, and creative. These, indeed, are mere signs of a sense of appraisal from the part of the learners who consider the British culture and individual to be an illustration of a developed and modernist nation that attempts to showcase signs of power and stable societal construction. Nonetheless, EFL learners do have some reserved opinion with respect to the British culture and people, namely, being individualistic, and which tends to value the self over the group which, in some stances, could be considered to be amongst the highest countries to be conceived as a "me

culture” (Alleyne, 2009). This, as a matter of fact, according to the respondents, has impacted negatively the way they look at other cultures, mainly religious beliefs, whereby they have been coined to be racist, intolerant, and even hypocrites. These preconceptions are mere representations of the extent to which they know about the British culture and people. Henceforth, these could be interpreted that respondents do have prejudices over the British which could be grounded from the local context, education, or even the media. This kind of misinterpretation might lead to the construction of wrong attitudes toward the British culture, by our EFL learners.

4.2.1.1.3. Learners’ perceptions towards the British people and culture.

EFL students’ discourse is classified under the following vocabulary patterns:

Table 15

Students’ Perceptions of British Culture and People

3. What do you think of the British people and culture	
Students' thoughts of British culture	Students' thoughts of British people
Developed and Civilized	Arrogant
Different	Civilized
Good	Cold
Great	Conservative
Interesting	Developed
Rich	Friendly
	Hard Workers
	Individualistic
	Irreligious
	Kind
	Open Mind

	Organized
	Polite
	Proud
	Respectful
	Serious
	Sociable
	Tolerant
	Unsociable
	Well-Educated

These patterns are clustered in a run matrix coding query whereby the following results were obtained as shown in the tables (16 and 17) and charts below (figures 40 and 41).

Table 16

Run Matrix Coding Query for Students' Thoughts of British Culture

Q 5: Students' thoughts of British culture/94	
1 : Great	28
2 : Developed and Civilized	20
3 : Rich	18
4 : Good	12
5 : Interesting	11
6 : Different	10

Table 17

Run Matrix Coding Query for Students' Thoughts of British people

Students' thoughts of British people/276	
1 : Kind	48
2 : Well-Educated	34
3 : Organized	28
4 : Hard Workers	24

5 : Tolerant	18
6 : Civilized	16
7 : Friendly	16
8 : Individualistic	12
9 : Proud	11
10 : Sociable	11
11 : Polite	10
12 : Respectful	9
13 : Serious	9
14 : Developed	9
15 : Irreligious	8
16 : Open Mind	6
17 : Conservative	6
18 : Cold	4
19 : Arrogant	3
20 : Unsociable	3

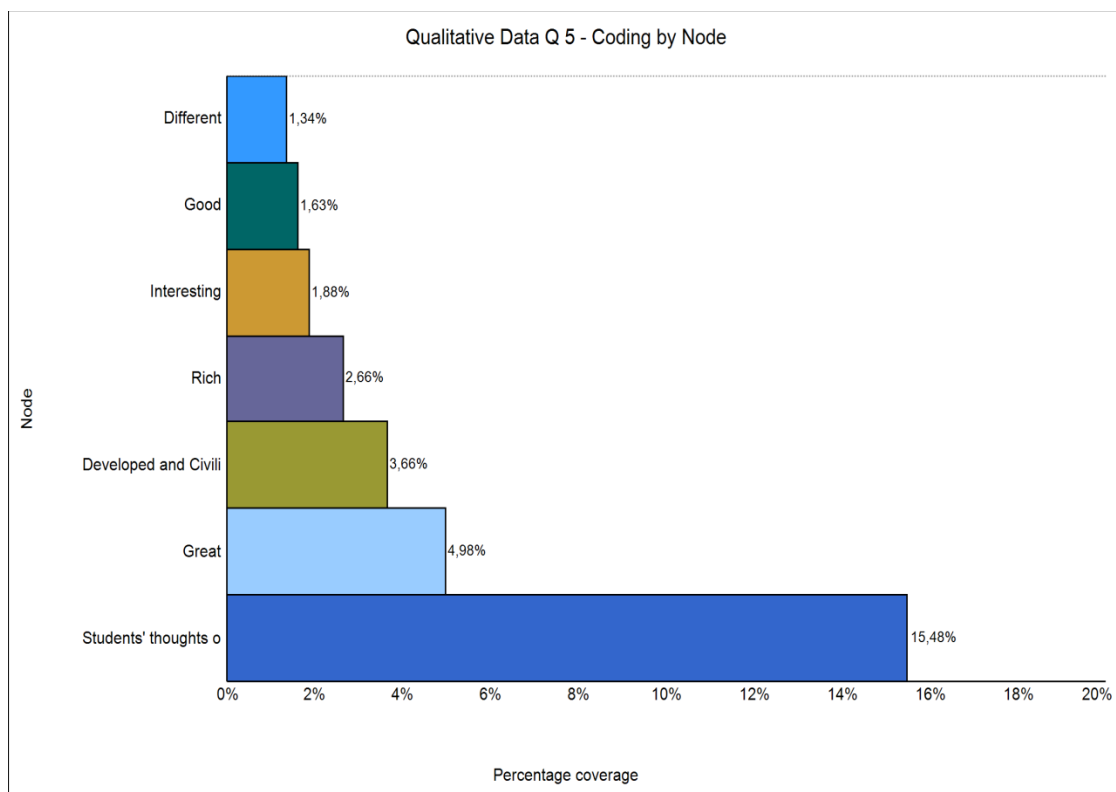


Figure 40. Word classification with respect to students' thoughts of British culture

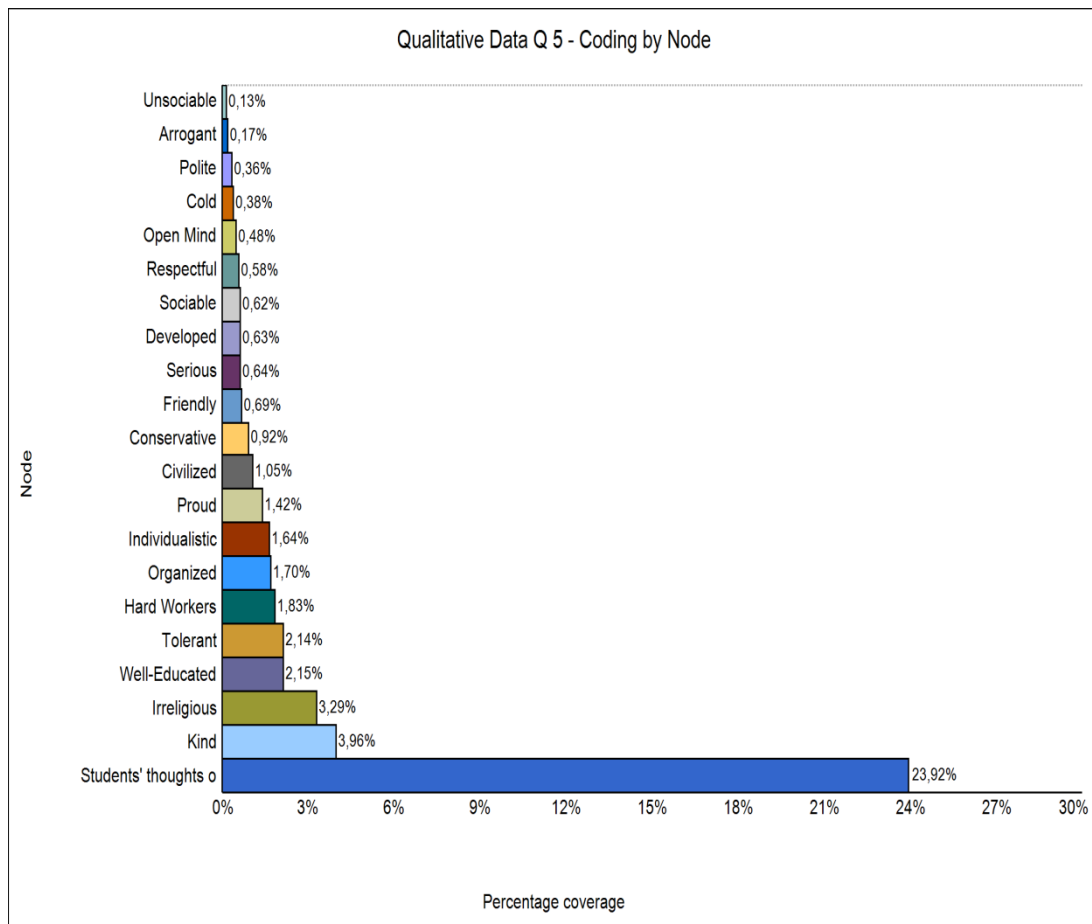


Figure 41. Word classification with respect to students' thoughts of British people

The formerly displayed results indicate that EFL learners' perceptions of the British culture and people are patterned into students' thoughts of the British culture with 94 coding references representing 15.48% as a rate of coverage, and students' thoughts of British people with 276 coding references representing 23.92%. These data findings showcase that the highest number of cases coded with respect to students' thoughts towards the British culture is the pattern "great" representing 28 coded cases with a range of 4.98%, and referring to the overall range of covered coded data followed by "developed and civilized" attributed to 20 coded cases with a rate of 3.66%. In addition, the least attributes provided by EFL respondents correspond to "interesting", "good", "different" orderly representing 11, 12, and 10 coded cases referring to 1.88%, 1.63%, and 1.34% as rates of coverage. Notwithstanding, being rich has been conceived

as a quality of the British culture referring to 12 coded cases and a rate of 2.66%. In addition, in the data procured with respect to students' thoughts of British people, it has been found that the focal attributes of the British people according to EFL respondents are "kindness" representing 48 coded cases referring to 3.96% as a rate of coverage within the data coded corresponding to the fifth question of the questionnaire (Appendix), "well-educated" representing 34 coded cases with a rate of 2.15%, "organized" betoken for 28 coded cases with a rate of 1.70%, "hard-working" indicating 24 coded cases and 1.83%, "tolerant" as 18 coded cases and 2.14%. What is significant about these data is that EFL students consider the British people to be "irreligious" as 8 coded cases and 3.29%, "arrogant" and "unsociable" as 3 coded cases and 0.17% as well as 0.13% respectively. Still, "individualism", "pride", "politeness", "respectfulness", "open-mindedness", and "developed" are attributes of the British people standing for 12 coded cases and 1.64%, 11 and 1.42%, 10 and 0.36%, 9 and 0.58%, 6 and 0.48%, and 9 coded cases and 0.63% as a total range of coverage respectively. Nonetheless, some of EFL respondents negatively asserted that the British people tend to be cold referring to 4 coded cases and 0.38%.

In reverence with the former indicated data, it could be inferred that EFL respondents of the department of English at Batna 2 University tend to value more the positive attributes of the British culture and individual at the expense of the negative ones. This, indeed, shows that EFL learners' assertions and perceptions deeply reflect probably the influence of the target language or culture and a high sense of intercultural awareness towards the target culture. The highest range of positive assertions documented on behalf of the British culture, as it is portrayed through EFL learners' discourse, is a significant illustration of the fondness of EFL students of the British

culture, notwithstanding, the extent of the few negative reported assertions on this respect.

4.2.1.1.4. Learners' predilections and dislikes towards the British culture.

Applying Fairclough's typology on EFL learners' discourse resulted into the following clustering matrices (table 18):

Table 18

Word Classification with Respect to Students' Predilections and Dislikes towards the British Culture

4. What do you like/dislike in the British culture	
Students' dislike in British culture	Students' like in British culture
Culture	Behaviours and Attitudes
Drinking Alcohol	Education
Family disintegration	Food
Racism	Language
Religion	Organization
Social Life	Time Respect
	Work Value

These patterns are aggregated into a run matrix query which resulted into the following themes summarized in tables (19 and 20).

Table 19

Run Matrix Query with Respect to Students' Dislikes in British Culture

Q 6: Students' dislike in British culture/120	
1 : Religion	31
2 : Social Life	28
3 : Drinking Alcohol	24
4 : Racism	19
5 : Culture	11

6 : Family disintegration	10
---------------------------	----

Table 20

Run Matrix Query with Respect to Students likes in British Culture

Q 6: Students' like in British culture/101	
1 : Work Value	30
2 : Organization	24
3 : Time Respect	23
4 : Language	18
5 : Education	16
6 : Behaviours and Attitudes	11
7 : Food	11

This clustered data has been coded via NVIVO taking into account the frequency of coded references. The sample of findings is displayed in the following graphs (figures 42, 43):

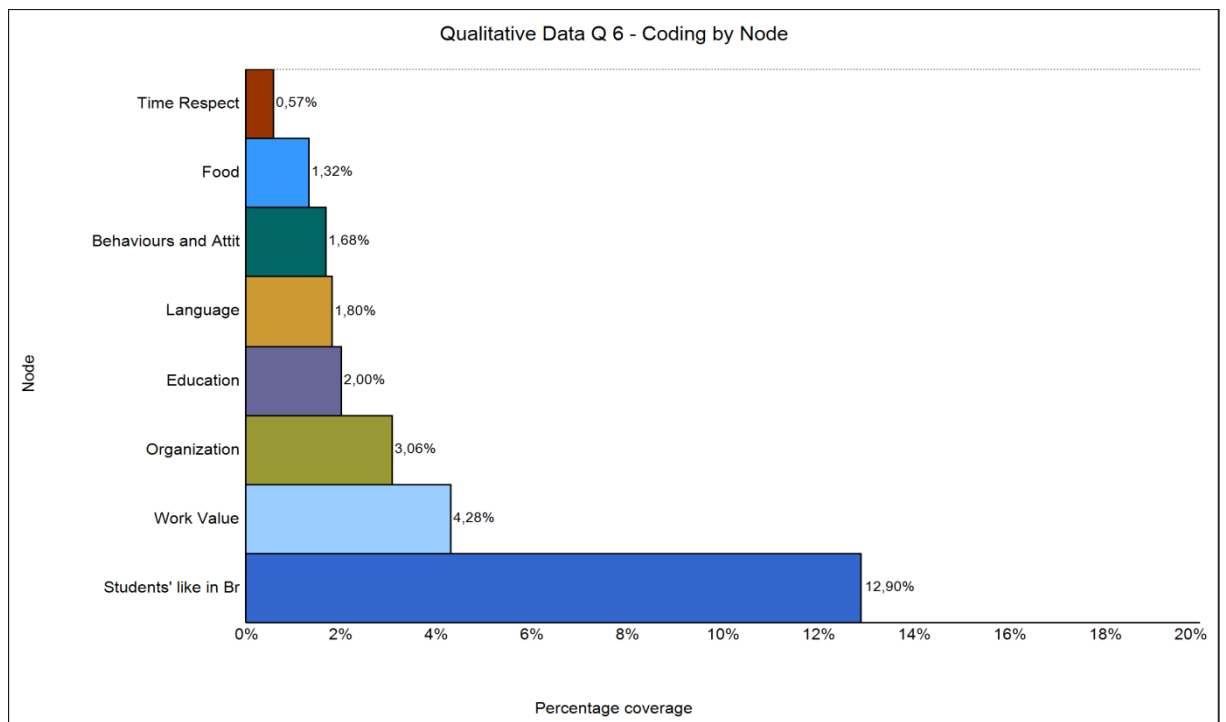


Figure 42. Word classification with respect to students' likes in British culture

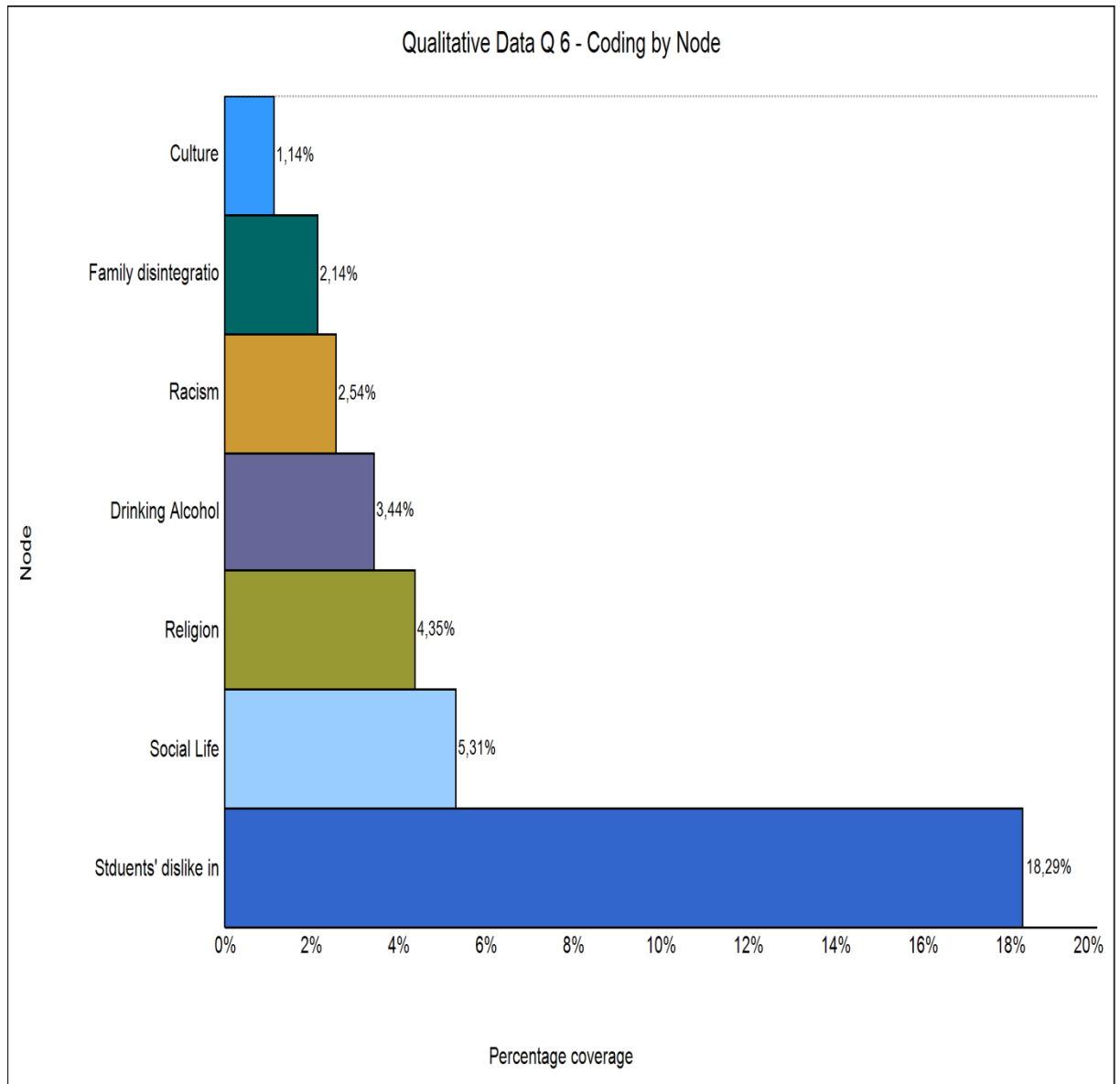


Figure 43. Word classification with respect to students' dislikes in British culture

The displayed data evidence that EFL learners predilections and dislikes towards the British culture revolve around the following patterns: First, with respect to the respondents' deprecation, which represent 120 of coded cases and a totality of 18.29% coded references, they contended that the British are disapproved for aspects related to "religion" referring to 31 coded cases and 4.35% as a coverage rate, "social life" representing 28 coded cases with a rate of 5.31%, "alcoholic attitude" with 24 cases and a range of 3.44%, "racism" standing for 11 cases and a rate of 2.54%, "culture", and "family disintegration" representing 11 and 10 cases, 1.14% and 2.14% in total range of

coverage respectively. Secondly, concerning the respondents' propensity on the same issue, they claimed that the British culture is approbated with 101 countenance coded cases and 12.90% references based on their: "work-value" representing 30 coded cases and a range of 4.28% coded references, "organization" standing for 24 cases and a rate of 3.06%, "time respect" referring to 23 cases and 0.57% of coded references, "language" with 18 cases and 1.80% references, "education" 16 cases and 2.00% references, "behaviors and attitudes" and "Food" both 11 cases and 1.68% and 1.32% references respectively.

The possible explanation of the presented findings could be multifaceted. First, it seems that EFL respondents' discourse is a mere illustration of the native contextual and societal conjunctures. It is clearly evident that EFL respondents favor the values of the British culture that do match their inveterate culture, ideology and premises, whereas, they disapprove what goes on the opposite direction of their principles. The cultural representations decoded through the EFL respondents' discourse entail that the British culture is a portrayal of a high intellectual, institutional, including patterns of power and societal interaction, though, some momentous instances of disfavor and miss-acceptance of the other. This, again, is a mere subjective representation of the image of the British culture as being perceived and apprehended by the majority of EFL respondents.

Although our EFL students do show appreciation of the British culture, mainly those aspects related to hard work, systematicity, education, organization and the like, non-acceptance of otherness does appear in the data collected. Their representation of some components of the British culture stems from ignorance and lack of the British daily social and societal life. Although our students possess the ability to see what is positive in the British culture, stereotypes concerning strictly intimate behavior and life (religion and alcohol) seem to be used in their way of perceiving the British culture and,

consequently, in those attitudes they form towards British people. How to diminish subjectivity, and to develop acceptance of otherness stands, again, as behavior components worth teaching in an intercultural perspective foreign-language education.

Features of Power and Ideology

The relationship between power and ideology, as depicted by CDA, is so intricate whereby language is seen as a means of portraying social and ideological practices. To account for the core link between these two concepts, it is precursory to document what Blackledge (2005) has asserted:

It is usually in language that discriminatory practices are enacted, in language that unequal relations of power are constituted and reproduced, and in language that social asymmetries may be challenged and transformed. (p. 5)

Within this respect, language docket power, enunciates power, and is mired where there are challenges to existing relations of power (Blackledge, 2005). In accordance with this, Wodak and Meyer (2001) claimed that:

Power does not derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and long term. Language provides a finely articulated means for differences in power in social hierarchical. (p. 11)

Henceforth, discourse is both a reflection and a recreation of power that entails a means of postulating knowledge for how power is practiced and exercised. This entails, indeed, that discourse is a mere representation of authoritative, cultural, and ideological leadership. In reverence with this, discourse cannot be strictly speaking just an instance of communication, but a pattern via which individuals showcase their commitment to one or many other ideologies. Thence, discourse, which could be a mere representation of ideologically contested values, is fundamentally a portrayal of the fundamental

disagreement depicted within ideology as a meaning and as a use. This, in fact, is a representation of what Fairclough (1989) considers a distorted image of the reality of the social relations. On the one hand, it is structured, and on the other, it is processed through various social events. This means that language operates as an opaque vehicle in the service of power.

To look at issues of power which embody diverse ideologies within our EFL learners' discursive patterns, there was an attempt to code the different patterning schemes found in learners' responses and, by extension, discourses, the results obtained are categorized following two sub-headings: Ideologically contested vocabulary and ideologically significant meaning relations.

4.2.1.2. Ideologically contested vocabulary.

4.2.1.2.1. Learners' predilections and dislikes towards the Algerian culture.

Table 21

Ideologically Contested Vocabulary

Like the respect towards Islam and towards women wearing Hidjab people helping each other. foreign persons are well treated. I dislike disrespect towards women who don't wear Hidjab, bad words on the street, unfairness, inquisitive people.
I have a love and hate relationship towards the diversity of culture
Religion I like nature and building and faithfulness
I dislike laziness selfishness cheating corruption
I like in Algerian their belonging to religion and respecting it especially in parties (no mix between male and female), and I dislike the way of wearing in parties.
I personally dislike the culture from all aspects except religion, Algerians may feel proud of many things that I find filthy; Rai, superstitions, the way of dressing, some pathetic traditions as in weddings.
yes, I like it because it's my own country that is patriotic. I don't like our undevelopment in some domains.
I like the way how all Algerians try to protect their culture and do their hard effort to introduce it to others, I dislike that the youth are not hard working and always give the prejudices and they are so lazy.
I like in the Algerian culture amazing traditions and attitude also value but I didn't like our dialect moreover I don't think that there are bad things in our culture.
people gather in hard times, support each other and never abandon who need them. However, they can be mean laugh at each other sometimes and give an importance to people's flaws.
I like the fact that people are still restricted to our religion and still conservatives but they do not apply it in their actions.

Only behaviours inducted from religion could help, everything regarding the Algerian morality is a catastrophe and should be changed.
I like how the Algerian culture is made with a different aspects that each aspect complete the other. I dislike the way that Algerian want to change things but they don't take a step forward to start changing things starting by themselves.
regionalism, president, government policy with their people, materialism and I like the climate diversity, the revolutionnary history
What I dislike the most is that we are lazy people, not loyal at their work and corrupted. However, we are still doing some rituals that make us proud of being Algerian as well as our history, we are lazy, arrogant, unfriendly, but when it comes to hard times an Algerian will never leave you suffer alone.
I dislike the fact that people are merely focusing on futile and filthy events rather than trying to improve the society and the culture; for instance spending time, money for soccer same rather than building a new school.
It is a matter of likes a dislikes but of acceptance since it is merely a heritage.
I dislike particularly violence against women because of the lack of knowing what religion claims of rules to follow.
The Algerian culture is so rich. i like the fact that it opened its doors to new cultures but preserved its components. I like the berber language, the traditional food. What I dislike about the Algerian culture is the norms it imposes on modern society.
I like being Muslim before all, Arabic and proud of that. I dislike some Algerian traditions. Our culture is good, but Algerians don't respect their religion or their traditions. They create bad traditions instead of the good ones, and they on the other hand love their religion as terrorism.
I like everything in the Algerian culture, because this latter is a rich one. The problem isn't with the Algerian culture but with Algerian people who forgot about the principles of their culture and embraced other cultures.
I like the unity of Algerians. I like politicians who say truth. I dislike the empty promises given by politicians, and saying that austerity obliges us to rise costs, while money is spend in meaningless activities.
I like our tradition that is still inhibited from generation to another one but no I don't like that someof this tradition are somehow did not help the people to improve.
I dislike that people are very arrogant and selfish. They are also rude. They don't give woman its real place in society. I like the cooperation of Algerians.
I dislike the fact that they are nationalist and also don't like the fact thatthey are religious to theposition of being extremist.
I like a lot of things about the Algerian culture, the food, the clothes, the religion, and the notion offamily is very strong in our country, plus the religion and culture. I hate that they still do not dealwith women like they should (her rights).
I like the religion and dislike threat woman
I like in the Algerian culture: religion; Islam norms, values, customs and language. I dislike in Algerian culture: violence, murder, bad behaviours, corruption.
For me I like everything concerning the culture of the Algerian about language, religion. I dislike the bad things like who eat in holly month.
What I like most about the Algerian culture is that it's common between all the Algerians. It's a culture that doesn't go against religion and it prevents us from going wild. What I dislike is the myths that we believe in and the fairy feasts we celebrate
I am an Algerian, my culture is different from any, we really share and communicate with each other, but we never accept and respect like point of views, we just do what

live the other.
I like in Algerian culture the tradition, holy days, the holy month of Ramadhan, I dislike the fake traditions.
The Algerian culture as the other cultures has negative and positive factors, well I like being religious and I like the Algerian principles. I dislike the way of thinking, some bad traditions and the way we are treating each other.
I think Algerian culture is a closed culture, it needs to be developed it misses a lot of things.
I like in the Algerian culture the life style of people and their different traditions and customs and I like how they prefer to wear the cover clothes then I dislike in it when people imitate something is not good for example wearing that clothes that do not exist in our religion.
I like the traditions of our country, but now, the people don't respect this tradition.
I like the good traditions that show our culture to others and I dislike the bad traditions that have not nomeaning.
I like the way we are in and I dislike it in the same time.
I like about my Algerian culture our traditions and religious side that reminds us that we are all as one hand. I dislike the repeated tribes as Kabyls and Arabs, while we should be all as one hand holding one flag.
Individualist, religious like. Unsociable dislike.
I like the components of my Algerian culture but I wants to see my people more open to the world but without forgetting who really are.
I like in the Algerian culture the religion and the variety of food. I dislike in the Algerian culture the myths and some incorrect traditional that is opposite to the religion.
I like every thing in my culture specially we this culture from our grand-fathers, but I dislike the complexity of the society of some things which are essential nowadays.
I like Algerian people are friendly, sociable, collectivist. I dislike Algerian people are rude, they don't respect the law they love the mess, they don't worth anything.
Algerians do have principles but they don't know to control them, sometimes they are ashamed of applying them and of their origins they belong to.
What I like in the Algerian culture is that it is not a threat of other cultures what I dislike in Algeria culture is that it keeps the old tradition till now.
everything that is related to Algerians way of thinking and the things they think are the basics of their culture, so its not really about the culture itself we have a rich culture that our ancestors left we are known of being tolerant with good manners that we learned from religion but not anymore they remind the culture with their minds
I like our traditions in general (food, clothes...). I dislike those

To account for the scrutiny of ideology within the EFL context and its relation with power and culture, it is important to consider how these latter are produced and the symbolic forms they convey (Thompson, 1990). Within the EFL institutional context, these symbolic instances are considered from the perspective in which they have been employed and deployed. Actually, hidden messages in both power and culture represent the implicit aspects of discourse CDA analysts and experts aim at unveiling. The critical

appraisal of the former data set through description, interpretation, and explanation to distinguish the experiential and expressive ideologically contested values brings us to assume that the main instances of the ideologically contested vocabulary within EFL respondents' discursive patterns revolve around religion, Islam, women's dressing, love and hate relationships towards the diversity of culture, gender mixing in different societal contexts, faithfulness and cheating, fairness and corruption, hard-work and laziness, rich heritage and disapproval of ones traditions, cosmopolitan nation and unsettled materialistic and regional governmental policies, respect and violence against women, conservatism and open mindedness towards other cultures, a sense of collectivism as opposed to individualism and selfishness, religious tolerance versus extremism, appointed religious principles and what is really seen and practiced, last but not least things are related to merely Algerians' dogmatic and arbitrary way of thinking rather than submissive equivocal and vacillating thinking.

These expressive ideological statements could be interpreted as signs of a high level of awareness and a great sense of reasoning from the part of EFL students. It is, also, an outraged call against the deplorable living conditions whereby they show a strong attachment and belonging to ancestral teachings and principles. It is, also, a vexatious call for reconsidering the role and power of the women in the society. Nonetheless, it has been documented from the data that there was a slight perceived sense of inferiority with respect to native traditions. More importantly, EFL students' discursive expressive ideologically contested statements are a mere representation of a profaned perception whereby they deplore the current political and governmental policies which, according to them, have no relationship with the ancestral, historical, patriotic, and revolutionary teachings and values. This, indeed, shows learners' careful selection of vocabulary and statements that, at the same time, appraise religious values

and powers at the expense of the lived conditions and practiced powers in reality. Truly, our EFL students display an acceptable level of consciousness and a sense of reality. They are critical enough to engage into an intercultural perspective programme to develop more their overall awareness toward their culture and other cultures.

4.2.1.2.2. Learners' preconceived knowledge of the British people and culture.

To consider the ideologically contested vocabulary within learners' preconceived knowledge of the British people and culture issue, data have been coded based on references run into a framework of matrices, and, then, applying color coding for the contrastive features displayed in the following tables: (22, 23).

Table 22

Ideologically Contested Vocabulary with respect to the British Culture

Britain is a very developed country
which is true that they have a great history with play an essential role in their future
I appreciate their cultural achievement and rich history
Their culture of course is different from us, they have certain tradition and customs that they deal with, their system of political is organised in best way
their history is too rich
British people had greater access to higher education, wealth distribution
Their culture known by loving their work, and their country
concerning their culture the monarchy reign is very good one
I like their civilization and technological development
deep and interesting culture.
According to what I see in the news, developed thinking and civilization, organized administration, smart people, sense of guiding people, humanity, democracy
I don't know much, but I have a positive view of British people and their culture.
adoption of democracy
Their music is cool
The best in the world, and you can not know English without known their culture.
I don't know a lot of about the British people and their culture, I know they are a organized society
They are called or known by the greates people am in love with them their lag and special theirhistory.
they have good English language.
the women and men are equal there
they have a good culture
modernists, developed, the country of kings, very great.
There culture is one of its kind they have much respect for there religions feasts
The good behavior, their education, organization.
I know about the British people and culture it's the best of the world it have a good systems of

education because it's development.
Having a good education system, and also the best university in the world
I love also their tradition like the clothes of woman in the old they are very nice
Tea time is the best one.
I don't know much about British culture I never been there, but from what I saw from television it seems like a great culture.
British culture is a big culture for example the famous tradition in their culture is drinking tea in the afternoon
The British people and culture is the most culture in the world in that tie, it not the famous one but we considered as the most important to study its people and their culture.
Not a lot but they have a great history that make a great effect on their culture.
the culture of the British is full of the good things it's a good example to the other
The Queen, the gordes, the Royal family in general and also football is part of their culture
their culture is very good one you can learn still rules like the culture of reading
their culture is well known
The British culture is known all over the world
their culture is known by all the people
I know that is a famous one and have many practical things.
British people keep their culture strong over time by their education.
their culture is good culture and have a well organize in their government.
they are famous in all over the world by their development, and their way of thinking and their different domain which makes their pupil study very well and succed.
British culture has many interesting things in it history and also it has a Empire and a crown
Their culture is rich because of the mixture of many races and different cultures
the English people and culture are very vast and open it is tolerant and flexible about other culture. there in Britain culture you will find many cultures mixed up but still conserve their own.
I know that there is many historical dates that changes the british history.
the British people had good accent. they focused and developed their literature.
the development of technology
I know that British people and culture of their life so different such as studies the way of their thinking, the way of styling we can say is so beautiful.
they have a very rich and developed culture
know about the british culture a lot of good things
the important thing ever they have a great culture, their customs are interested
The British culture is the best for me of the Algerian one
The british culture is worth I like their culture they have specific days for shopping, sports, celebrating and a lot of things
It is the best culture in the world, there are many kinds and types different than other culture.
their culture is very good
I like theatre, music, poeme, plays
the culture of British is the best one
their culture is the best one in the world
they have a rich culture the double deck bus, telephone both, the big ben
It's a small country with big innovation
There some things good, and some things bad...
They good people and culture they only aren't muslims.
Civilized culture
London is the capital and the most famous place in the world

very old culture
I kind of like the Royal system they follow, it would be great if we had a king and a Queen and a royal family in Algeria
The British people and culture it know about educations, respect the others, active people like job and research.
have a well education
It's a very old culture very organized.
When it comes to the culture I respect their culture
they have a lot of good habits and rights
I know that British people and culture it in development and that very good
they are so interesting about the environment and the organized about them
I don't know a lot of them just the British culture an important place in the world and the history.
their culture it so rational culture
The United Kingdom of Great Britain is very largest and they have diversity and people from scotch, Wales Northern Ireland.
It's modern culture a very big culture
I know that the British culture is good
They have a big culture.
It's not called the Great Britain for nothing, they are great that's what I am sum up my words to say.
The British culture it's the most best in the world because of their highest level in anything
In my thinking, I don't know much all what could I say that they were building a strong culture, state, and population.
It was an amazing empire and they have a straight rules.
The head of Britain is Queen. Big Ben and lots of famous history movements
They build a great empire
I know about the British people and culture that they are peacfull and respectful people, respect tolerant differences respect other rights and they have a great culture which is well known in the world.
British culture is international, famous and rich they have a long honorable history.
their culture it is quite good
It's a developed culture
their country which is one of the best country in the world
Amazing culture
they are culture is also good
I don't know a lot of information about British culture; but they have a strongly culture and kingdom they build our culture very well.
the best education
The British culture is the best in the world, I'am to learn about the British culture the most people of the world they like British culture.
I know that the British culture is pretty unique and different.
Technology, respect, great civilization, rich.
they have a great artist too
British culture for sure was vast, mixed specially by the period of invasion which caused the coming of defrent people so deferent cultures: languages, beliefs.
their culture is one of the greatest cultures in history
they have huge culture
British culture is full of disliking hugging each other

Their culture of course is different from us, they have certain tradition and customs that they deal with, their system of political is organised in best way
British culture is an individual culture
I don't like in their culture the colonization
drinking is considered to be a great part of their culture.
I don't know the British culture, I know only that it's a humiliation if you ask what time is it because they have Big Ben watch.
in Britain you can't walk in the street and ask about time they will tell you buy your own watch
I know about the british culture a lot of good things but in social life and in the religion aspect they steel strigle. They are too individualism.
their culture is no relation for me.
There some things good, and some things bad...
the have a lot of good habits and rights except the religious rights
Actually I didn't like it at all, they filling me bored. There is nothing interesting in it, because they are calme when they try to enjoy about something they can't

Table 23

Ideologically Contested Vocabulary with respect to the British People

British are hard workers, they appreciat knowledge and science
Serious
British people are so civilised and don't care about other people's business. British culture is full of disliking hugging each other. They are really organised, respectful and hard workers.
they respect their laws
faithful
They are serious and work hard people organised. people educated .polite people etc...
For me, I like how British people are organised and how they give an importance to hard work.
respect their culture
hard worker
Strict
British people known by being helpful, sociable and very quiet
Respectful
well educated
They are civilized and more cultivated
Respect, civilized
attached to their past
educated people and respect others, appreciate success, and encourage new developments
British people are strict, they have a respect towards time and loyalty towards their jobs
Honest, hard work
I think that British people are more sociable and workers people, their intention is to work hard, respect the country and respect each other.
Civilized people, at the same time still respect their belong and principles.
Kind, cultivated.
they are very strict
They accept other cultures and respect it.
They accept the other culture and respect it.

Kind
known with their politeness
They give big importance for time
Kindness
the British people are generous
Well-educated, good manners, different accents, tolerant, and still follow their ancestors, proud of their country and really stick together, and the do what is best for their country.
They are kind, generous, and also pay attention to what they say and how they treat people.
The British people are educated
Their main concern is respect. Brits respect time, work, human rights, education
They are humble and they have freedom of speech. They have a high level of a good communicator.
The British people are known as hard-workers they believe in the capacities of others (who deserves gain), well educated, they respect the other religions, well-educated, they valued education and studies, they are free everyone do whatever they want till they sick 18.
The British people tend to be more polite and they are well-known for their good manners. Punctuality. The British exchange gifts between family members.
I know that British people are really severe, serious and hard working. I don't know much about their culture, but I know enough about its people. They are civilized
All I know about the British people and culture is strongly based on the media, which might make it quite biased. Still, I get the sense that the British people are strong, mostly educated
According to what I see in the news, developed thinking and civilization, organized administration, smart people, sense of guiding people, humanity, democracy
British people are so active, dynamic, respectful to other people's religions. They are so humanistic. They are sociable and friendly (i.e) easier in making relationships. They respect "time is money". They do their best in the job.
Respect of law. Respect of time. Reading a lot.
free
Polite, kind, respect each other, love their country.
they are pragmatic
Polite, respect women
British people are hard working. They respect the law, they respect time.
They value humanity
The big number of British people seem conservative and authentic. They preserve their on culture and traditions that they inherit through history.
They are peaceful people
I like their British people behaviour, they are so polite.
They are fire the follow justice they don't believe in racist.
They are too sociable and friendly, they are helpful as well.
They are friendly and polite and well educated.
organised, educated, free-minded.
Their music is cool and British people are beautiful and nice, also they drink a lot of tea but theydon'tpronounce the letter "t".
I know about the British people that they are well educated and love superstitions of their culture and they like to learn about their culture and about their ancestors.
the British people are very civilized people and they don't judge from your color or religion.
The best in the world, and you can not know English without known their culture.
I don't know a lot of about the British people and their culture, I know they are a organized society

They are called or known by the greatest people among in love with them their language and special their history.
I know a little about it they are friendly people and they are most of people, noble, English, Scottish, Northern Ireland, each of them love his own characteristic and feature.
they have good English language.
I know that they are funny people
British people are so civilized.
I know that they have sense of humor and like to be happy, and that the women and men are equal there, they do everything according to the social classes, and the notion of family and culture is very weak there.
As I am a student of English I should to know and learn the British culture so I have little information about them like they have the sense of humor, they are divided to classes they love to know new people, they had a specific English accent.
humours, hard-workers
They're open minded. They like to drink tea. Mr Bean is funny. They still have a queen.
The British people are so funny and joking all time. They like nature and animals. People in Britain like to be different from other.
They have a sense of humor
They are open minded, they got the accuracy of analyzing things
I think that British people are friendly, emotional and they law-abiding and their country all the British have their rights regularly.
British people are so kind; they don't hate strange people and they mind their own business
They have a good behavior, they share ideas without being aggressive, they accept points of view.
The good behavior
about the people they are so fashioned, respectable
Are so kind, they accept strangers people, they don't care about people business.
most of them are very organized
the British are very polite they have a dry sense of humour. Hard working, Value family
they are famous for respecting time and having the tea time, they like to read books
what I know is that the British people appreciate time and hard-working, they say "time is money" and "time always flies like an arrow", so, to them time is too expensive.
very polite people and strict in matter of work
They respect time and work
I know that they are elegant
I know that British people are strict and reasonable in their lives
Not that much, but I guess that they are more forthright and sincere than we do and they do and speak in the right way and in the right place.
Hard working people, educated, realistic, optimistic people
The British people are interesting for education and make the effort to study, they are working every day in good way and they respect their disciplines
The British people are rational; they value their country; they are organized, they active; they have good manners; they are well educated.
punctual and serious
are more organized, are collective people
organized
The British people are hard working and stick strongly to their culture and religion
The British people are so sociable, friendly, quiet and organized
kind

The British people very friendly and culturaly and very organized.
I know that the British people are quiet and friendly, like working and also well educated
British people tend to be less talkative, hardworking and with a lot of manners, they respect their culture
I know about them that they are cooperative between each other, tolerant, sociable, friendly with others, they respect the principles of the others, they are hard working and realistic, they learn a lot of books.
British people are more open minded and they are always in a hurry, work harding, respectful, rules are rules.
They are well educated, sociable, and friendly and well organized.
I know that they are more educated and well behaved
Hate emegrants
British people are somehow cold people
trifle in their religious beliefs
do not like change
not to much social
They have no sense of humor they are not collective not friendly too cold like their weather
From what I've heard, British people are racist like Nazis, but they don't show it to foreigners since they are very strict and they could be punished for such a behavior. Eventhough they are one of the laziest people on earth
Individualism
drink a lot
Racism
Individualist
individual
not funny
highly individualistic people, which makes them look cold on the outside
the British people are known to be arrogant and rude and don't care to be really sociable with other peoples' cultures
Individualists, rejecting others' cultures
British people don't like to share their food or something els with others they are material
They love alcohol, not all of them are religious, they believe in individualism.
they love alcohol.
They don't live in a family, they are tottaly free, irreligious people, think about only themselves.
British people consider themselves as higher than the other people
British people consider themself as higher.
I know that British people don't respect Muslims because they think them terrorists and barbarian
they are cold
unsociable to many people
Hypocrites
British people are the one who care about themselves only
I know that they are arrogants, harsh and disrespectful people
they are pessimistic people
The British people are irreligious and love of alcohol.
they love alcohol
Cold
drinking alcohol

Ireligious, they are not sociable
Rude
Unsociable
don't interact with each others
Lonely persons, very arrogant persons
British people as I heard they are closed, they don't accept other people to share their life with
British people are not friendly, and they are not talkative people in general, they drink a lot of alcohol.
they love drink alcohol
I know that they are individualist.
I have some information about british people that they don't care about others I mean if they see someone sick in the road they will never care about him.
They are too individualism
they didn't help the others.
They drink when it is cold so to become warm.
Cold
not social
Racist
not friendly and not sociable
Avaricious
weak family relationship
I know that British people are rude to the muslims
I know that they don't have the sense of family, not related to each other or to the places their born
Actually I didn't like it at all, they filling me bored. There is nothing interesting in it, because they are calme when they try to enjoy about something they can't.
They believe in illogical things
they drink too much alcohol
They are cold
but they are classic people and cold in their personality
pessimistic people
not religious, drink every hour,pessimistic
Irreligious
they hate muslim's people
I dislike some of their habits (drinking alcohol)
They are like rood people
They are cold people one of main reasons of the ruines of our societies.
The British are reserved, cold, phlegmatic, unfriendly
The majority of them are without religions
british people are cold
Unsociable

The qualitative data set reported above does illustrate for not too many ideologically contested vocabulary. Nonetheless, the prominent instances of the ideologically contrasted assertions revolve around: democracy and monarchy, tolerant

and do hate immigrants and do not respect other beliefs, modern versus attached to history, respect other cultures as opposed to do not care about other peoples' cultures, sociable and friendly in opposition to unsociable and cold, cool versus arrogant, stick to their religion and trifle in their religion, hard-working as opposed to the laziest on earth, innovative do not like change, conservative comparably to free-minded, serious counter to funny, tolerant oppositely to racist, collectivism and individualism, kind opposing rude, and avaricious, cool contrasting pessimistic and phlegmatic, respectful contesting with hypocrites, and finally, peaceful versus colonization.

The ideological demarcation of the contested vocabulary highlighted above in the EFL learners' discourse could be interpreted as follows: first, the contradictory expressive values are a mere illustration of biased and prejudiced perceptions that could be, on the one hand, contended by the same learners or other contesting learners on the other hand. Second, with reverence to the first category of ideological concepts, the statements are representative of two distinct political and governmental practices of power. What is explicitly stated here is not a true representation of reality because, indeed, Great Britain is a parliamentary monarchy within a "common law" system where the monarch has no political power or initiative in the day-to-day politics, but is, undoubtedly, a democracy. Thirdly, what is implicit from the EFL learners' discursive patterns is that their views, perceptions and attitudes derived from the media or their local entourage without prior authentic or genuine exposure to the British culture. Strictly speaking, EFL students contemplate on the British culture based on what they have read and learned through propagandist speeches and news. This, in fact, tends to be a destructive source for their cross-cultural awareness. According to EFL respondents, British people and culture do portray features of a developed powerful nation, open to the other, and at the same time very limited, intolerant and xenophobic.

Here again, it could be inferred that the different ideologies and presuppositions with respect to British people and culture are the fruit of historical circumstances and lived conditions that govern how these students feel, reason, desire, and perceive the other culture. On the one hand, they consider it as a nation of strong power which they admire, and on the other hand, they conceive Britain as a tyrant which they abhor. In both ideologies, EFL learners' perceptions and attitudes, as they are depicted through the different ideologically contested vocabulary, are a mirror of the contradictory complex and diversified picture they have of the nature of the world around them.

4.2.1.2.3. Learners' perceptions of the British people and culture. To consider the ideologically contested statements with respect to learners' perceptions of the British people and culture, data have been submitted to NVIVO's run query matrix whereby specific instances of this latter have been extracted. A further detailed color coding has been applied to the main matrix to result into the following ideologically contested examples as it is displayed in the following table 24.

Table 24

Students' Ideologically Contested Vocabulary

I like them for being serious concerning work, respecting time. But so conservative and racist.
Their culture is different from our culture, they're strict they have a long history, their religion is complex and mixeur.
They are good but they are not in the right way because they are Christians.
I think that British people and British culture are good in some extents and the thing that they lack is religion.
British culture is really different from other countries, people are tolerant and they don't judge you on your religion.
The British people are organized and well-educated in their relationships with other, but they do things that are forbidden in our religion and this is what influences our culture nowadays, they do not really appreciate the woman like Islam do, so for me it's not the right culture.
If we speak about religion and basics of religion, they are far away from religion (Islam). I don't like the idea of having no boundaries, however when we speak about the daily life they live, they are so far away from us in terms of freedom of saying/expressing points of view. I think they lack only Islam, because we are muslims and we are not following islam as it should be.
I kind of like it, but I think they lack in the aspects of religion, from what I know I think

they care about themselves.

I really like the British people concerning their culture despite the fact that we don't share neither the same culture not the same religion but they are civilized and preservative people.

The possible inferences and interpretations of the formerly stated results revolve around one core significant theme which is religion. It is observed throughout this data set that EFL learners' perceptions of ideology and preconceived perceptions of the British culture and people are subject to EFL learners' intellectual apprehension of the historical, social, political, cultural, philosophical, and disciplinary knowledge of the former whereby it has been noticed throughout EFL learners' discursive patterns a homogeneity of viewpoints and consensus characterized by a critical appraisal distinguished by an individual decentralized way of thinking. What is meaningful out of EFL learners' discourse is that their ideology is confined and limited to the pre-existing ones' exercised intrinsic knowledge. That is to say, the most highlighted ideologically contested statements turn around an extensive and somehow dogmatic perspective looking at the reality of the British culture and people. For instance, it has been documented that the British are respectful, tolerant, good, but they are Christian, racist, irreligious, and far from Islam without boundaries and inconsiderate towards women. This again could be interpreted as a single, sole and lone exclusive way of looking at the other. This, indeed, is another instance of rejecting the foreign culture when it comes to premises that do collide with one's pre-acquired inculcated knowledge and ideology. What is right in the British eyes seems to be wrong from the EFL learners' preconceived perceptions and ideologies. From here, it could be deduced that, in spite of divergent intercultural apprehensions, EFL learners' discourse evidences for patterns of rejection and discontentment when it comes to values strictly related to their religion.

4.2.1.2.4. Learners' predilections and dislikes towards the British culture.

To deeply examine the different ideologically contested instances in the learners' discourse, and to reach a critical appraisal of the learners' predilections and dislikes towards the British culture, data have been scrutinized via NVIVO's run matrix where about focal examples of controversy and counter face are color coded as it is clearly showcased in the following table 25.

Table 25

Students' Ideologically Contested Vocabulary with respect to the British Culture

I like its cities and their way of building their cities. They have freedom of speech.
I like religious freedom and their political institution.
religion and clothes ect. I like their respect to their religion and they work hard to be developed.
They don't respect or carry about the islam religion.
Over freedom of women.
I like how people are hard workers and independent, availability of opportunities and respecting human rights. On the other hand I dislike some behaviours like consuming alcohol, adultery, selfish, and they could be also cold.
In the British culture I like their open mind and their welcoming for people around the world despite their religion value. I also like their parsh way of dealing with each other.
They believe that everything is okey, they do whatever they want without carring about religion.
I like in the British culture the hard-working and their people are rational and the British society is organized but I dislike their love of alcohol and they are irreligious and they are not intolerant of other people.
I like British language. I dislike British religion.
I like in the British culture that they like to be happy, and they have big sense of humor and funny, and they are organized, but I hate that they look so cold from the deep, they look strict for me, and I hate that they do not care about their religion and culture.
I like that they love work and they very organized. I dislike that they don't care about their religion.
I like its history and civilization. I dislike its religion because it is a wrong one.
Alcohol and racist.
Their poor manners towards foreigners. They can be quite aggressive. They consume Alcohol in large quantities.
I like their respect of time and people. I like the way they look to work and education. I do not like some cultural aspect that do not work with my religion like have a boyfriend. I accept the different but I do not like it.
What I dislike in the British culture is their religion and how they make their consecrations but I respect their religion and their culture. What I like is they appreciate their religion and their culture.
I think in the culture of British and all what has a relation on it is good and I like it except its religion.
I like the way they think, the way they consult things, I dislike their religion.

I dislike the religion of British culture. I like the capacity of British. I like the collectivist.
I nearly like everything in the British culture, but the most important that I dislike is their religion and disbelief of our God.
There is no specific thing to mention maybe some things about religious things that differentiate with Islam like drinking Alcohol for example.
I think that they are not friendly, they are unrealistic people they love a lot alcohol, they have a good manners.
The influence it got on our generation and the upcoming generation to when it comes to stepping away from religion in an attempt to live as they do.
I like everything in the British culture except their religion and their politics.
I like the British culture when it comes to education, respect of the law, hard working, rational. I dislike the British culture when it comes to their religion which allows them to do many things that are forbidden in our culture.
I like most their reading culture which is something good and I dislike some of their attitudes like drinking alcohol.
I like their clothes. I dislike the religion.
I like that the British people are nice,friendly and organized; I dislike that they are love-Alcohol and irreligious.
I dislike their religion and supperstitions.
religion and most of their traditions.
I like their good manners (respect of the others), the good education, their system of living and their laws. I dislike their passion of love wines and alcohol.
I like the language in the British language but disagree with their religion even though I respect them.
Actually I hate their bad influence like consumption of alcohol allowing sexual relationship
I like their love about their country. I like their hard working to make their country the best. I dislike their love of alcohol. I like their organized in working.
There are such bad habits that we should not aquire from the british culture such as their religious events and alcohol drinking.
I dislike their acts, because we are muslims and we don't have such a religion like them. I like them because they're good educated and knows how to make theirselves perfect.
They are too far on our religion that's what I don't like any things else is perfect; the way of working are cool; I don't like also some of their habits like "Kohol" or dating before married and all of that mixing between Men and Women...
I like British culture because it is make the person feel free in all places life and it support scientifique and scientifique, but I dislike this culture because of some bad actions like drink alcohol and the freedom they gived.

The yielded results and critical interpretations from the corpus presented in table 25 lead us to contrastively suggest that there was a clear discrepancy within the perceptions and attitudes highlighted by EFL respondents. The noted ideologically contrastive statements with respect to EFL learners' predilections and dislikes towards

the British culture are mainly focused on: religious freedom as opposed to religious intolerance, conservative contrary to open-mindedness, rational as opposed to unrealistic, strict as opposed to funny, friendly in opposition to cold, good political institution in opposition to except its politics, good manners as opposed to aggressiveness, respectful as opposed to over freedom of women, too far from religion (irreligious) in contradiction to stick to their own religion, supports scientific and academic practices counter to poor manners like alcohol addiction, adultery, mixing between men and women, dating before marriage, I like the British culture it makes me free, but I dislike it because of the freedom given. It seems possible that these obtained results are due to EFL learners' ideological preconception of the British culture which comes as the fruit of the native cultural heritage. In addition, from time to time, it seems apparent that EFL learners do suffer from a puzzling bewilderment and perplexity with respect to the British culture. On the one hand, it is perceived as a safe, peaceful, harmonious, and strife-free haven. Also, it is conceived to be going beyond boundaries and limits more essentially the ones set by religion from a merely subjective EFL learners' point of view. Henceforth, what seems to be a total granted freedom of worship, belief, and attitude, and supposed to be a blessing, turns to be a confining obstacle of the individual's power and freedom from a religious perspective as far as EFL learners' point of view is concerned. That is to say, even individual power and freedom are considered to be an inevitable curse as it is portrayed through the hidden EFL learners' discursive patterns. Here again, this data set strongly indicates that reality is understood from within, and how it is mainly perceived, as shaped from the outside context. The contextual influence and power on EFL students' perceptions bring them deviate from a more acceptable mode of reasoning based on facts and evidence instead

of some apparent form of dogmatic thinking resulting from preconceived view and opinions.

4.2.1.3. Ideologically significant meaning relations. The milestone of ideologically significant relations and relational values stem from the detection of discursive devices highlighted through the use of synonyms that are expression values of realities and ideologies in the learners' discourse. Thus, the illustrations of the categories that might be of great importance in critically accounting for instances of power and ideology with EFL learners' discourse are selected systematically according to their occurrence in the different responses as determined by the queries raised. These are summarized in the following table 26:

Table 26

Matrix Word Frequency

Word	Length	Count	Weighted Percentage (%)	Similar Words
British	7	492	4,82	british, britons, brits
Think	5	307	2,49	believe, believes, believing, consider, considered, considering, guess, imagine, intelligent, intelligents, mean, meaning, means, reasonable, reasons, remember, suppose, think, thinking, thinks, thoughts
Educated	8	252	1,85	civilisation, civilisations, civilised, civilization, civilizations, civilized, cultivate, cultivated, cultivating, develop, developed, developing, development, developments, educated, education, educational, educations, educative, prepare, school, schools, teach, teaching
Work	4	208	1,44	act, acts, bring, bringing, cultivate, cultivated, cultivating, employers, form, function, going, influence, influenced, influences, makes, making, play, plays, process, run, running, runs, solve, studies, study, studying, work, worked, working, works
Cultures	8	173	1,19	civilisation, civilisations, civilised, civilization, civilizations, civilized, cultivate, cultivated, cultivating, cultural, cultured, cultures, polite, politeness, politic, political,

				politics
Organized	9	162	1,44	administration, arrangement, beings, constitute, established, form, governing, government, governments, machine, machines, organisation, organised, organism, organization, organize, organized, organizes, organizing, prepare, system, systems, union
Religion	8	156	1,51	faithful, faithfulness, faithing, religion, religions
Hard	4	139	1,14	difficult, hard, harding, hardly, harsh, harshness, heavily, heavy, punished, punishment, several, severe, strong, strongly, tough
Learn	5	107	0,58	discover, discovering, hear, knowing, knowledge, knowledgeable, knows, learn, learning, letter, read, reading, see, seeing, studies, study, studying, take, taking, teach, teaching, watch
Bad	3	100	0,68	bad, badly, bads, big, disadvantages, poor, serious, seriously, seriousness, several, severe, sorry, tough
Positive	8	92	0,54	attitude, attitudes, confident, place, places, plus, pose, position, positions, positive, positively, put, puts, putting, set, side, sides, situation, situations, state, view, views
Tradition	9	90	0,88	customs, customs, tradition, traditional, traditionals
Life	4	89	0,72	animals, life, lived, lives, living, spirit
Developed	9	89	0,38	break, develop, developed, developing, development, developments, evolution, evolved, get, gets, getting, modern, origin, origins, rise
See	3	85	0,28	assuredly, consider, considered, considering, control, controlled, controlling, dates, dating, fancy, find, look, looking, meet, project, realized, regarding, see, seeing, understand, view, views, visit, visite, visiting, watch
Muslims	7	83	0,81	islam, islamic, muslim, muslims
Different	9	83	0,81	differ, difference, differences, different, disagree, otherwise, unlike

Great	5	83	0,62	big, capital, capitalism, grand, great, greatest, heavy, large, largely, neat, vast
Give	4	82	0,29	applied, apply, applying, break, commitment, consecrations, contributed, contributes, devoted, devoted, established, generation, generations, gifts, give, gived, gives, giving, hand, hands, hold, holding, leave, leaved, makes, making, passed, pay, present, presented, reach, reache, reached
Makes	5	78	0,29	build, builded, building, cause, caused, causes, constitute, create, created, creating, established, fashionable, fashioned, form, gain, get, gets, getting, makes, making, name, prepare, reach, reache, reached, ready, realized, take, taking
Language	8	76	0,67	language, languages, speech, word, words
Hate	4	75	0,59	hate, mean, meaning, means
Care	4	74	0,49	aid, aide, attention, care, careful, carefully, concern, concerned, concerning, deal, dealing, likely, likes, manage, tend
Polite	6	69	0,40	governing, government, governments, nice, polite, politeness, politic, political, politics
Respectful	10	67	0,44	deferent, goods, honorable, observe, regarding, respected, respectful, respecting, several, severe, value, valued, values, various
History	7	66	0,55	account, accountation, celebrate, celebrated, celebrating, celebration, celebrations, history, stories
Sociable	8	64	0,63	sociable, social
Open	4	61	0,41	give, gived, gives, giving, open, opened, opening, spread, spreading
Friendly	8	60	0,54	admire, friendly, friends, support
Family	6	59	0,49	class, classes, families, family, home, house, inherit
Individualism	13	58	0,29	individual, individualism, individuality, individuals, person, personal, personalities, personality, personally, persons, several, severe, single, someone, soul
Accept	6	57	0,41	accept, acceptable, acceptance, accepte, accepting, accepts, adopted, adoption, recognize, suffer, take, taking, tolerance,

				tolerate
Kind	4	56	0,47	form, kind, kindly, kindness, kinds, sort, sorts, tolerance, tolerate, variety
Rules	5	56	0,35	conventions, find, governing, government, governments, normal, opinion, opinions, patterns, principle, principles, reign, rules
Deal	4	56	0,24	cover, deal, dealing, distribution, hand, hands, lots, manage, mess, mountains, related, relations, relatively, share, sights, trade, treat, treated, treating
Rich	4	54	0,42	deep, full, grand, high, highly, rich, wealth
Clothes	7	52	0,43	clothes, clothing, dress, dressing, material, materialism, wear, wearing
Appreciate	10	52	0,34	admire, appreciate, appreciated, appreciation, hold, holding, thanks, value, valued, values
Idea	4	51	0,34	idea, ideas, mind, minded, mindness, minds, theme, thoughts
Behaviour	8	46	0,45	behavior, behaviors, behaviour, behaviourism, behaviours
Minded	6	45	0,24	aware, awareness, given, head, judgments, mind, minded, mindness, minds, tend
Help	4	43	0,36	aid, aide, availability, help, helpers, helpful, helping, helps, serve, support
Law	3	42	0,29	law, laws, legal, legality, right, rightfully, rights, true
Beliefs	7	39	0,25	belief, beliefs, feel, feeling, feelings, notion, opinion, opinions
Society	7	37	0,36	club, societies, society
Sense	5	37	0,31	feel, feeling, feelings, sense, senses
Algeria	7	36	0,35	Algeria
Identity	8	35	0,25	identity, individual, individualism, individuality, individuals
Alcohol	7	34	0,33	alcohol, alcoholism
Rude	4	34	0,27	impolite, natural, nature, primitive, rude, rudeness

English	7	34	0,23	english, side, sides
Habits	6	34	0,20	habit, habits, home, inhabitants, inhabited, use, used, useful, using
Change	6	33	0,29	change, changed, changes, changing, exchange, transfer, varied, variety
Try	3	31	0,24	attempt, effort, hear, judge, judging, tried, try, trying
Nation	6	31	0,20	communicate, communication, communicator, communities, community, home, international, internationality, land, nation, nationalism, nationality, nations, patriotic, state
Conservative	12	29	0,23	conservative, conservatives, conserve, conserving, economic, economical, preservation, preservative, preserve, preserved
Drink	5	28	0,27	drink, drinking
Religious	9	28	0,27	Religious
Women	5	27	0,26	Women
Queen	5	27	0,24	fairy, king, kings, poov, queen, queens
Famous	6	27	0,18	celebrate, celebrated, celebrating, celebration, celebrations, famous, splendid
Perfect	7	26	0,20	absolutly, complete, completely, perfect, perfection, pure, utterly
Cold	4	25	0,24	cold, coldness, cool, stale
Job	3	25	0,21	business, busy, job, jobs, problem, problems
Accent	6	23	0,23	accent, accents, dialect
New	3	23	0,17	modern, new, young
Humor	5	22	0,21	humor, humour, humours, mood
Rational	8	22	0,19	intellectual, intellectuals, rational, rationalism, reasonable, reasons
Algerians	9	21	0,21	Algerians
Freedom	7	20	0,20	Freedom
Racism	6	20	0,20	racial, racism

Human	5	20	0,18	art, homo, human, humanistic, humanity, humans, man
Music	5	19	0,19	music, musics
Relationships	13	19	0,19	relationship, relationships
Lazy	4	18	0,18	laziness, lazy

Investigating thoroughly the context of EFL learners' discourse leads us to assume how significant, reflective, and representative is EFL learners' discourse with respect to British and Algerian cultures and people alike. This data set has been able to demonstrate the different ideological perspectives of EFL learners towards the mother culture and the target culture. It could be argued that these are positive results that could extrapolate the forthcoming assumptions: first, it has been documented throughout the data that British, Britons and Brits are attributes to be connoted to refer to the British culture and people with a rate of 307 references as compared to Algeria and Algerians with 36 and 21 respective references connoting for Algerian culture and people likewise. Moreover, the ideological relational significant value of the concepts related to both British and Algerian cultures revolve around being well-educated (252 references), hard-working (208), organized (162), developed (89), respectful (67), sociable (64), individualistic (58), rational (22), open-minded (110), conservative (29), cold (25), rude, alcoholic, English (34 references each) to collate for mainly the British and Muslims (83 references), sociable (64), kind (56), and lazy (18 references) to equate for the Algerian culture and people.

From these assertions, one could imply that EFL students tend to uphold positive perceptions and attitudes towards the British culture whereas they tend to express negative apprehensions and ideologies towards their own culture with the exception of the religious aspect which tends to be the focal cornerstone constituent of the social and

cultural construction of the Algerian society and individual. It is clearly evidenced through EFL learners' discourse and language that the British culture extends for power, enforcement, development, and a source of wealth, whereas, unfortunately, the Algerian culture, with the exception of its religion, as uphold features of mediocrity, indolence, weakness, underdevelopment, discrimination and injustice, and a source of struggle.

4.2.2. Grammar

Fairclough's model (1989) offers an effective way to represent discursive patterns through different grammatical processes and modes. These are clearly apparent through instances of expressive values, which could be categorized into positive and negative connotations; grammatical modes, which could be classified into declarative, interrogative, imperative, affirmative, and negative; grammatical transition means, which are portrayed through the use of different signposts and transitional signals; the status of agency clarity; positive and negative statements; the use of the active and passive voice; and the use of nominalization.

With respect to the formerly selected grammatical discursive patterns, the current study's qualitative collected data (the four raised queries in the questionnaire, (Appendix) report instances of expressive values, grammatical modes whereby the most significant instances are the use of declarative forms, grammatical transitional signals, clearly stated agency all over the entire data, the use of positive and negative assertions, a moderate use of the passive voice at the expense of a huge range of reported active sentences, and some features of nominalization as it is displayed in the following table 27, page 199.

4.2.2.1. Negative and positive expressive values. To depict the different negative and positive expressive values from the qualitative data collected, NVIVO's run matrices query has been applied whereby instances of expressive values have been

coded in blue color to refer to the negative expressions and in pink color to code the positive statements as it is clearly shown in the table 27, page 199.

Table 27

Negative and Positive Expressive Values

bad words
belonging to religion
bad music
bad customs
bad things
Islam as the best religion in the world
bad traditions
the principles of the religion
conserving of the Algerian identity
Like believing and faithing in Islam religion
the awareness of religion
bad behaviours
Islam norms
Islamic Religion
we really share and communicate with each other
The ignorance of religion
specially the history
I don't really like in my culture
Algerian culture is really preservative
more educated
I wants to see my people more open to the world but without forgetting who really are far away from religion.
I like every thing in my culture specially we this culture from our grand-fathers
bad habit
so its not really about the culture itself
contrast with religion
well organized
bad west culture
well organized
so its not really about the culture itself we have a rich culture that own ancestors left
bad legends and stories and traditions
bad situations
I like traditions but I dislike some traditions which still my freedom specially in clothes.
I like everything, clothes, dishes, songs, traditional one are most thing I really like.
bad roles
British culture is full of disliking hugging each other
They are really organised, respectful and hard workers
work hard
hard work
well educated
Well-educated
proud of their country and really stick together
British people are really severe, serious and hard working
British people and culture is strongly based on the media
highly individualistic people
don't care to be really sociable with other peoples' cultures

very organized
more organized
stick strongly to their culture and religion
the British is full of the good things
they hardly complain but if they do it they do it in a polite way
very organized
work harding
They are highly flourished
too organized
well organized
very organized
well-organized
hard work
they have their specific habits and life style which is completely different from ours
Lonely persons
Lonely culture
they work hardly
so organized
very organized
Actually I didn't like it
what I strongly like their education
work hardly
they have a strongly culture and kingdom
they are work hardly
well-educated
forbidden in our religion
well-educated
basics of religion
well educated
very organized
well organized
bad thing
bad manners
I think that British people and culture is civilized especially from the side of punctuality and dealing with everything seriously.
well organized
work hard
take things seriously in every situation
well-organized
well organized
well educated
well-educated
well educated
The British people influence positively in their culture
against their religion
well educated
it's developed and it's the influence positively at the people
religion value
bad sides
looking to their history really made me see that they love their country
carring about religion
very organized
I really hate the notion of family (they don't care about family at all)

bad manners
the most thing that I really love is their food specially the part which is concerned with the indian meals
except its religion
I really like in the British culture the attitude and the behavior
very organized
they are not really friendly
British culture influences my culture negatively
well organized
bad influence
bad habits
bad actions
bad traditions.
bad ethics
opposite for our religion
the British culture influences negatively in culture

The different expressive values reported in the former table stem mainly from the use of expressive adjectives and adverbs representing signs of power and ideology. For example, EFL students' use of the expression "*Islam... the best religion in the world*", classified as a positive statement, and "*Far away from religion*", considered to be a negative expressive statement, infer the doctrinaire opinionated perception towards one's religion and the dogmatic rejection of other states of beliefs in the target culture. Additionally, it has been noticed that the negative expressive values are mainly coined to habits, actions, traditions, and ethics which mainly refer to the target culture. This, again, is a pejorative connotation of the target culture which derives from the social and cultural heritage of EFL students. In these expressions, there is a strong single-minded oracular and bigoted perception and attitude towards the British culture and the Algerian culture.

4.2.2.2. Grammatical modes. With respect to the different grammatical modes, most of the students' discourse was in the declarative mode whereby the majority of features were affirmative like "*the British culture influences my culture negatively*" and "*I really like in the British culture the attitude and the behavior*", and some negative statements like "*I don't dislike Algerian culture personally*", "*I didn't*

like how people behave”, and *“I didn’t like our dialect”*. These affirmative and negative declarative sentences depicted as illustrations from the respondents’ discourse are just an illustration of a plethora of statements which, by no means, neither space nor time allow us to state them all here. However, what could be implied from these instances is that our EFL learners show a high level of intercultural awareness and a strong sense of belonging joint with pride to the native heritage, traditions, and one’s culture with the exception of some expressed negative attitudes rejecting signs of injustice, mediocrity, and underdevelopment which are not found in the appreciated target culture.

4.2.2.3. Is agency unclear? Illustrations of how agency could be latent or outstripped by the choice of the grammatical structures deployed in the EFL respondents’ discourse are depicted all throughout the qualitative data sets. These latter are perceived in the instances where active and passive forms have been used (table 29, p. 204). First, to consider instances of agency, it is praiseworthy to note that “agency”, as a grammatical instance, refers to actions or interventions producing a particular effect. It is a thing or a person that acts to produce a particular result. Agency derives from Medieval Latin “Agentia” meaning “Doing” (Oxford Online Dictionary, 2018). It refers to the relationship between the subject and the verb whereby the agent identifies the person or thing that initiates or performs an action in a sentence (Nordquist, 2017).

Moreover, what has been noticed as far as the use of agency in the EFL learners’ discourse is that agency is clearly stated all throughout the active discursive patterns and latent in the passive instances. The following are two examples worth highlighting: (1) *“I dislike the empty promises given by politicians”* and (2) *“bad habits should be changed”*. In the first example, the agent is clearly stated “I”. It refers to the speaker, that is the student who represents the Algerian citizen. Whereas, in the second example, the agent is implicit where we have to imply that it refers to Algerians themselves.

These forms of using and manipulating agency throughout the discourse show high features of eloquence and, at the same time, a mature way of thinking and reasoning.

4.2.2.4. Positive and negative statements. EFL learners' discourse contains instances of both negative and positive assertions. The negative assertions are attributed to the rejection of some bad attitudes and behaviors found within both the target and native cultures and peoples' behavior, whereas the positive assertions are used to refer to scenes of appreciation and acceptance of the most prominent values, principles and moral of both cultures likewise. Indeed, the usage of negative statements is meant to showcase counter facets of the upheld preconceptions and ideologies or to display disagreement like in: *"I dislike disrespect towards women who don't wear Hidjab"*. Instances of positive and negative assertions are depicted through NVIVO run matrix whereby examples for negativity are coded in the yellow color and positivity are coded in the green color (table 28, below).

Table 28

Positive and Negative Statements

I don't dislike Algerian culture personally I think it is a very rich diverse culture that do respect
I dislike disrespect towards women who don't wear Hidjab
I dislike the government, because they do not apply or even having a strict law
I dislike I didn't dislike any thing about my culture but I didn't like how people behave and think in my country
I dislike I don't like our undevelopment in some domains
I didn't like our dialect moreover i don't think that there are bad things in our culture
British people are so civilised and don't care about other people's business
I do not have experince of being there, but they are very conservative and do not like change. Scotish people are stingg and do not like outsiders
not to much social
They do not accept interference in their affairs, somehow phlegmatic
They have no sense of humorthey are not collective not friendly too cold like their weather
They do not simply live of necessaties of life but they want their life to be more than it
They are good but they are not in the right way because they are christians.
I didn't dislike any thing
I cannot award about until I get deeper in it
Despite they are not muslims but they apply some morals and behaviours that muslims don't.

I think that British people love helping each other and do not use the violence with the foreign people, and their culture is very well i like it too much.
Are not poverty
British culture is really different from other countries, people are tolerant and they don't judge you on your religion.
They don't respect or carry about the islam religion.
What I like in the British culture is their way of treating things, I mean they don't complicate things and they look for the easiest solution to be applied.
To describe the fact they are not sociable and not friendly
everything is perfect, they are not in Algeria.
the only thing I dislike is they are not friendly with muslims
They are not friendly with muslims
I dislike the fact that they do not accept other cultures.
On the other hand I dislike some behaviours like consuming alcohol
I dislike none may be because I never been to England
I like the way in which they are conservative, they do not like any changes, they believe in the saying the devil I know is better the devil I do not know. Besides that, I like the huge impact they have created all over the world.

It is clearly apparent through the former data set that EFL respondents tend to use instances of negative and positive assertions to equate mainly for their preconceptions, knowledge, attitudes, and uprooted ideologies.

4.2.2.5. Passive and active voice. Most of EFL students' responses are in the active form with respect to the four raised queries. These are displayed through the data sets' few instances of the passive voice and are coded in the grey color, as it is shown in the following examples (Table 29, below):

Table 29

Passive and Active Voice

I like how the Algerian culture is made with a different aspects that each aspect complete the other
I dislike the empty promises given by politicians, and saying that austerity obliges us to rise costs, while money is spend in meaningless activities
I think this question should be asked to non-Algerian people
I hate the traditional married because it cost and very expensive it must be simple just like the British and American
I dislike the fact that they are considered to be lazy people
it needs to be developed it misses a lot of things
I like the food which is traditional that is made in
the charity that is given to the poor in many occasions
Algerian people are not interested in education

they seem to be meaningless like in weddings
they have bad habit should be changed such as they droops garbage wherever they are
Actually the Algerian culture is going to be disappeared
we are known of being tolerant with good manners
everything is allowed
Algerian culture is a good culture that is based on loving
British people known by being helpful
Yet the British people are commonly known with their politeness
All I know about the British people and culture is strongly based on the media, which might make it quite biased
the British people are known to be arrogant and rude
They are called or known by the greatest people am in love with them their lag and special their history
they are divided to classes
British people are known to be critical.
drinking is considered to be a great part of their culture
They are obsessed with tea and value
our liberty is limited there
way of thinking is more developed
I believe they are very driven
we weren't been
I like their culture only in some aspects which are related to the religious domain.
The British people are known to be arrogant and tough and not friendly
they are much more related to it
I think that some aspects in the British culture are likely to be adopted.
Personal, I respect them, because they do and I like their way of living, although there are some traditional in their culture that is forbidden in the Algerian culture.
It is a culture that has a value that is appreciated over the world.
they are not influenced by any other cultures
British culture is deep-rooted culture
I think they are very developed people and much interested in their culture.
they work hard to be developed
they look for the easiest solution to be applied
it is remarked crimes are spreading in Britain
The British culture can be emblemized by its high degree of intolerance to other cultures which may lead to the birth of ignorance of other cultures caused by the British people's reservation and adherence to privacy
their way of pronouncing words, sometimes they cannot be understood.
the most thing that I really love is their food specially the part which is concerned with the indian meals since they got influenced by them
British seems to be suitable for hypocrite persons

The use of active and passive voice in the EFL students' discourse is an illustration to figure the strength of agent actors as being opinionated and active contributors of shaping the cultural and social apprehension of the individual on the one

hand, and severe disclaimers of sources of injustice and underdevelopment on the other hand. As it is clearly evidenced in the following examples: “*I respect them because they do, and I like them*”, and “*The British culture can be emblemized by its high degree of intolerance*”, “*The British seems to be suitable for hypocrites*”.

4.2.2.6. Grammatical transitional means. Grammatical transitional means in the EFL learners’ discourse are apparent through the use of linking words like (but, and, however, also, and though) as it is displayed in the following table 30, below.

Table 30
Grammatical Transitional Means

Word	Count
However	13
Although	7
And	N
But	N
Also	N

It is clearly evident from the former table that the most recurrent used transitional signals are: “however” with 13 references, “although” with 7 references, and with respect to the remaining connectors “and, but, and also”, NVIVO could not display a frequency reference because they have a short length in terms of the construction of the words themselves. The usage of transitional signals is a sign of coherence and adjacency in the discourse where the recurrent ones refer mainly to opposition, disapproval and disagreement, and the remaining ones refer to coordination.

4.2.2.7. Nominalization. It has been contended that in linguistics, nominalization (a conversion of speech parts into nouns), also known as “zombie nouns”, refers to:

the use of a word which is not a noun (e.g. a verb, an adjective or an adverb) as a noun, or as the head of a noun phrase, with or

without morphological transformation. The term can also refer specifically to the process of producing a noun from another part of speech via the addition of derivational affixes. (Quora, 2015, p.1)

Based on these premises, instances of nominalization depicted in EFL learners' discourse are summarized in the following matrix (table 31, below).

Table 31
Nominalisation

Word	Count	Weighted Percentage (%)
Education	32	4,78
Thinking	26	3,89
Freedom	18	2,69
Life	18	2,69
Racism	16	2,39
Behavior	13	1,94
Development	13	1,94
Behaviours	12	1,79
Beliefs	12	1,79
Values	12	1,79
Working	12	1,79
Individualism	9	1,35
Organization	9	1,35
Behaviour	8	1,20
Concerning	8	1,20
Influence	8	1,20
Living	8	1,20
Drinking	7	1,05
Identity	7	1,05
Information	7	1,05
Mentality	7	1,05
Civilization	6	0,90
Diversity	6	0,90
Marriage	6	0,90
Punctuality	6	0,90
Solidarity	6	0,90
Work	6	0,90
Differences	5	0,75
Lives	5	0,75
Rules	5	0,75
Studies	5	0,75
Ability	4	0,60

Changes	4	0,60
Disrespect	4	0,60
Importance	4	0,60
Lack	4	0,60
Laziness	4	0,60
Learning	4	0,60
Workers	4	0,60
Believing	3	0,45
Building	3	0,45
Collaboration	3	0,45
Cooperation	3	0,45
Democracy	3	0,45
Difference	3	0,45
Dreams	3	0,45
Equality	3	0,45
Generosity	3	0,45
Government	3	0,45
Points	3	0,45
Politeness	3	0,45
Relationship	3	0,45
Rudeness	3	0,45
Tolerance	3	0,45
Value	3	0,45
View	3	0,45
Arrogance	2	0,30
Belonging	2	0,30
Changing	2	0,30
Class	2	0,30
Classes	2	0,30
Collectivism	2	0,30
Expression	2	0,30
Going	2	0,30
Habits	2	0,30
Humanity	2	0,30
Loving	2	0,30
Meaning	2	0,30
Parties	2	0,30
Point	2	0,30
Pride	2	0,30
Relationships	2	0,30
Respecting	2	0,30
Responsibility	2	0,30
Thoughts	2	0,30
Wearing	2	0,30
Writings	2	0,30

Acceptance	1	0,15
Account	1	0,15
Achievement	1	0,15
Achievements	1	0,15
Adding	1	0,15
Administration	1	0,15

The recurrent instances of nominalization in EFL learners' discourse revolve mainly around: education with a rate of 32 references, thinking (26 references), freedom and life (18 references), racism (16 references), development (13 references), individualism (12 references), and with the least reference attributed to achievements (1 single reference). The nouns used and attributes referred here, in the discourse, are all labels for ideological perspectives, cultural and social patterns that assign mainly for instances of power and ideology. Most of the attributes are positive connotations which, indeed, implicitly call for a cultural awakening and a revolt against features of injustice. This clear call for more justice indicates at least two major characteristics among our EFL students: their level of social maturity and awareness, and their readiness and predisposition for change. What should perhaps be intelligently framed is how to channel their energy toward a positive change in attitude and behavior.

Conclusion

Though discursive patterns of power and ideology indeed exist under the following aspects as already mentioned in language as a social practice, produced in a specific environment and context, students' written discourse elements do, indeed, contain discursive patterns which are both implicit and explicit. It is found that implicit elements do reinforce what is explicit as stated in their discourse. Also, they strongly refer to power as social practice and to ideology. Power elements appear mainly in the relation between practices and students' desires and wishes, whereas ideology is mainly linked up to how they interpret religion and how they perceive the possibility of dealing

with social problems through religious principles. This indicates the extent to which religion always appears as the main reference. Also, their perceptions of social justice, equality, the relation between men and women, respect of each other and mainly respect of the women are recurrent examples they use to illustrate power and ideology practices in their social use of language in an academic context. The permanent focus on respect to women can be explained by the fact that the numbers of female students largely outdo those of male students in all LMD levels.

Fairclough's (1989) three main components of CDA namely (1) language as a social practice, (2) language as a contextual practice, and (3) the relation between ideology/ power and language do exist to a large extent in the way presented in Fairclough's CDA model. What is specific to our population of EFL students at Batna 2 University is their tendency to almost always have recourse to religion to give sense to their perceptions and attitudes. In a way, they over use religion to justify how they value, evaluate, judge and form attitudes towards social matters and otherness. In a sense, this is the only reference they have at hand and the only screen to use to attempt to interpret and give meaning to the world around them. This strong link with religion, which is always recurrent in our EFL students' discourse, signals a positive perspective linked up with the formation and the training of a good citizen. In fact, all positive educational, social and behavioral conducts and attitudes do strongly exist in religion. What remains to be reappraised and rethought is, perhaps, a more realistic teaching of religious principles closer to God's parole associated with what EFL students themselves have clearly and rightly claimed in their discourse as fundamental rights like: democracy, freedom, justice, respect and equality. This issue is certainly the core feature of recommendations that could be quite naturally drawn from EFL students' discourse.

One question that might lead to a further interesting inquiry is: “to which extent our EFL students’ social claims for change do exist in the Algerian social context at large?”

CHAPTER 5

CONCLUSION

Chapter Five

Conclusion

In this chapter, the main quantitative and qualitative results of the study are summarized. They highlight the focal themes that address the raised research queries. In addition, the drawn recommendations and implications are considered as part of this chapter, leading to the final conclusions which attempt to answer the after sought research question “what is the relationship between our students’ perceptions of, and attitude towards, the culture of the English language?” Henceforth, further emphasis is added to the study significance. A slight hint for further research at the end of the chapter is concurred, as well.

5.1. Summary of the Results

The main aim of the current research project was to investigate EFL students’ perceptions of, and attitudes towards, the culture of English language via deploying Faircloughs’ CDA Model (1989) in order to uncover the subtleties of the different social and cultural constructs and mainly the ones related to the relationship between language, power and ideology. Indeed, the current study has attempted to bring about significant findings that might contribute to the realm of academia and would add credit to the wide field of the already existing literature.

The results obtained are of two categories: quantitative and qualitative. With respect to quantitative findings, it has been found that:

1. EFL students have no real experience and authentic exposure to the target culture which, by extension, would hinder the language learning development. More importantly, this would probably result in some misconceptions and misunderstandings towards the target culture. Indeed,

this has been highlighted in our findings as being the case of a minority of our EFL students. These latter, like other students of foreign languages in other studies (Byram and Cain, 1998), misinterpret the target culture because of their lack of knowledge and their stereotyped perceptions.

2. EFL students are found to experience major struggles with respect to values, principles, and beliefs which are strongly religion bound and which might infer a lack of knowledge of ones' doctrine.
3. EFL students affirm a predisposition to give away some of their native traditions, education, way of thinking, and mentality at the expense of change. This indeed is a blemish picture of the disfigurement they have towards the native culture.
4. The results obtained so far, with respect to students' perceptions and attitudes towards the English culture, showcase that the most prominent cultural elements to be refuted for change are the ones related mainly to religion, morality, language, and identity. Though, contradictory it might seem with the former findings, it could be inferred that EFL students are facing a real halving, not to say dual, in their perceptions, attitudes, and by extension personality and identity.
5. The findings reached through quantitative appraisal of the data confirm the fact that EFL students favor the target culture more than the native one. This appears as a strong evidence of how less attached they are to their identity, and an indication of their readiness to change for the sake of access to more justice, equality, and freedom.
6. It has been demonstrated through the findings that EFL students disapprove the fact that learning English could be guaranteed without the integration of

its culture. Thence, culture is intimately related to the process of language learning, and by extension, it contributes to enhancing learners' intercultural awareness.

7. The results have also suggested that EFL students' attitudes and perceptions towards the target culture do change considerably after exposure. Within this respect, the extent of the impact of the British culture on EFL learners could be perceived both negatively and positively, depending on the students' grounded beliefs and assumptions. These findings do confirm the fact that EFL students could show signs of both acceptance and fear of otherness.
8. In addition, quantitative results confirmed a tolerant attitude towards accepting the target culture. This is an indication of our students' open-mindedness.
9. From the outcomes of the investigation, it has been noted that EFL students' perceptions and attitudes go against the main social stream whereby they reject means of imitation, and hence, sources of expansion.
10. The results confirmed, though, that EFL students found a positive impact of the British culture on their identity. Nonetheless, a small minority claimed that this latter would contribute to the loss of their identity. In so saying, the results disconfirm, at least in terms of frequency, what has been found by previous research. Actually, data obtained indicate that only a minority of EFL students showed a fear of the influence of the target culture on their culture, identity, and social practice at large.
11. It has been found, as well, that the role of culture in the language teaching/learning process is of paramount importance in that it helps students to communicate better in the target language.

12. The results found document for a high sense of acceptance and tolerance towards other cultures, mainly those which present, in their eyes, more freedom, less injustice and more respect towards women. This is the case of the British culture, when compared to the Algerian one.
13. More importantly, culture has been conceived to be a peculiar element of shaping the individuals' personality, individuality, and state of belief. This has been perceived through prior elements specific to both the target and the native cultures whereby the British sound to be more rational, hard-working, individualist, organized, realistic, having more positive signs of mannerliness, and irreligious, as opposed to the Algerian one with its counterparts. Again, if religious perceptions are what they fear most in the British culture because of these differences between Islam and Christianity, our EFL students' main reference in their social constructs remains their own religion. This is perhaps due to their lack of knowledge in other fields which contribute to the understanding of mankind, like philosophy, sociology, anthropology, ethnography, and above all theology.

With respect to the qualitative findings mainly addressing the second part of the research queries whereby Fairclough's (1989) CDA model has been applied, it has been found that the relationship between language, ideology, and power are intertwined all throughout the learners' discursive patterns. What is so apparent through the obtained results is that EFL students' discourse revolves mainly around religion more importantly. Based on learners' predilections, dislikes, and preconceived knowledge of one's culture and people and the target culture likewise, EFL learners' discourse, ideology, and construction of knowledge are shaped accordingly. That is, EFL learners do perceive the world around them from the perspective and the ideology they uphold

with respect to all features of culture and societal complexities. Thence, it has been documented through qualitative data that EFL learners' discursive patterns portrayed instances of intercultural awareness, a mature sense of reasoning, an acceptance for change, tolerance towards the other culture, and a dogmatic perception of one's religious principles.

EFL learners' discourse portraying their attitudes and perceptions is a concrete illustration of the learners' social, traditional, cultural, and even political tendencies. Thanks to Fairclough's scheme, it was plausible to detect individual ideologies preconceptions and knowledge of the native and target cultures. Indeed, learners' language was a pivotal element in disguising the different latent ideologies and presumptions. It was so clearly investigated that the resultant learners' discourse did not come from nowhere. On the contrary, the contextual, social, political, and ideological grounds did contribute in shaping their awareness and elements of ideology. Nonetheless, EFL learners' discursive manifestations are a real representation of the social, cultural, and political context wherein EFL learners have shown an outraged disclaimer against injustice, mediocrity, underdevelopment, racism, and intolerance, and a high readiness for freedom and change of different social and contextual practices.

The use of CDA in the current study has led to scrutinize students' perceptions and attitudes in their written discourse produced in English to account for their attitudes towards the British culture. The use of Fairclough's model addresses two focal parameters that help to unveil messages hidden in students' implicit features in their discourse : (1) vocabulary whereby word classification, ideologically contested and significant meaning relations are addressed, and (2) grammar components wherein aspects of expressive values, grammatical modes, instances of agency clarity, the use of nominalization, the active and passive voice, positive and negative statements, and

grammatical transition modes are used. Data collected from our respondents and analyzed by NVIVO display quite interesting results in both vocabulary and grammar instances, and which clearly confirm the relational hypothesis previously stated between cause and effect, and which confirm our hypothesis wherein students' perceptions are stated as the independent variable and their attitude-formation as the dependent variable. The cause and effect link between these two variables does appear in the data collected through the questionnaires and analyzed by SPSS as presented in chapter four. Similarly, results obtained thanks to the use of NVIVO to analyze qualitative results concord with the quantitative findings. This double faceted approach has helped to triangulate both analysis procedures to finally add a third procedure of inquiry allowed by Fairclough's CDA Model. The three modes of analysis strictly observe and obey the principle of triangulation in that they all inquire into the same variables, namely, Batna 2 University EFL students' perceptions of, and attitudes towards the British culture.

5.1.1. Vocabulary Instances

The latent messages within EFL learners' discursive patterns through the appraisal of vocabulary instances that do portray ideological contested and relational meanings showcase that the recurrent vocabulary patterns that revolve around the following themes as depicted by NVIVO's word frequency run query. These latter are summarized in the following table (32):

Table 32

Vocabulary Instances

N	Theme	Word Frequency Rate (Times of Occurrence)
1	Religion	153
2	Way of thinking	85
3	Traditions	73

4	Cultures	66
5	Development	64
6	Language	60
7	Education	42
8	Islam	39
9	Individualism	31
10	Racism	31
11	Indolence	18
12	Identity	16
13	Diversity	11
14	Women discrimination	11
15	Intolerance	4

It has been confirmed through qualitative results that politics, power, and ideology are implicit aspects of EFL students' discourse whereby they condemn negative social, cultural and behavioral practices such as racism, intolerance, mediocrity, indolence, women discrimination, and favor positive factors, namely freedom, religion, diversity, and education. Indeed, EFL learners' discourse resumes mainly around the call for positive attitudes of the social, cultural, and behavioral constructs of both the individual and the nation at large and an outraged refute of signs of injustice, enslavement, discrimination, and, more importantly, underdevelopment.

5.1.2. Grammar Instances

The application of Fairclough's schematization of grammatical instances within EFL students' discourse led to the following summoned results:

1. Most of the recurrent expressive values stem from the use of expressive adjectives and adverbs of both positive and negative qualifications like in: “Islam is the *best* religion”, and “*bad* music and customs”.
2. With respect to the use of grammatical modes, the totality of students’ discourse was produced in the declarative mode where affirmation is pinpointed to refer to predilections and negations to dislikes and disapproval like in: “I really like in the British the fact that they are well-educated and organized”, and “I didn’t like how people behave”.
3. As far as agency is concerned, it has been depicted that most of EFL students’ discourse clearly, strongly and explicitly showcased the agent referring mainly to their own identity (themselves). However, it was latent in instances to connote for the entire nation or culture like in: “I dislike the empty promises”, and “bad habits should be changed”.
4. Most importantly, the generality of EFL learners’ discourse was uttered through both positive and negative assertions. The former is attributed to acceptance and welcoming of positive social, cultural, ideological attitudes and premises. Whereas the latter is connoted to refer mainly to rejection of bad, unacceptable attitudes and behaviors at all levels.
5. Concerning the use of the passive and active voice, it has been indicated that these instances are references of stressing the role of agent contributors in the discourse. That is, on the one hand, they are the doers of the action and speakers. On the other hand, they refer to people, policy-makers, government, or cultural, political and societal institutions.
6. The findings displayed in the qualitative mode exemplify a perfect use of cohesive and coherent means of connecting and transitioning the entire

discourse, with the exception of some instances of some noticed structural, grammatical, and syntactic mistakes that are related to accuracy and fluency of the target language. The use of grammatical transitional means is perceived as a proof of linguistic and grammatical awareness.

7. Finally, nominalization is another aspect that has been noticed all over the qualitative data whereby the usage of this latter was mainly to stress the focal role of conceptual, cultural, and ideological appraisal of signs of power. The total range of nominalization instances revolves around stressing ideals of freedom and justice with 35 coded references, and deploring premises of racism and intolerance with 31 and 4 coded references respectively.

To sum up, the results collected through the two quantitative and qualitative modes do all agree upon strong evidenced and illustrated sources for intercultural awareness, awakening, maturity, and acceptance of otherness, and a condemnation of false, fake, detrimental, and destructive premises whether it be directed to the individual himself/herself, or to the nation, and by extension, to both cultures.

5.2. Implications and Recommendations

5.2.1. Implications

The set implications are summarized as follows:

1. Experts in CDA (Van Dijk, 1984; Fairclough, 1989; Wodak, 1989; Peirce, 1995, Widdowson, 2007) claimed the feasibility of Critical Discourse Analytical approach as a means to account for the scrutiny of discourse within context whereby the link between language, ideology, and power is strongly stressed. Language practices are, henceforth, re-contextualized to reconstruct the real meaning hidden in implicit language productions, and to unveil political, ideological, and power interrelations in the implicit discourse. The text is, then,

reconstructed to come as close as possible to what it truly says. Along the same lines, CDA also helps the well informed reader to work out of the text as much explicitness as possible. Actually, discourse contains more than what it, a priori, says. This is how we came, for instance, to demonstrate the lack of general culture and education of our students in their discourse wherein religion is the sole reference. A superficial reading of the text might simply lead us to believe that they are over religious, which is not probably the case of all of them.

2. It has been proved worthwhile that the usage of CDA is a valuable tool for framing different connotations and interpretations of EFL students' discourse hidden messages. Here, Fairclough's CDA model has again proved to be a successful tool of analysis and inquiry in educational matters. This has already been widely discussed in the chapter on relevant literature wherein Fairclough's colleague scholars present Fairclough's CDA model as most appropriate for the investigation of educational issues in which language and culture are both at work.
3. It is praise worthy, henceforth, that the main concern of this study is to attempt to understand cross-cultural students' perceptions and attitudes through scrutiny of their written discourse. The far-reaching aim of this attempt was to gain further insights into our EFL students' cross-cultural perceptions and attitudes as compared to other students in a similar social and educational context and experiencing the learning of a foreign language as a social practice with all its inherent instances.
4. It has been documented, throughout the current study, that previous cross-cultural research has accounted for comparisons between cultures in all social contexts, namely foreign-language settings.

5. What is worth highlighting, though, is the present link between the quality of interpreting the array of cross-cultural perceptions of EFL LMD students and how these perceptions are intermingled within their attitude-formation process. In so doing, this has guaranteed the demarcation of the focal variables and a critical account of cause and effect relationship between them.
6. More importantly, it is enabled in outlining the theoretical and analytical frameworks of the study. Besides, it helped in addressing the research query highlighted and the hypothesis set.
7. The hypothesis drawn for the current study stems from previous undertaken research. This, indeed, leads into a theory-testing and theoretical reasoning approach whereby previous assumptions are tested and tabulated. Nonetheless, the focus was mainly on the relationship between misinterpretation in perceptions and wrong attitude-formation. The result of this process was the emerged research query which attempts to inquire into the relationship between our EFL students' perceptions of, and attitudes towards, the culture of the English language.
8. It has been confirmed, throughout the findings of the study, that perceptions impact attitudes. That is, EFL learners' positive assumptions and assertions were the result of a high level of intercultural awareness. Whereas, their negative perceptions were nurtured from uprooted misunderstandings and misinterpretations of the target culture. The link between the misinterpretations and misunderstandings of perceptions and attitudes has been scrutinized thoroughly.

9. It has been confirmed, through the study, that CDA proved successful in disguising the intricacies of EFL learners' perceptions and attitudes highlighted in their discourse.
10. CDA is worth applying for it displays both interpretive and exploratory accounts of the resultant discourse. It is helpful in that it is deemed to be the one that determines cause and effect relationships and unleashes the latent messages of the various discursive patterns and a source for understanding social realities.
11. CDA is conceived to be a critical social analytical tool which considers social relations as pivotal for a well-founded society.
12. Language is a social practice. Consequently, there always exists social meaning in discourse.
13. Cross-cultural education brings about cultural, social, and societal change.
14. Discourse contains an expression of social roles and attitudes.
15. CDA encompasses a multitude of interdisciplinary approaches and methods that help to study and understand the implicit linguistic patterns and their relation to power in discourse.
16. Intertextuality and intertextual analysis and study appear as fundamental features of CDA.
17. CDA not only constructs an interpretation on texts, but it explains them as well.
18. CDA helps to disclose the various aspects of ideology in daily life.
19. Specific forms and patterns of language contain a direct relationship with society.
20. Language can be looked at as the realization of meanings inherent in the social system.

21. CDA offers various methodological ways to study language used in society and to question and explore discourse to find out how it represents the world according to interests of particular people.
22. CDA is a suitable framework to decode, interpret, and understand cross-cultural perceptions and attitudes.
23. CDA contributes to understanding power relations and ideology contained in discourse.
24. Fairclough's CDA model is more inclined to educational interest as compared to Vand Dijk's framework which favors rather socio-political matters.
25. Discourse is also historical. This entails different interpretations depending on individual background knowledge.
26. CDA might yield a contribution to the general raising of consciousness and awareness by scrutinizing social relations through a specific focus on language.
27. Vital features exist in CDA: discourse, ideology, critical, and power.
28. When producing discourse, we act as message producers and senders. The aim is to have the message perceived and shared in its understanding and interpretation by other social individuals.
29. Among the ultimate CDA's aims is decoding and unveiling hidden aspects in discourse.
30. CDA helps to go in depth beyond the surface of what is explicit in discourse to de-structure language in order to understand its motivation and purpose.
31. Cross-cultural studies help to describe behavior in any culture taking into consideration what people value as meaningful and significant.
32. Difference and strangeness in other cultures are likely to be negatively apprehended by foreign language learners.

33. Drastic cultural differences may stand as barriers both to foreign language learning and to intercultural awareness.
34. Cross-cultural studies are useful in developing open-mindedness towards cultural differences which underpin psychological and social components, and hence power.
35. Our personal perceptions of the surrounding world shape our attitudes and behaviors.

5.2.2. Recommendations

The suggested recommendations of the study are summarized as follows:

1. LMD students form their attitudes and perceptions towards the British culture on the basis of misunderstandings and misinterpretations grounded from their own prejudices instead of facts, reality, and evidence. This, by extension, is deemed conducive of some sort of resistance towards other cultures. This, indeed, is a consequence of the lack of intercultural awareness that should be enhanced and developed.
2. The current study's findings are a precise worthy addition and contribution to the realm of academia. It stands, here, as a concrete illustration of a sample representing the Algerian experience that would add credit to the field of foreign language learning context. A further wider research in this same field would certainly be needed in implementing an intercultural perspective policy.
3. The culture of the other might be distinctive, but not necessarily negative or harmful to the self. The problem is how to deal with the self, first, and then, learn how to perceive the other and otherness. Knowing about the self is as much significant as knowing about the other.

4. There is an urgent need to incite EFL students to learn more about the British culture as a natural component of the English language.
5. This study stands as a clear authentic and original body of knowledge that prones an intercultural perspective in foreign-language education.
6. This study is a concrete reevaluation and reconsidering of CCL curriculum content and syllabi that should be accounted by decision-makers, educators, and practitioners.
7. Reconsidering the teaching of culture in our EFL context needs rethinking based on further and wider research.
8. It is worth thinking of initiating cultural and cross-cultural awareness within our EFL context with an attitude devoid of fear of self-identity loss and acculturation.
9. There is an urgent call for the acceptance and development of cultural awareness, and more importantly, the awareness of the self and the other for the betterment of foreign-language education.
10. A more positive consideration of cross-cultural learning would stand as a better way of learning as related to, and involving, two or more cultures.
11. Cross-cultural studies should develop cross-cultural mind instead of focusing on information only.
12. Intercultural and cross-cultural studies, when positively settled and apprehended, diminish the feelings of acculturation or alienation in the foreign-language learner's mind. Likewise, they reduce resistance to foreign-language and culture-learning. This is of much value in that, actually, resistance to language and culture learning is among the many problems teachers of foreign languages might face in their daily classes.

13. Intercultural studies contribute to develop the learners' intercultural awareness.
14. There is a need to raise learners' awareness for the self before engaging them in culture learning.
15. Negative EFL learners' attitudes are engendered due to their uprooted cultural, social, political, and ideological perceptions which would induce blind feelings of either resistance or acceptance towards the target culture.
16. It is worthwhile to consider, first, learners' perceptions before any prior critical or analytical account of discursive patterns with respect to the target culture. This would lead to more understanding and apprehension.
17. Prior cross-cultural perceptions may engender an attitude-formation process based on misunderstanding and misinterpretation of the target culture.
18. Human information processing comes as a result of engaging mechanisms and feelings of interpretation conducive to shaping meaning of the surrounding world.
19. Individuals' perceptions are generated via beliefs that do go along with their desires, feelings and needs.
20. When stimuli used in the perception process are selected from a healthy environment offered by intercultural studies, students' motivation in foreign language and culture learning is more likely to increase. Consequently, intercultural education must develop and evolve in some meaningful way.
21. When studying discourse, interpretation and meaning should be focused on in relation to the context where the object of interest is located.
22. Since interpretation is based on the person's formation of what is real for him, meaning contained in his discourse is at the same time linked with social interaction.

23. People act on the basis of their beliefs and motives. Quite logically, they demonstrate their need to understand the world around them and to control the environment they are living in. It is in these two activities that they are most likely to display discursive patterns in their language as a social practice.
24. It is quite evident that humans use language to learn their culture which is transmitted through language as well. Henceforth, both language and culture interact and might influence each other. Hence, language cannot be taught separately from its culture.
25. Culture influences our perceptions which are expressed in a language which, in turn, is part of this culture. The interrelation between language perception and culture is of paramount significance in that the three components work together to guarantee perennity to this process where foreign-language learners are engaged.
26. It is necessary to stress the fact that our perceptions are central to the way we decipher the world. These latter are influenced by many different factors like our emotions which are well established in our culture. Feelings and emotions, just like beliefs, might be the emanation of a wrong perception of reality, as they are elements of an already established culture subject to change and questioning.
27. It is equally necessary to introduce an intercultural perspective in foreign-language education aiming at giving sense and meaning to the aforementioned elements in a real social context engaging two cultures or more.
28. Individuals of different cultures develop different perceptions of the world. Bringing the two conceptions together in an intercultural perspective would probably diminish fear of, and resistance to, otherness and develop a more rational and positive negotiation between these two different cultures. The aim

is, hence, to develop intercultural understanding and to diminish rejection of otherness.

29. Attitudes are evaluative judgments. They are constructed on the basis of perceptions which might be, in one way or another, wrongly constructed. Henceforth, an intercultural perspective will gather individuals from two or more cultures and give them the chance to know more about each other and learn to perceive each other on sound and reasonable evaluative judgments.
30. This might as well happen in the case of foreign-language learners in that the culture of the foreign language represents in itself, otherness.
31. Attitude-formation is the result of learning and direct experiences with people in all kinds of social settings. As the intercultural perspective is a social setting wherein learning is taking place and learners discover otherness and the other through culture learning, this might be a good opportunity to learn about what is positive in the other culture and what is negative in one's own culture through the process of comparison and comparative works and judgments.
32. The main concern addresses how attitudes could be changed in a socialization process and how to reconstruct, in the individual, the desire to use more logical and acceptable instances of evaluation resulting from a real comprehension of the other's social practices and of his own.
33. The individual learns foreign language patterns more efficiently when he possesses the desire to be a member of the community speaking that language. As culture is essential to its language, learning more about it and shaping some sense of acceptance will certainly enhance the learning of that foreign language. In other words, language and its culture are unlikely to be dissociated.

34. Teaching and learning a foreign language cannot be reduced to its linguistic skills only. The contemporary models of communicative competence do emphasize the importance of including the vital component of cultural knowledge and awareness, likewise.
35. At the age of globalization, positive communication is central of all social practices and exchanges and could not be achieved only through language as a tool. This process must be accompanied by culture and culture awareness as two major complementary elements in communication acts.
36. A good knowledge of the culture of the other helps to avoid negative perceptions and stereotypes which influence cross-cultural communication.
37. Since language is a social practice, cultural awareness would certainly minimize all psychological constraints in a communicative process, for it helps to know more about others' ideas, customs, skills, attitudes, beliefs, and values. Consequently, the foreign-language user will be more aware of cultural reality embodied in the other.
38. The intimate link between language and culture supports the need to include an intercultural perspective in our students' curricular. This will promote cultural and intercultural learning, bring our learners develop more real perceptions of the British culture and acquire more insights into other peoples' ways of thinking.
39. The acquisition of a cultural competence and the development of flexibility will certainly equip our EFL students with the ability to interpret social phenomena better, to accept other interpretive systems, and to bring them question their own culture, and to put more focus on their cultural practices.

Main Conclusion

Experts in research never cease stressing the fact that a sound conclusion is where the essentials of the whole piece of work should directly be pointed out. Also, it is in the conclusion that the researcher is required to attribute these essentials more value and significance. In this humble research, where the perceptions and attitudes of Batna 2 university LMD students of English have been investigated and inquired into, using Fairclough's CDA model, to analyze their written discourse, the data collected and analyzed using SPSS and NVIVO to consider both their quantitative and qualitative aspects clearly suggest what follows. Firstly, the hypothesis we have first framed has been verified in that our LMD students of English as a foreign language do in fact, though to a limited number, engage in attitude-formation towards the British culture on the basis of wrong perceptions resulting from their lack of knowledge of this culture. However, what is quite positive and much promising is their awareness of those positive aspects they see in the British culture and which are not provided by their own culture, namely more freedom, more justice, more respect and more consideration for women and individual liberties, and hence a more democratic practice of social life. Secondly, students' misconception and misunderstanding of otherness is limited only to religious matters and to identity. Their cross-cultural perceptions tend to stem more from open-mindedness and cultural awareness than from a deep sense of acculturation. The main research question is hence answered and the cause and effect relationship between perceptions of, and attitude-formation towards, the British culture is clearly answered thanks to the amount of well-documented information gathered. Finally, the inclusion of an intercultural perspective in foreign-language education sounds feasible, for our LMD students display much readiness, predisposition and acceptance towards the other and otherness, alike. As no appropriate and positive change should come without rational

and solid methodological premises first, verifying one hypothesis and answering one research question can, in no way, stand as sufficient enough evidence to launch an educational reform. We wish that our study will open the path to further research in language and cross-cultural studies conducted by more experienced researchers and research teams cross-nation.

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APPENDIX

Appendix

Questionnaire

Dear student,

You are kindly invited to fill in this questionnaire to help the author gather information needed for the completion of his doctorate research. Information provided will be used only for the sake of the study and will neither be disclosed to others nor linked to any respondents. Thank you for your contribution.

Yours sincerely,

D.Nédjai, doctoral student.

A. General information: tick () or indicate appropriately.

Female Male Age

Level: L1 L2 L3 M1 M2 D1 D2 D3

Length of stay in Britain, if any

B. Questionnaire items:

1. Name the components of your culture:

1.....	3.....	5.....	7.....
2.....	4.....	6.....	8.....

2.

2.1. Name aspects you are ready to change in your culture		2.2. Name aspects you will never change in your culture	
1.....	4.....	1.....	4.....
2.....	5.....	2.....	5.....
3.....	6.....	3.....	6.....

3. What do you like/dislike in the Algerian culture?

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

4. What do you know about the British people and culture?

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

5. What do you think of the British people and culture?

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

6. What do you like/dislike in The British culture?

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

C. Please, tick () appropriately.

Statements	A	B	C	D	E
1. The British culture is the best in the world.					
2. My culture is the best in the world.					
3. I can learn English without learning its culture.					
4. Learning English changes my attitudes to the British culture.					
5. The British culture influences positively my culture.					
6. The British culture influences negatively my culture.					
7. I accept differences between cultures.					
8. I reject all that is different from my culture.					
9. I try to be British like.					
10. Cultural differences prevent me from learning English.					
11. I am happy to learn about the British culture.					
12. Learning about the British culture contributes to the loss of my identity.					
13. I fear the influence of the British culture.					
14. I am aware of my culture.					
15. I am aware of the British culture.					
16. It is worth learning about the British culture.					

A: Strongly agree **B:** Agree **C:** Neutral **D:** Strongly disagree **E:** Disagree

D. Identify the characteristics of each people: (A: Algerian; B: British):

Sociable		Hard-working		Realistic		Well-educated	
Unsociable		Lazy		Unrealistic		Intolerant of other people	
Friendly		Individualist		Emotional		Ignorant of other cultures	
Unfriendly		Collectivist		Phlegmatic		Unappetizing cuisine	
Talkative		Religious		Rude		Proud of their country	
Quiet		Irreligious		Pessimistic		Love of alcohol	
Rational		Organized		Too nationalistic		Sense of humor	
Irrational		Disorganized		Law-abiding		Good manners	