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**The Impact of English Language and its Culture on  
Learners' Personality and Social Values: a longitudinal  
study of students of English at Batna-2 University.**

Thesis submitted in partial fulfillment of the requirements for  
the degree of LMD doctorate in Applied linguistics.

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## **Dedication**

To those who tell me the right way, to those who are waiting impatiently for my success.

I cannot express enough thanks to my entire family, who have been supporting and encouraging me all the time. My special sincere gratitude must be dedicated to my parents, their help, support, and encouragement have been above and beyond the call of duty. They taught me patience and perseverance; without their support and advice, I have never been able to accomplish my thesis.

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*“Show (thy) gratitude to Allah. Anywho is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.”* Surat Luqman (31:12). All praise and glory go to Allah.

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### **Abstract**

Interest in foreign language learning, particularly the English language, has considerably increased in the last decades, not only in terms of linguistic aspects but also in psychological and sociological aspects. Hence, the research reported in this thesis accentuated on exploring whether learning English as a foreign language may yield an impact on learners' personality and social values, and if so, which aspects have been most impacted. In this account, the study hypothesises that a longer exposure of learners of English at Batna-2 University to the English culture is likely to cause, and increase, a change in their personality traits and social values. The study draws on a longitudinal study involving a descriptive analysis method. It uses a mixed methods approach to quantify and qualify the data gathered. In this respect, the tools employed in the field study are a social values checklist, a test of personality, and a questionnaire that were administered three separated times. The sample consists of 100 first-year students from English Department at Batna-2 University, following stratified random sampling techniques. As the research seeks to scrutinise the impact of the English culture, it was important to use another sample outside the Department of the English language. This external sample consists of 100 first-year students from the Islamic and Social Science departments at Batna-1 University. The findings reveal that the majority of participants' personality types have changed. Likewise, seven social values out of twenty have changed, as well. It is worth noting that the personality and social values of participants outside the English department are found to be more consistent. Therefore, the study fervently recommends to organise a systematic culture-training programme for teachers and to enhance learners' intercultural communicative competence. It is recommended as well to focus more on the psychological and sociological aspects of foreign language learners.

## List of Tables

Table 1. The Rokeach value survey model	72
Table 2. Stratified random sampling techniques	105
Table 3. Data Gathering Tools	107
Table 4. Generosity value	125
Table 5. Offering help value	126
Table 6. Proactiveness value	127
Table 7. Family value	128
Table 8. Simplicity value	129
Table 9. Obedience value	130
Table 10. Shyness value	131
Table 11. Patriotism value	132
Table 12. Freedom value	133
Table 13. Hard work value	134
Table 14. Parental attachment value	135
Table 15. Pragmatic value	136
Table 16. Religion value	137
Table 17. Collectivism value	138
Table 18. Sociability value	139
Table 19. Courage value	140
Table 20. Independence value	141
Table 21. Traditionalism value	142
Table 22. Conservative value	143
Table 23. Culture value	144
Table 24. The maintained social values among students of English	145

Table 25. The values menaced to change among students of English	148
Table 26. The impacted values among students of English	151
Table 27. First checklists' similarities	154
Table 28. First checklists' differences	155
Table 29. The maintained social values among the Islamic and social science students	157
Table 30. The values menaced to change among the Islamic and social science students	158
Table 31. The impacted values among the Islamic and social science students	159
Table 32. Learners' age	163
Table 33. Learners' regions and length of stay	164
Table 34. Learners' cultural identification 1	166
Table 35. Learners' mother tongue 1	167
Table 36. Learners' interest in learning the English language 1	169
Table 37. The scale of traits 1	176
Table 38. Learners' positions on different behaviour 1	178
Table 39. Learners' evaluation on their culture 1	185
Table 40. Learners' classification to social values 1	188
Table 41. Learners' cultural identification 2	190
Table 42. Learners' mother tongue 2	191
Table 43. Learners' interest in learning the English language 2	193
Table 44. The scale of traits 2	200
Table 45. Learners' positions on different behaviour 2	202
Table 46. Learners' evaluation on their culture 2	209
Table 47. Learners' classification to social values 2	212

Table 48. Learners' cultural identification 3	214
Table 49. Learners' mother tongue 3	215
Table 50. Learners' interest in learning the English language 3	216
Table 51. The scale of traits 3	223
Table 52. Learners' positions on different behaviour 3	225
Table 53. Learners' evaluation on their culture 3	233
Table 54. Learners' classification to social values 3	236

## List of Figures

Figure 1. Hofstede's cultural dimensions	26
Figure 2. Hippocorates's four humours model	43
Figure 3. Carl Jung's model of personality	47
Figure 4. Eysenck's model of personality	50
Figure 5. The big five personality model	52
Figure 6. Schlossberg's transition theory	60
Figure 7. Berry's acculturative strategies	62
Figure 8. Theoretical model of relations among ten motivational types of value	75
Figure 9. The Social Change Model and the 7 C's	79
Figure 10. World Values Surveys cultural map of the world (2010-2014)	83
Figure 11. English learners' personality test 1	120
Figure 12. English learners' personality test 2	120
Figure 13. Islamic and social science learners' personality test 1	122
Figure 14. Islamic and social science learners' personality test 2	123
Figure 15. Students' gender	162
Figure 16. Students' newcomers	165
Figure 17. Comparison between the Algerian and English cultures 1	168
Figure 18. Learners' awareness about the impact 1	170
Figure 19. Learners' preference about the Algerian culture 1	171
Figure 20. Learners' preference about the English culture 1	172
Figure 21. Learners' desire to change in their culture 1	172
Figure 22. Readiness to follow modernity 1	173
Figure 23. Feeling special when talking in English 1	174
Figure 24. Experiencing influence 1	174



Figure 25. The challenge to learn more than the English language 1	175
Figure 26. The reaction toward living in UK 1	181
Figure 27. Reference of decision taking 1	182
Figure 28. Satisfaction with the way of life 1	183
Figure 29. Rating the way of life in Algeria 1	184
Figure 30. Comparison between the Algerian and English cultures 2	192
Figure 31. Learners' awareness about the impact 2	194
Figure 32. Learners' preference about the Algerian culture 2	195
Figure 33. Learners' preference about the English culture 2	196
Figure 34. Learners' desire to change in their culture 2	196
Figure 35. Readiness to follow modernity 2	197
Figure 36. Feeling special when talking in English 2	198
Figure 37. Experiencing influence 2	198
Figure 38. The challenge to learn more than the English language 2	199
Figure 39. The reaction toward living in UK 2	205
Figure 40. Reference of decision taking 2	206
Figure 41. Satisfaction with the way of life 2	207
Figure 42. Rating the way of life in Algeria 2	208
Figure 43. Comparison between the Algerian and English cultures 3	216
Figure 44. Learners' awareness about the impact 3	217
Figure 45. Learners' preference about the Algerian culture 3	218
Figure 46. Learners' preference about the English culture 3	218
Figure 47. Learners' desire to change in their culture 3	219
Figure 48. Readiness to follow modernity 3	220
Figure 49. Feeling special when talking in English 3	220

Figure 50. Experiencing influence 3	221
Figure 51. The challenge to learn more than the English language 3	222
Figure 52. The reaction toward living in UK 3	229
Figure 53. Reference of decision taking 3	230
Figure 54. Satisfaction with the way of life 3	231
Figure 55. Rating the way of life in Algeria 3	232

### **List of Abbreviation**

**BFPT:** Big Five Personality Traits

**CCL:** Culture and Civilisation of language

**EFL:** English as a Foreign Language

**EPQ:** Eysenck Personality Questionnaire

**FFM:** Five-Factor Model

**LAD:** Language Acquisition Device

**MBTI:** Myers-Briggs type indicator

**RVS:** Rokeach Value Survey

**QDA:** Qualitative Data Analysis

**SPSS:** Statistical Package for the Social Sciences

**SVI:** Schwartz Value Inventory

**UG:** Universal Grammar

**WVS:** World Values Survey

**7C's:** Collaboration, Common purpose, Controversy with civility, Consciousness of self, Congruence, Commitment, and Citizenship

## Table of Contents

<b>Dedication</b>	<b>ii</b>
<b>Acknowledgments</b>	<b>iii</b>
<b>Abstract</b>	<b>iv</b>
<b>List of Tables</b>	<b>v</b>
<b>List of Figures</b>	<b>viii</b>
<b>List of Abbreviation</b>	<b>xi</b>
<b>Table of Contents</b>	<b>xii</b>
 <b>CHAPTER I. INTRODUCTION</b>	 <b>1</b>
A. Background of the study	3
B. Statement of the problem	4
C. Research questions	5
D. The hypothesis	5
E. Aim of the study	5
F. Rationale of study	6
G. Definition of terms	6
1. Personality	7
2. Social values	8
3. Culture	8
4. Longitudinal study	8
5. The Big Five Personality Type	9
H. Motivation for the study	10
I. Research methodology design	10
1. The method	10
2. Population of the study	10

3. The sample	11
J. Data gathering tools	11
K. Limitations and delimitations	12
1. Limitations	12
2. Delimitations	13
L. Structure of the study	13
<b>CHAPTER II. REVIEW OF LITERATURE</b>	17
A. Language, culture and learning	18
1. Defining language	18
i. The nature of human language	20
ii. Linguistic knowledge and performance	21
2. Conceptions of culture	23
i. Cultural dimensions	25
i. Individualism Verses Collectivism dimension	26
ii. Masculinity versus femininity	27
iii. Power distance	29
iv. Uncertainty avoidance	29
ii. Cross-cultural, intercultural, multicultural	30
3. Understanding learning	33
i. Foreign language learning	33
ii. Approaches in foreign language learning	34
i. Grammar-translation based approaches	35
ii. Audio-lingual/audio-visual approaches	36
iii. Communicative language teaching approaches	36
4. The relationship between language and culture	37

5. Conclusion	40
B. Aspects of learner's personality	40
1. Personality	41
i. Models of personality	42
i. Four Humours model	42
ii. Sigmund Freud model	44
iii. Carl Jung model	45
iv. Myers-Briggs Type Indicator model	47
v. Eysenck model	49
vi. The Big Five Personality model	51
2. Culture and personality	54
a. Culture shock	56
b. Cultural transition	58
c. Acculturation	61
3. Personality and foreign language learning	63
4. Conclusion	65
C. Aspects of learner's social values	66
1. Defining the concept value	66
2. Defining social values	68
3. Models of social values	70
a. Rokeach's model of social values	70
b. Schwartz's Value Inventory	73
i. Self-direction	75
ii. Stimulation	76
iii. Hedonism	76

iv. Achievement	76
v. Power	76
vi. Security	76
vii. Conformity	76
viii. Tradition	77
ix. Benevolence	77
x. Universalism	77
c. The Social Change Model and the 7 C's	78
d. Inglehart's model of social values	80
4. The Algerian Vs the British social values	85
5. Social values and foreign language learning	90
6. Social values stability and change	93
7. Conclusion	94
<b>CHAPTER III. RESEARCH METHODOLOGY</b>	96
A. Research questions	97
B. Research hypothesis	98
C. Choice of the method	99
D. Mixed methods approach	100
E. The population and the sampling	103
1. The population	103
2. The sample	104
F. Data gathering tools	106
1. Test of personality	107
2. Social values checklist	108
3. Questionnaires	109

G. Data analysis procedure	110
H. Validity and reliability	113
1. Credibility	114
2. Transferability	115
3. Dependability and confirmability	115
I. Summary	115
<b>CHAPTER IV. RESEARCH FINDINGS</b>	117
A. Test of personality	118
1. Personality test for students of English language	119
2. Personality test for students of Islamic and social science	121
B. Social values checklist	123
1. First social values checklist for students of English	124
2. Second social values checklist for students of English	144
3. First social values checklist for students of social and Islamic sciences	154
4. Second social values checklist for students of social and Islamic sciences	157
C. Questionnaire	160
1. The first questionnaire	161
2. The second questionnaire	189
3. The third questionnaire	213
D. Summary	237
<b>CHAPTER V. GENERAL CONCLUSION</b>	240
A. Summary	240



B. Conclusions	248
C. Discussion	250
D. Recommendations	265
1. Recommendations for practice	265
2. Recommendations for further study	266
<b>REFERENCES</b>	268
<b>APPENDICES</b>	293
A. Appendix A: The test of personality (in English)	293
B. Appendix B: The test of personality (in Arabic)	295
C. Appendix C: The social values checklist (in English)	297
D. Appendix D: The social values checklist (in Arabic)	299
E. Appendix E: the questionnaire	300

**Chapter One****Introduction**

At the beginning of the nuclear age, Einstein claimed that the appearance of the atomic bomb would completely change the world. Recently, the same thing can be said about globalisation (Senouci and Kherrous, 2015). It seeks to globalise the world and create a global culture. For this reason, many aspects of human life have been affected including culture and education.

A considerable amount of studies has been made in order to reveal the main issues that learners face while learning a foreign/second language (Terrell, 1977; Sauvignon, 1983 and Kagan, 1995). Recent studies suggest that culture is one of the important factors that can influence learning (Freire, 2003 and Sanz, 2013).

Hence, learning a new language embeds an apparently change in the learner's behaviour, identity, thinking, personality, social values, and the like (Moeller and Catalano, 2015). The topic in itself is too broad. However, the purpose here is to first present the issue from a wider perspective, as reported in a selected relevant literature. To narrow the scope of this study, we focused only on the impact of two factors personality and social values for they are the foci of our concern.

According to the review findings, the present thesis introduces a new perspective on the impact of culture on personality and social values as it relates foreign language learning to these notions.

This chapter attempts to provide a roadmap for the reader to achieve a full understanding of the work. It stands as a line of inquiry for our own study. Particularly, the chapter sets our investigation in a general context alongside the many aforementioned issues. Initially, it permits us to state the problem in an overall existing problematic before narrowing down to our very issue so as to suggest a hypothesis

relevant to the problem. It states the aim of the study to indicate the direction of the research.

The chapter presents as well the motivation that has underpinned the achievement of this study. The rationale is clarified to shed light on the importance of this study and to identify the need for conducting the research. In doing so, our purpose is to convince of the usefulness of the research. The research methodology design depicts the research method, population, sample and sampling technique as well as the data gathering tools. Additionally, limitations, delimitations and background of the study are also discussed. Therefore, this chapter presents further insight into the issue we want to study, suggests how we are going to study it and gives reasons why it deserves being studied.

### **Background of the Study**

The notion of foreign language and its culture has generated a considerable amount of interest. Numerous researchers have investigated the intimate relationship that exists between language and culture (Warschauer and Kern, 2000; Baker 2001; Coupland, 2010). They have even been concerned to unveil the role that culture plays in constructing and influencing the personality and social values of individuals (Bailey, Onwuegbuzie & Daley, 2000; Bates, Dale & Thal, 1995; Aberle, 1950; Ben Ahmed & Yannou, 2003).

Culture is an independent aspect and an important axe in this research. Hence, Díaz-Rico and Weed (2006) state that culture is:

The explicit and implicit patterns for living, the dynamic system of commonly agreed upon symbols and meanings, knowledge, belief, art, morals, law, customs, behaviors, traditions, and/or habits that are shared and make up the total way of life of a people, as

negotiated by individuals in the process of constructing a personal identity. (p. 232-233)

Furthermore, personality has long been a particular focus of interest in education (McCaulley & Natter, 1974; Myres & Myres, 1980). It is demonstrated by Funder (1997) as “an individual’s characteristic pattern of thought, emotion, and behavior, together with the psychological mechanisms hidden or not behind those patterns” (pp. 1, 2). Nevertheless, personality is claimed by different researchers to be an important factor that facilitates or inhibits foreign language learning (Brown, Robson, & Rosenkjar, 2001; Pervin and John, 2001; Ehrman, Leaver, and Oxford, 2003).

Social values, including freedom, equality, success and helpfulness, have been a matter of interest for many years. Their investigation goes back to the time of the Greek philosophers (Ben Ahmed and Yannou, 2003). This interest is expanded in diverse disciplines such as anthropology, medicine and sociology. Each of these disciplines differs in defining the term “social values” (Frost, 2006). In general, “value is what contributes to the well-being of humanity, everyone agrees on that health, happiness and justice are values” (Ben Ahmed and Yannou, 2003, p. 3). In fact, learning a foreign language may stimulate learners to modify their original values and behaviour to fit with the new learned ones (Jund, 2010).

### **Statement of the Problem**

Learning a second or a foreign language enables one to regard life through another cultural view. Mitchell and Myles (2004) argue that “language and culture are not separate, but are acquired together, with each providing support for the development of the other” (p. 235). Therefore, it is necessary for the learners to value both the foreign language they are learning and its culture for we cannot separate a language from its culture (Spackman, 2009).

On the other hand, personality is shaped by both genetic and environmental influences. It is developed according to the events we have experienced since childhood (Maccoby, 2000). Social values are defined as abstract ideals that are important guiding principles in one's life (Rokeach 1973; Schwartz 1992). Thus, culture plays a vital role in the occurrence of different events in daily life. It puts some restrictions on the individual for dressing, behaving, thinking, etc. Accordingly, as the person is exposed to a foreign culture, his/her personality and social values is impacted by this new culture.

Learners of a foreign language are shown to be influenced by the culture of the foreign language they are learning. In this respect, learning to communicate in a foreign language develops an interrelationship between culture and language whenever language is used (Liddicoat, Papademetre, Scarino, & Kohler, 2003). This verdict is noticed among the students of the English department at Batna-2 University whereby they tend to blindly imitate the native English speakers and act according to their culture.

The issue we would like to investigate concerns the influence of the personality and social values of the EFL learners' by the English culture through their academic journey.

### **Research Questions**

The research questions addressed in this thesis are stated with the consciousness that "good research questions do not necessarily produce good research, but poorly conceived or constructed questions will likely create problems that affect all subsequent stages of a study" (Agee, 2009, p. 431). Hence, this kept us formulating and refining the research questions throughout all the stages of this study.

Therefore, the present study attempts to answer the following questions:

- Can the English culture change the personality of the EFL learners?
- Can the English culture impact the EFL learners' social values?
- To what extent are the personality and the social values of the EFL learners influenced by the culture of the English language?
- How can the impact of the English culture differ from one learner to another through time, if any?

The two first questions are designed to affirm whether or not the learning of English language as a foreign language can yield an impact on learners' personality and social values. The third question is meant to sort out the extent of the impact, if any. The last question investigates the factors that cause change. Besides, this question attempts to uncover the reason why this change differs from one learner to another.

Apparently, the four research questions aim basically to define the purpose of the work and to put limits on our inquiry. They are mainly devoted to clarify the research issue and to guide the study toward the result needed.

### **The Hypothesis**

By attempting to answer our research questions, we suggest the following hypothesis:

- A longer exposure of students of English at Batna-2 University to the culture of English as a foreign language is likely to cause, and increase, change in their personality and social values.

### **Aim of the Study**

This thesis aims at identifying the specific changes in personality and social values among our students of English. Hence, the focus is on the impact of foreign language and its culture on the personality and social values of the EFL learners.

Particularly, this research also attempts to draw a better understanding of the following aspects:

- The relationship between learning a foreign language and its culture, and change in the learner's personality and social values among our student of English as a foreign/second language.
- The nature of the foreign language culture influence on the learner's personality and social values.
- Finding out which type of personality is open to change and which one is resistant.
- Components/ factors that develop resistance in the learners.

**Rationale of Study**

The rationale is consistent when the researcher is aware of:

1. The issue he/she wants to investigate,
2. the purpose of his/her research, and
3. how he/she is going to accomplish the research.

Actually, through this study, we want to investigate how learners change their personality and social values while learning English as a foreign language. The purpose of this inquiry is to check whether this influence changes personality and social values positively or negatively. Ultimately, a longitudinal study will be conducted on our first-year students of English to identify the change that will occur and analyse its nature.

**Definition of terms**

For the sake of avoiding ambiguity, key vocabulary terms used in this thesis are listed as follows. Although there exists a great deal of scholarly debate concerning precise and exact definitions, it is not in the scope of this work to develop definite definitions. Rather, the listed definitions are provided to fulfill the purpose of this study:

**Personality.** The concept personality, in short, represents the features and qualities of people that characterise them from one another. It reflects the combination of characteristics that create the unique nature of persons. In this respect, Sepehri, Rakhshani, Keshavarz and Kiani (2013) maintain that “while learners are different, everyone has a value, and special strengths and qualities, and that everyone should be treated with care and respect” (p. 1).

Furthermore, Norton (1997) describes personality as something being continuously re-negotiated over time and space. This is why personality and emotions are fully involved when learning a foreign language (Sepehri, Rakhshani, Keshavarz and Kiani, 2013).

Personality is determined by heredity, which refers to nurture, and by the environment, which refers to nature. Therefore, the environment may exert pressure on personality formation. Thus, personality is related to how people understand their relationship with the world.

**Social values.** Social values are meant to be the standards of social behaviour. They are constructed depending on social interaction and accepted as fundamental facts of social structure. They consist of aspirational reference and involve sentiments and significance. Social values are hypothesised to be “relevant to all of the behavioural sciences and to philosophy and religion as well” (Rokeach, 1973, p. 326).

In this respect, social values allow people to comprehend, interpret, and evaluate objects they encounter in their physical and social worlds. They are so essential that people strive to defend them (Haralambos, 2000).

Obviously, social values have a crucial role in life. They interfere in many aspects of everyday life like decision making, social judgments, self-regulation and religion (Rokeach, 1973).



**Culture.** The concept culture covers almost all the patterns that are related to everyday human life, such as language, beliefs, values and norms, customs, dress, roles, knowledge and skills, and all the other things that people learn in any given society. Culture is passed on from one group to another, from one generation to the next through the process of socialisation, which is the social inheritance (Mead, 1974). In this vein, Triandis (1994) describes this position of culture by claiming: "culture is to society what memory is to individuals" (p.1).

Everything humans perceive, know, think, value and believe in is learned from their participation in, and belonging to, culture. Hence, culture refers to the ways of life that are related to certain members of society. These ways include how they dress, their marriage customs and family life, their patterns of work and religious ceremonies (Giddens, 1993).

**Longitudinal study.** A longitudinal study, also called panel study, is a research design that repeatedly observes the same variables over short or long periods of time. Likewise, the longitudinal study involves continuous or repeated monitoring of subjects. Such inquiries vary in their size and complexity. From one part, a large population can be studied over the decades. On the other part, some longitudinal studies deal with small groups only for a short period of a few days or weeks. Hence, longitudinal studies do not always require large numbers of participants. Contrary to cross-sectional studies in which different persons with the same characteristics are compared, longitudinal studies pursue the same people and thus make observing changes more accurate. Because of the repeated observation, researchers in longitudinal studies have the opportunity to observe the temporal order of events as well as to eliminate time-invariant unobserved individual differences.

Longitudinal studies can be retrospective, by looking back in time and using existing data; or prospective, by requiring the collection of new data. Moreover, Cohort studies are one type of longitudinal study that includes a sample with a group of

individuals who share a common characteristic, or who experienced the same event in a selected period. Nonetheless, not all longitudinal studies are cohort studies; longitudinal studies may also include a group of people who do not have a common experience. Longitudinal studies are often adopted in clinical psychology and social-personality, to deal with rapid fluctuations in a person's thoughts, behaviors, and emotions from time to time or day to day. They are also used in developmental psychology to study developmental trends across the life span. Sociology is another field that uses longitudinal studies to explore life events throughout generations or lifetimes.

The advantage of longitudinal studies is that it allows the researchers to uncover developments or changes that may occur to the target population at both levels, group and individual. Therefore, longitudinal studies have the benefit of extending beyond a single moment in time. In this respect, this enables the establishment of sequences of events.

**The Big Five Personality Type.** The Big Five Personality Traits is the most used in personality studies (Salgado, 1997). It is the benchmark for most studies on personality (Barrick & Mount, 2001). This model uses factor analyses based on adjective-driven questions. The idea behind this model assumes that since people behave consistently, then this must be reflected in adjectives in the language people use to characterise each other.

The theory comprises five types of personality: openness, conscientiousness, extraversion, agreeableness, neuroticism/emotional stability. Each of the five personality types is measured by ten items, which allows a total of fifty items.

### Motivation for the Study

No work can be accomplished without motivation. The motivation to this research arose from two main factors:

- first, my own experience as a learner of English as a foreign language, and
- second, my little experience in research while preparing my Master's dissertation on learners' linguistic identity, and which helped me to notice that the learner's personality and social values are influenced by the culture of the English language.

### Research Methodology and Design

**The method.** Our research explores a longitudinal investigation that includes at least a period of one academic year follow-up study involving a descriptive analysis method. Respectively, the work is mainly based on describing how learners may change or strongly maintain their personality and social values while learning English as a foreign language. Besides, the work attempts to analyse the nature of this issue and the main causes that led to this change.

Furthermore, personality and social values are abstract concepts that can hardly be measured or tested. For this reason, we have ensured to use tools that permit us to use mixed methods approach to qualify and quantify the gathered information. Assuredly, this approach appeals to the use of tools by which data gathered can be described. This is why the tools that are used in this research are test of personality, checklist of social values and questionnaire.

**Population of the study.** Concerning the population of this study, we will work on first year students of English at Batna-2 University in semester one and then follow them up in semester two to observe, describe and analyse the development of, and variations in, their personality and social values. The choice of first year students, in particular, is

made because most of students are newcomers to the university and their perspectives and values are still limited to their backgrounds.

Respectively, to ensure that the English culture is the major aspect that causes impact on learners, we administered the personality test and the social values checklist to students that are not exposed to this foreign culture. Actually, we selected first-year students from both of Islamic and social science departments to be our external participants. This population is targeted due to its accessibility and availability. In addition, Arabic is the language used in their education and English is taught only as a subject.

**The sample.** The number of students in year one is too great. More precisely, there is 981 first-year students in the English Department and 1900 first-year students in the Islamic and Social Science Departments in the 2016/2017 academic year. This is why we need working on a representative sample of one-hundred students. Firstly, we randomly selected 200 students in both populations, 200 students from English department and another 200 from Islamic and social science departments. This number will increase the chance to select 100 students from each part through the use of test of personality to keep balanced sub groups. More precisely, to ensure representativeness, students will be submitted to a test to categorise them accordingly to the adequate type of personality of each student. We will need to divide the sample into the five types of category used in the model of personality, namely the Big Five Personality Traits (BFPT).

### **Data Gathering Tools**

A test of personality, a checklist of social values and a questionnaire will be used as main data gathering tools to collect information. Right at the beginning of our fieldwork, students will be handed with a test of personality (BFPT), a checklist of social values. The first tool is designed to categorise students according to the five types

of personality. The second one is devoted to evaluate the degree of importance of learners' social values. Moreover, to ensure the effectiveness of our data, we will use, as well, a questionnaire to reinforce and crosscheck information gained through the personality test and the social values checklist.

Accordingly, for the purpose of this longitudinal study, the research tools will be administered more than one time. The personality test and the social values checklist are submitted twice, the first time in the first session of the academic year 2016-2017, and the second time in the last session of the same academic year. The questionnaire, however, is handed thrice. The first time is before getting exposed to the English culture, which means at the beginning of the fieldwork, the second is in the middle and the last time is at the end which is after getting influenced for a period of one year.

### **Limitations and Delimitations**

**Limitations.** The present section describes circumstances that restrict our inquiry concerning the methodology. Obviously, the research restrictions and limitations cannot be controlled nor manipulated. Hence, it is important to mention any limitations that might influence the results of the work. Accordingly, the limitations of our study are:

- First, information on personality and social values is hardly measurable, yet we can describe and analyse their nature. So, the value of the study raises more in the quality of analysis of data than in data quantity.
- Second, time restriction leads us to pursue students only one academic year. In fact, the result of the research will be more valid if the study lasts longer than two semesters.
- Finally, the scope of our study is limited to the department of English at Batna-2 University, wherein results can be generalised.

**Delimitations.** Some boundaries have to be set in order to accomplish the study. Thus, this work is delimited to only two aspects, personality and social values, among many other aspects that can be influenced while learning a foreign language. Also, we have chosen to use a descriptive method rather than an experimental one due to the lack of tools and expertise to test these abstract factors. Actually, we are dealing with human internal aspects in which data can be obtained through observing, describing, analysing and then interpreting rather than testing and measuring.

### **Structure of the Study**

This thesis is divided into five chapters. The first chapter principally introduces the main elements of the research. It presents the general introduction along with the statement of the problem, aim, hypothesis, motivation, rationale, research methodology design, research tools and the limitations and the delimitations of the study.

The second chapter reviews relevant literature related to our inquiry. It consists of three sections each of which deals with one variable. That is, the first section concerns with language, culture and learning. The second one investigates aspects of learners' personality. The third section deals with aspects of learners' social values. Importantly, this chapter aims to provide a significant review of the literature related to the problem under investigation. It provides definitions, theories and models relevant to the fundamental concepts in work.

The third chapter elucidates specifically the methodological design involved during the investigation. It depicts the method and approach of the research, the data used in the fieldwork, the analysis procedure and the validity and reliability of the work.

The fourth chapter presents the fieldwork analysis and results obtained from the study. It mainly analyses the data gathered from each tool, interprets them and suggests results.

The last chapter implies a summary of the whole research. It draws conclusions and discusses the main findings gleaned in the fieldwork. It also provides some implications and recommendations for further studies.

**Chapter Two****Review of Literature****Introduction**

In the 21st century, the assumption that people live in a single place, referring to national culture and norms, and with impermeable national borders, no longer exists. Globalisation has transformed the world into a small village. People from different countries meet each other in the easiest and quickest manner. They exchange ideas, languages, cultures, and so on. For this reason, people feel the need to learn foreign languages to coexist in the world.

Doubtless, learning a foreign language has become indispensable for many people. Accordingly, English language enjoys a great importance not just as an international but as a world language as well. More than 508 million people around the world speak English as a second or foreign language (Graddol, 1997). The reason behind this is the widespread interest of people in science and technology. Medjahed (2011) believes that “no one can consider himself as part of this globalisation if he does not master two things: English and computing” (p.72).

The line of inquiry in this chapter concerns the changes that follow the process of foreign language learning, particularly at the level of personality and social values of learners. In fact, after being exposed to a totally different culture, norm, behaviour and attitude, learners will build new perspective on the world (Moeller and Catalano, 2015). Their personalities will either be more extroverted to welcome any change or more introverted to prevent any influence. Concerning the notion of social values, the impact of the foreign language and its culture leads learners to either maintain their social values more than before or change them to fit with the new culture.



Specifically, the present literature review is mainly concerned with defining the important concepts and providing different approaches and models that dealt with these concepts. The chapter is devoted to check if it is proved in literature that there is an impact of foreign language learning on the social values and personality traits of learners.

**Language, Culture and Learning**

For many years, researchers and theorists tried to investigate the problems that emerge while learning a foreign language (Terrell, 1977; Sauvignon, 1983; Kagan, 1995). They particularly dealt with raising students' motivation, enhancing their oral fluency and developing a wide range of vocabulary. Their inquiry was concerned only with the input and the output of the symbols and rules of the target language. In the recent time, however, researchers recognise the importance of culture in the field of foreign language learning (Freire, 2003; Scarino and Liddicoat, 2009; Sanz, 2013). They identify the intimate relationship that exists between language and culture. Learning a foreign language is considered not only as a process of understanding and producing the foreign language, but also as a process whereby learners develop a foreign language entity and raise a new awareness of who they are.

**Defining language.** Almost all people use language in their daily lives to fulfil different activities. They use it to talk to friends, teachers, parents and even to foreigners. Likewise, they use it to express, create and interpret meanings and to establish and maintain social and interpersonal relationships (Scarino and Liddicoat, 2009).

According to the Oxford dictionary, language refers to the method of human communication, either spoken or written, consisting of the use of words in a structured conventional way. Language is a natural and unconscious action that is rare to notice

its process (Amberg and Vause, 2009). It is what distinguishes humans from other species. In this respect, African people consider a newborn as a Kintu, a thing, and it is only when learning a language that he becomes a muntu, a person (Chomsky, 1972). This means that it is only by knowing, at least, one language that we become human.

The philosophy of different myths and religions states that human life and power are related to language (Chomsky, 1972). This power is described by Williams (1998) who argues that “words start wars and end them” (p.13). Correspondingly, language powerfully shapes the way a person thinks and feels. Kilpin (1923) declaimed in his oral speech that “words are, of course, the most powerful drug used by mankind. Not only do words infect, egotize, narcotize and paralyze, but they enter into and colour the minutest cells of the brain”.

In the field of research, language was traditionally viewed as a code which is made up of words and series of rules that connect words together (Scarino and Liddicoat, 2009). Nevertheless, this view no more exists because it limits the understanding of the notion of language. It considers language as fixed and finite, and it neglects the complexities involved while using language for communication (Kaye, 1989).

Nowadays, language is defined as an open, dynamic, energetic, constantly evolving process (Shohamy, 2007). The knowledge that people possess about language is quite abstract. It is concerned with not only specific rules and principles of sounds, words and sentences, but also with the ways of saying and doing things with these sounds, words and sentences (Wardhaugh, 1986).

Furthermore, knowing a language cannot be solely achieved by possessing a body of knowledge. It is also learning how to participate in a social practice where people use language for purposeful communication (Kramsch, 1994). Indeed, “learning

a new language involves learning how to use words, rules and knowledge about language and its use in order to communicate with speakers of the language” (Scarino and Liddicoat, 2009, p. 16).

*The nature of human language.* Language is arguably a limited characteristic to the human species. It is something that all humans can do effortlessly. Yet, the biological basis of the ability to speak, listen and comprehend remains largely mysterious (Marcus & Rabagliati, 2006). The study of nature and origin of human language undertakes particular challenges (Marcus & Rabagliati, 2006).

Apparently, an individual can produce approximately 150 words per minute. This is experienced under the process of choosing each word from a large range of 20,000 to 40,000 alternatives, at error rates below 0.1% (Bates, 2001). At the age of five years, a child is already able to perform the same average, with a vocabulary of more than 6000 words. He/she develops the ability to control over almost every aspect of sound and grammar (Bates, 2001).

The study of the nature of human language has witnessed controversial views (Shormani, 2014). The debate has raged over the following question: is language innate or learned? Nativism approach supports the first position (Schopler & Mesibov, 1985). This perspective suggests that knowledge originates in human nature. Its idea dates back to Plato and Kant, but nowadays it is taken over by the linguist Noam Chomsky. Chomsky supports his view by providing the theory of the Universal Grammar (UG), which is concerned with the universal properties underlying the grammars of every language in the world. Chomsky (1988) denotes:

The topic of universal grammar is, then, the system of principles that specify what it is to be a human language. This system of

principles is a component of the mind/brain prior to the acquisition of a particular language. (p.11)

Moreover, Chomsky claims that humans are born with a Language Acquisition Device (LAD) that permits us to understand languages in terms of universal principles.

Empiricism, also known as behaviourism or associationism, deals with the second position in the nature of human language in which it is believed that language is learned. This approach states that knowledge originates in the environment, and comes in through the senses (Bates, 2001). This idea goes back to Aristotle, but in recent times it is associated with the psychologist Burrhus Frederic Skinner. According to Skinner (1957), giving time and providing the opportunity and the application of learning extend the limits of what a human being can become. This approach reveals that sensory images can form concepts, except for some knowledge which is acquired by logical argument independent of particular observations (Lipton, 2010).

In the 20<sup>th</sup> century, interactionism, also called constructivism and connectionism, has emerged. This approach is related to the psychologist Jean Piaget. Interactionism suggests that language acquisition comes as a response to the interaction of a number of elements: physical, linguistic, cognitive, and social (Cooter and Rentzel, 2004).

Emergentism is another approach that investigates the nature of human language. It states that language arises from the interaction of simpler and more basic non-linguistic factors. These factors include the nature of the perceptual mechanisms, features of human physiology, the role of social interaction in communication, limitations on working memory and processing capacity, the effect of pragmatic principles and the character of the learning mechanisms. Nonetheless, it does not include the inborn grammatical principles (O'Grady, Lee and Kwak, 1996).

*Linguistic knowledge and performance.* There exists a difference between possessing the knowledge to produce sentences and applying this knowledge. For this reason, Chomsky (1965) distinguishes competence, which is related to the knowledge of a language, from performance which consists of what people actually use. What is then meant by the terms linguistic competence (knowledge) and linguistic performance?

In 1965, Chomsky explained the difference between these two terms as “linguistic competence (the speaker-hearer's knowledge of his language) and performance (the actual use of language in concrete situations)” (p.4). For the most part, linguistic competence is the unconscious knowledge that is acquired with no conscious awareness. It deals with the knowledge of the mental grammar that accounts for speakers’ linguistic ability and creativity (Chomsky, 1965). Linguistic performance allows the use of linguistic knowledge in the production and comprehension of language (Chomsky, 1965).

Quite similarly, Fodor (1981) points out that linguistic competence theories account for facts about a speaker’s linguistic behaviour and capacities which reflect the internalised knowledge. Linguistic performance theories, on the other hand, account for facts about a speaker’s behaviour and capacities which reflect the interactions between the internally realised grammar and other aspects of the speaker’s psychology (Fodor, 1981). Therefore, linguistic capacity is studied independently from other psychological mechanisms. In this regard, Chomsky (1965) notes:

Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations,

distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. (p.3)

Fodor and Garrett (1966) believe that a theory of idealisation of linguistic knowledge occurs in a way that language is seen through idealised abstractions while language behaviour is disregarded. Besides, Wales and Marshall (1966) explain the linguistic performance as a process that performs and realises a certain linguistic competence. It limits the mechanisms and enables the expression of the linguistic knowledge. Habermas (1970) maintains Chomsky's distinction between competence and performance; still he conceptualises competence in a higher level of idealisation than Chomsky did.

Habermas (1970) states that in addition to the linguistic competence, a speaker must be skilled with basic qualifications in order to perform a speech and an interaction. This skill is named communicative competence. For Habermas (1970), communicative competence is an idealised speech situation which avoids restrictions under empirical conditions. Thereby, inspecting speakers' abilities with respect to sentences is enough to suggest a difference between the knowledge they possess and the ability to use it in real-time comprehension and articulation.

**Conceptions of culture.** Investigating and understanding human activities is generally related to the study of culture (Tylor, 1971). Everything humans perceive, know, think, value and believe in is learned from their participation in, and belonging to, culture (Hofstede, 1997). Notably, the term culture was originally introduced in 1871 by Edward Tylor who borrowed the word from German kultur or culture, which means becoming cultured. Tylor provided this term as a means of describing the social activities of a particular group of people. He considers culture as that “complex whole

which includes knowledge, beliefs, arts, morals, law, custom, and any other capabilities and habits acquired by [a human] as a member of society” (Tylor, 1871, p.81).

Since that time, different scholars attempted to define culture and provided numerous definitions. For instance, Giddens (1993) pinpoints that the concept culture refers to the ways of life that are related to certain members of a society. These ways include how they dress, their marriage customs and family life, their patterns of work and religious ceremonies. It covers the goods they produce and which become of great importance for them like bows and arrows, ploughs, factories and machines, books and dwellings. Kroeber and Kluckhohn (1963) put forward a summarised definition after presenting over 300 definitions:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional [historically derived and selected] ideas and especially their attached values. (p.66)

Importantly, culture was mainly interested by anthropology until the 1980s, when “the new interest in culture has swept over a wide range of academic disciplines and specialties” (Sewell, 1999, p.36). The sociology of culture is one of the disciplines that emerged in the late 1970s and which suggested that culture consists of not only physical objects made by people, but of ideas associated with objects as well. These objects include language, norms, customs, values and beliefs. In this vein, Triandis (1994) describes this position of culture by claiming: "culture is to society what memory is to individuals" (p.1).

For quite a long time, many researchers view culture as behaviour particular to the human species which is transmitted between generations through the social inheritance (White, 1959). Solely, researchers like Kroeber and Kluckhohn (1952) and Beals and Hoijer (1953) object this view and state that culture is not itself behaviour, rather it is an abstraction from behaviour.

Sewell (1999) differentiates the parts of culture that are abstract from those that are concrete. For the abstract sense of culture, he believes that it involves five ways of conceptualising culture. These ways are pointed by Sewell (1999) as follows:

- learned behaviour,
- institutional sphere devoted to the making of meaning,
- creativity or agency,
- system of symbols and meanings, and
- practice.

In the concrete part, cultures are used in a plural form and are considered to be contradictory, loosely integrated, contested, subject to constant change, and weakly bounded (Sewell, 1999).

Thus, the concept culture covers almost all the patterns that are related to everyday human life, such as language, beliefs, values and norms, customs, dress, roles, knowledge and skills, and all the other things that people learn in any given society. Culture is passed on from one group to another, from one generation to the next through the process of socialization (Mead, 1974).

***Cultural dimensions.*** In 1980, an attempt was made by Geert Hofstede, a Dutch management researcher, to locate the main dimensions that vary cultures. These dimensions have been of great use in describing cultures. Hofstede (1980) identifies



four cultural dimensions, namely individualism, masculinity, power distance and uncertainty avoidance. They can be summarised in the following figure:

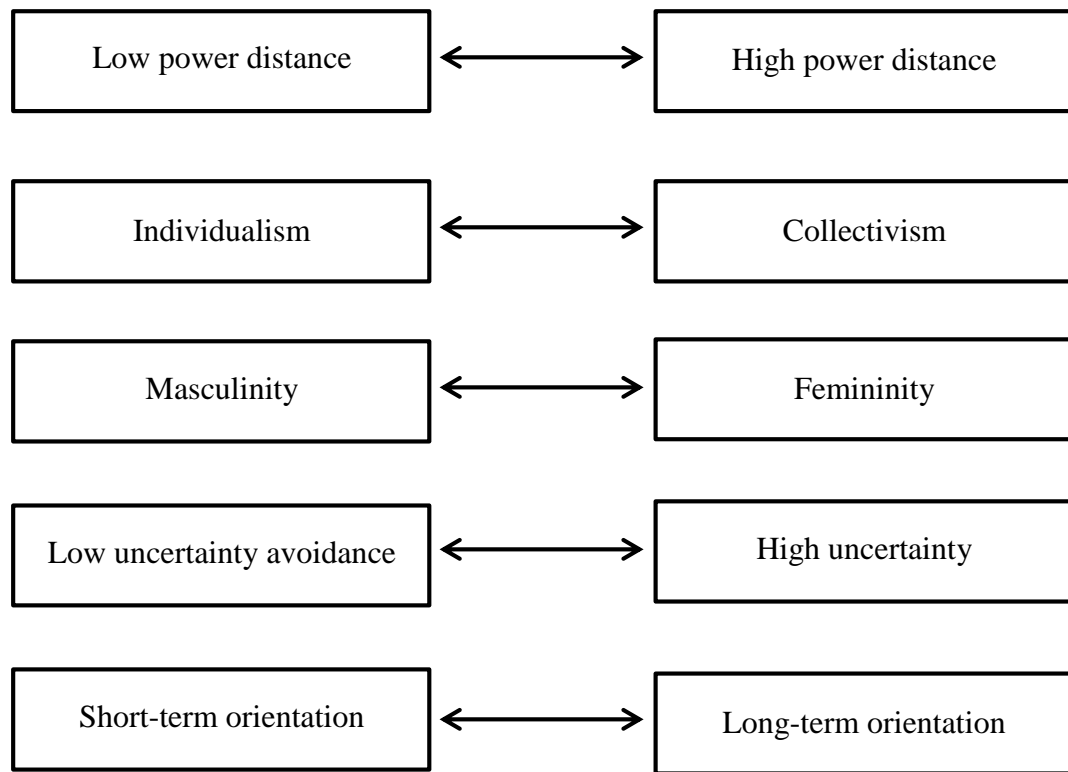


Figure 1. Hofstede's cultural dimensions

Source: EURIB European Institute for Brand Management. Retrieved from:

[https://www.google.dz/url?sa=t&rct=j&q=&esrc=s&source=web&cd=7&cad=rja&uact=8&ved=0ahUKEwiekOa97uTOAhUHPBoKHWK1CqUQFghPMAY&url=http%3A%2F%2Fwww.eurib.org%2Ffileadmin%2Fuser\\_upload%2FDocumenten%2FPDF%2Fidentiteit\\_en\\_Imago\\_ENGELS%2Fz\\_-\\_De\\_vijf\\_cultuurdimensies\\_van\\_Hofstede\\_EN\\_.pdf&usg=AFQjCNF\\_BnSEMPylmVk5RySy0ldk6flvtA](https://www.google.dz/url?sa=t&rct=j&q=&esrc=s&source=web&cd=7&cad=rja&uact=8&ved=0ahUKEwiekOa97uTOAhUHPBoKHWK1CqUQFghPMAY&url=http%3A%2F%2Fwww.eurib.org%2Ffileadmin%2Fuser_upload%2FDocumenten%2FPDF%2Fidentiteit_en_Imago_ENGELS%2Fz_-_De_vijf_cultuurdimensies_van_Hofstede_EN_.pdf&usg=AFQjCNF_BnSEMPylmVk5RySy0ldk6flvtA)

*Individualism versus collectivism dimension.* This dimension describes cultures from loosely structured to tightly integrated ones (Triandis, 1995). The collectivist cultures are found to be tight and simple, whereas individualism cultures

are described as loose and complex. In addition, individualistic cultures have a tendency to emphasise on content and behave as due to internal factors such as attitudes and personality (Hofstede, 1980). In contrast, collectivism cultures tend to emphasise on context and behave in a communal way according to external factors such as norms and roles (Hofstede, 1980). People belonging to collectivism cultures are found to be interdependent and give priority to their in-groups (Mills & Clark 1982). While the dimension interacts with individualism and collectivism, it results in the following dimensions:

- Horizontal Individualism: found in countries like Australia and Sweden. In such cultures, the hierarchical differentiation is de-emphasised, and the emphasis is on self-reliance, independence from others, and uniqueness (Triandis&Gelfand 1998).
- Vertical Individualism: like the US corporate cultures. In these cultures competitiveness is high, and one must be the best in order to climb the hierarchy (Triandis, 2001).
- Horizontal Collectivism: like the culture of the Israeli kibbutz. This dimension emphasises empathy, sociability, and cooperation (Triandis & Gelfand 1998). Gabriel & Gardner (1999) later found another variation of collectivism between genders.
- Vertical Collectivism: the case of India. The cultures related to this part emphasise in-group cohesion, respect for in-group norms, and the directives of authorities. It is correlated with right-wing authoritarianism (Bond & Smith 1996).

*Masculinity versus femininity.* In Hofstede's view (1980), masculinity and femininity refer to the dominant gender role pattern in the large majority of society,

that of male assertiveness and female nurturance. Likewise, Hofstede (1980) finds that women's social role varies less from culture to culture than men's social role. Cultures labelled as masculine place high values on masculine traits which stress assertiveness, competition, and material success. They strive for a maximal distinction between how men and women are expected to behave and fulfil their lives. Hofstede (1986) mentions that:

[masculine cultures] expect men to be assertive, ambitious and competitive, to strive for material success, and to respect whatever is big, strong, and fast. [Masculine cultures] expect women to serve and care for the non-material quality of life, for children and for the weak (p.308).

Evidently, in these cultures men should dominate in all settings, unlike women who are always treated as the weaker ones and are only supposed to be tender and to take care of interpersonal relationships.

On the other hand, cultures labelled as feminine allow more overlapping social roles for the genders. They place a high value on feminine traits which stress quality of life, interpersonal relationships, and concern for the weak. Hofstede (1986) says that:

Feminine cultures define relatively overlapping social roles for the sexes, in which, in particular, men need not be ambitious or competitive but may go for a different quality of life than material success; men may respect whatever is small, weak, and slow (p. 308).

For to the feminine culture, women's liberation means that men and women should take equal shares both at home and at work. Hence, differences in gender roles

should not imply differences in power between the genders. People and warm relationships are important in such cultures.

*Power distance.* This third dimension reflects the way the culture deals with inequalities. Hofstede (1997) defines power distance as “the extent to which less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally” (p. 28). This power distance is learned early in families and refers to the extent to which power, prestige, and wealth are distributed (Hofstede, 1997). In cultures with high power distance, people show respect for those of higher status. Children, as well, are emphasised to respect elders and to obey their parents as being treated more or less as equal. In such cultures, power and influence are identified with few rather than distributed throughout the whole population. Besides to this, these cultures tend to be more authoritarian and reinforce the differences and inequalities between people. For this reason, power is more centralised. There is a big salary gap between the top and bottom of the organisation according to the hierarchical structure. However, in the low power distance cultures inequality is not accepted, subordinates may communicate in a way to be consulted, and bosses are democratic. So, leaders are more accessible, resourceful and democratic.

*Uncertainty avoidance.* Hofstede’s fourth dimension depicts the degree to which people in a culture feel threatened by uncertain or unknown situations. Hofstede (1997) clarifies that this feeling is experienced through nervous stress and in a need for predictability or explained rules. In these cultures, people avoid such situations by coping with the uncertainty of the future without experiencing undue stress and maintaining strict codes of behaviour and a belief in absolute truths. In high uncertainty avoidance cultures, people are active, aggressive, emotional, compulsive, security

seeking, and intolerant. They prefer a structured environment with rules and policies in place, precision, and punctuality (Hofstede, 1997). In contrast, cultures weak in uncertainty avoidance are contemplative, less aggressive, unemotional, relaxed, accepting of personal risks, and relatively tolerant. For them, rules create discomfort, fear, and exist only where absolutely necessary (Hofstede, 1997).

The same researcher holds that students belonging to high uncertainty avoidance cultures consider their teachers as experts who know everything. In the workplace, hard work is embraced and considered as an inner need. On the other hand, students from low uncertainty avoidance cultures accept the view that teachers do not always know all the answers. In the workplace, employees work hard only when needed. They tend to be more relaxed and work at a slower speed (Hofstede, 1997).

Till today, it appears that Hofstede's cultural dimensions are still valid. Therefore, looking deeply in these different dimensions, one can conclude that cultures have various learned norms and values which can determine actions and play a significant role in affecting different humans' daily activities.

***Cross-culturalism, interculturalism, multiculturalism.*** All human beings have culture no matter where they live or which level of formal education they have. Advancements in technology and economy allow people from different cultures to interact and exchange ideas, thoughts and beliefs. This interaction of cultures is described by the concepts of cross-cultural, intercultural and multicultural.

The term intercultural means the meeting of two cultures or two languages across the same nation. "They are predicated on the equivalence of one nation- one culture- one language" (Kramsch, 1998, P.81). In other words, intercultural refers to communication between people from different ethnic, social, gendered cultures within the boundaries of the same national language (Kramsch, 1998). The Oxford dictionary

defines intercultural as taking place between cultures, or derived from different cultures. It includes a mutual exchange of ideas and cultural norms and the development of deep relationships.

In an intercultural society, people from different backgrounds learn from each other and grow together, therefore, no one is left unchanged (Scarino and Liddicoat, 2009). Implying intercultural perspective in foreign language learning involves more than developing knowledge about other culture and its language. It enables learners to be engaged in the relationships between the cultures that are in practice in the language classroom (Liddicoat, 2005). It involves, as well, an accepting of both one's own culturally conditioned nature and that of others and the ways in which these are at play in communication (Scarino and Liddicoat, 2009). Meyer (1991) explains interculturalism as the learners being able to explain cultural differences between their own and foreign cultures, and able to stand between the cultures.

The notion of multicultural deals with a society that contains several cultural or ethnic groups. In the multicultural societies, people live alongside one another, but each cultural group does not necessarily have engaging interactions with other groups. The exchanges that may occur between the cultural groups are superficial ones (Bailly and Filiot, 2000). The Oxford dictionary notes that multicultural can be defined as relating to or containing several cultural or ethnic groups within a society. Similarly, Bloor (2010) claims that multiculturalism assists people to feel "at ease with the rich tapestry of human life and the desire amongst people to express their own identity in the manner they see fit" (p. 272). The term multicultural is more frequently used in two ways, societal sense and individual sense (Kramsch, 1998). The former refers to the coexistence of people from different backgrounds and ethnicities. While the latter characterises persons, who belong to various discourse communities and who have the

linguistic resources and social strategies, to affiliate with many different cultures and ways of using language (Kramsch, 1998).

Multiculturalism begins when people develop the ability to understand foreigners according to their own standards. Ultimately, multicultural ideology refers to “overall evaluation of the majority group addressing the degree to which they possess positive attitudes toward immigrants and cultural diversity” (Arends-Toth & Van de Vijver, 2002, p. 252). In education, multiculturalism attempts to expand the traditional foreign language curriculum by injecting other issues such as race, gender, and class so that the students become aware of the unique historical realities that have shaped their culture (Mullen, 1992).

Multiculturalism contributes in reducing the importance of national differences and in highlighting the social diversity and cultural pluralism that exists within the same nation and the same foreign language classroom due to differences that exist in gender, social class and ethnicity (Taylor, 1992).

Cross-cultural concept refers to more than one culture whereby cultures are compared or contrasted. Cultural differences may be understood or acknowledged. However, these differences are managed in a way that does not allow for individual or collective transformation. The Oxford dictionary defines Cross-Culturalism as related to different cultures or comparison between them. Specifically, in cross-cultural societies, one culture is often considered the norm and all other cultures are compared or contrasted to the dominant one.

In sum, the terms cross-cultural, intercultural and multicultural have different functions in society. Each of which presents and perceives the foreign culture differently. It depends on the situation given and on the individuals to characterise themselves with the appropriate concept.

**Understanding learning.** Over the past, there exist changing views and perceptions about the process of learning. As a matter of fact, the understanding of learning is not simply acquired as knowledge that is put into practice; rather, it is developed over time and in diverse contexts, based on ongoing experience (Shepard, 2000). Thus, it is important to have an overview of the different views that seek to understand and to explain what learning is.

Generally speaking, it is not an easy task to come to an agreement on definitions of concepts that are directly related to human being. When attempting to define learning, which is innate in human nature, it is very complicated to provide one universally accepted definition (Shuell, 1986). Nevertheless, there exist common points in the statements of human learning. Firstly, learning is most likely related to the acquisition of information (Lafrancois, 2000). Next to that, it involves some changes in behaviour that result from experience (Taylor & MacKenney, 2008) and that endures over time (Schunk, 2012).

Furthermore, Kolb (1984) defines learning as “the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience” (p. 41). Lafrancois (2000) restricts the definition by arguing that “learning involves not only changes in disposition but also changes in capability, that is changes in the skills or knowledge required to do something” (p.4). From these different definitions and perspectives, learning can be considered as a relatively permanent change in human behaviour that happens over time as a result of the natural experience that people go through (Hill, 2002).

**Foreign language learning.** Obviously, any existing language can be considered as foreign only if it is not spoken or used in the society where it is taught



(Moeller and Catalano, 2015). The process of learning a foreign or second language occurs by learners who already know at least one language. Indeed, it is the process of learning a new language once the mother tongue is established. Through this process, learners develop new knowledge and learn how to use it. Basically, when learning a foreign language, learners explore and discover what has been transmitted to them. This transmission provides them independence as users and analysers of language (Svalberg, 2007).

Assuredly, learning a new language allows many benefits to learners. It provides a new perspective and ability to see connections across content areas (Moeller and Catalano, 2015). It, also, equips learners with a new awareness of who they are and develops in them a foreign language entity (Granger, 2004). In addition to that, learning a foreign language permits an appreciation of other cultures, as well as metalinguistic and cognitive benefits (Sanz, 2013). Besides all these benefits, it even reinforces power in the economy for the reason that being able to speak another language increases one's chances of finding employment (Graddol, 2006).

In general, due to all these numerous benefits, an increasing number of people speak more than one language to some degree of fluency (Bhatia & Ritchie, 2007).

***Approaches to foreign language learning.*** For many years, people have attempted to learn foreign languages through formal education. The pedagogical tendencies which have characterised second and foreign language learning have been plentiful and varied. Brown (1994) describes these tendencies as the “changing winds and shifting sands of language teaching” (p. 52). Apparently, advancements in theories and psychology of learning have submitted different methods and approaches which have changed over time. Each of which has tried to find more effective and efficient ways of teaching languages by hypothesising different views of what languages are,

and how they are best taught. Among these various language learning methods, there have been three main approaches of impact: grammar-translation based approaches, audiolingual/ audiovisual approaches and communicative language teaching. For the most part, languages that are less commonly taught and researched are observed to be taught based on grammar. Whereas, internationally more used languages such as English, German and French have progressed to a communicative approach (Funk, 2012). These approaches are briefly elaborated as follow:

*Grammar-translation based approaches.* As people first felt the need to use a new language for trade and surviving purposes, they automatically engaged in formal and systematic academic process. By doing so, the first method that had been adopted is called Grammar-Translation method. As the name suggests, the knowledge of grammar constitutes the core, and translation is the most important type of exercise. This means that the method was based on the study of grammatical aspects of language and the use of translation as a means of ascertaining comprehension (Zainuddin, Morales-Jones, Yahya, and Ariza, 2011).

Learning in this method is achieved as a result of a great intellectual effort whereby the memorization of rules and vocabulary is very important (Brown, 1994). The main objectives in grammar-translation approach consist of making learners read literature written in the target language, enabling the translation from one language to another and developing reading and writing skills. Zainuddin, Morales-Jones, Yahya, and Ariza (2011) maintains that ‘‘It was not surprising, then, that even students who spent several years studying a foreign language were not able to speak that language’’ (p.64). So, they do not produce speakers of the languages studied. Although the emphasis in this approach is on teaching grammar and the goal is not oral proficiency, in reality it has an effective way for the application of grammar and sentence structure.

*Audio-lingual/audio-visual approaches.* Contrary to Grammar-Translation approaches, the audio-lingual/audio-visual approaches aim at developing fluent speakers of the languages studied. In the second half of the 19th century, several authors (Gouin, 1880; Howatt, 1984) reacted against the traditional approaches which emphasise the grammar-translation. According to them, these approaches did not prove to be efficient in everyday language conversation (Howatt, 1984). Importantly, Gouin (1880), a French teacher of Latin, has a considerable role in the emergence of the new trend of the audio-lingual/audio-visual approaches. This teacher decides to study German as a foreign language. Thus, he follows the same Grammar-translation methodology as he teaches in the classroom. That is, he studies the grammar rules, memorises a wide range of vocabulary and even translates literary works. Unfortunately, he cannot understand a single word once involved in conversations. This failure convinces him about the weaknesses of this method.

Eventually, after the observation made by Gouin (1880) on how his three-year-old nephew had acquired his mother tongue fluently without any problem, he concludes that children conceptualise meanings and develop a capacity for thinking and speaking in that language only after listening. Thus, this has helped in the creation of new methods and approaches to foreign language learning mainly based on listening and speaking. In these approaches, the most common sentences and everyday idiomatic phrases must be introduced at a first stage. Grammar rules must be postponed and are taught only inductively through the handling of the topic (Richards & Rodgers, 2001).

*Communicative language teaching approaches.* There exists a recognisable approach to foreign language learning, generally accepted as the norm and viewed as essential. This approach is named the communicative language teaching. Its origins can be traced back to the 1960s, with the changes that occurred in the British language

teaching tradition. Furthermore, the result of Chomsky's cognitivist ideas largely contributed to the emergence of this approach. Actually, the communicative language teaching approach appears as a reaction to previous methodological approaches of grammar-translation and audiolingualism/audiovisualism (Richards & Rodgers, 2001). This approach mainly advocates the development of communicative proficiency in the target language, rather than knowledge of its structures, based on a wide range of vocabulary (Chang, 2011). It encourages a cooperative learning environment in the classroom (Kagan, 1995). It involves activities which promote the acquisition of language and engage students in the completion of real-world tasks (Kagan, 1995). Ultimately, no single method or approach has succeeded to prove its superiority and effectiveness.

**The relationship between language and culture.** The intimate relationship between language and culture has not been first identified by everyone as it might be today. Arguably, the first scholars who clearly demonstrate that language and culture are inextricable are mainly the American linguist Edward Sapir and the British anthropologist Bronislaw Malinowski. Sapir (1921) denotes that "language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives" (p. 206). Moreover, Malinowski (1935) pinpoints that in order "to study language outside the framework of its cultural realities – the beliefs of the people, their social organisation, their legal ideas and economic activities – must remain entirely futile" (p.vii).

Nonetheless, theories to language teaching encouraged a focus on language as skill and not as cultural understanding. Linguists and grammarians study language only as linguistic forms and closed systems of signs. Cultural anthropologists, on the other

hand, study culture only as a relational structures system which is shared among homogeneous people of a given society.

The suggestion of the existence of a close relationship between language and culture was not made again until around twenty years later, with Levi-Strauss (1958) who defends the view that language is a result of culture, a part of culture and a condition of culture. Levi-Strauss explains that "Language, from this point of view, may appear as laying a kind of foundation for the more complex structures which correspond to the different aspects of culture" (1958, p.402). After some years, Hymes (1980) supports this idea by pointing out that meaning in language is not derived only from form but also from context. The same researcher opposes the structuralists' perspective in which language is viewed entirely as lexical and grammatical elements.

In the 1990's, the concept of the relationship of culture and language started to appear once again seriously. Most scholars accept that language and culture are essentially inseparable and various literary references have been presented in different fields, such as linguistics, sociolinguistics, anthropology, and the like. Pennycook (1994) notes that "language can never be taken apart from its cultural, political and discursive contexts" (p.33). Brown (1994) expounds more by suggesting that "a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p.165).

Kramsch (1998) portrays a similar view in which she assumes that: "language expresses cultural reality" (p.3). She believes that language is used by members of a community to express their common experience and shared knowledge. Thus, the concept of the inseparability of language and culture is frequently expressed in the present literature (Warschauer and Kern 2000, Baker 2001, Coupland 2010).

Understanding the relationship between language and culture is central to the process of learning another language. As already mentioned, it is not only the case that the forms of language which convey meaning. Instead, it is language in its cultural context that creates meaning. Lange, Klee, Paige and Yershova (1998) say that “culture is the core of language learning/acquisition” (p.ii). In the foreign language learning classrooms, it is important that learners develop a readiness to engage with the ways in which context influences what is communicated and how it is transmitted. Similarly, Scarino and Liddicoat (2009) maintain that while learning a new language “both the learner’s culture and the culture in which meaning is created or communicated have an influence on the ways in which possible meanings are understood” (p.18). For instance, the target language/culture and the learner’s own language/culture are both simultaneously present and can be simultaneously engaged. Freire (2003) expands this view by suggesting the banking system of education. This system is based on the idea that “learning should be a clean and neat (not ‘messy’), clear-cut process of memorization. Grammar, vocabulary and pronunciation can be learned through memorization, but culture cannot, and therefore falls outside such a system” (p.72).

Generally speaking, “learning to communicate in an additional language involves developing an awareness of the ways in which culture interrelates with language whenever it is used” (Scarino and Liddicoat, 2009, p.18). So, it is important to seriously consider the indivisibility of the learning of language and the learning of culture in foreign language classroom.

**Conclusion.** Language is an important aspect which is achieved naturally and effortlessly. It cannot be learnt without its culture. Both are interrelated and interdependent on each other. Hence, one cannot learn a language without absorbing

its culture because language conveys meaning only in its cultural context. Similarly, one cannot learn a culture without using the language that expresses its diversity, specificity and subtlety. In this respect, learning a new language enables an appreciation of other cultures. This appreciation may even lead to adapting some features from the new culture.

**Aspects of Learners' Personality**

Personality is among the main issues that are investigated in the field of psychology. It is so investigated that a separate sub-discipline have been developed called personality psychology which is specialised in dealing only with personality (Markus and Nurius, 1986; Pervin and John, 2001; Dörnyei, 2005). This subfield has its roots in classic psychoanalytic theory at the beginning of the 20th century, and it even dates back to the ancient Greece philosophers Plato and Aristotle (Dörnyei, 2005).

As a matter of fact, some researchers in this field reveal that personality development is greatly influenced by culture (Shweder, 1991; Lee, McCauley and Draguns, 1999; Maccoby, 2000). Accordingly, as persons tend to learn a foreign language, in the meantime, they will surely absorb its culture. For this reason, this section is concerned with the aspects that determine a person's personality. It unveils the main theories and models that investigate and elaborate the personality of the individuals. Besides, this section is mainly devoted to investigating how a foreign language influences the personality of the learner, which aspects of personality resist and which ones change.

**Personality.** The term personality, in general, means the overall profile or combination of characteristics that create the unique nature of persons from one another. In this vein, Adolf Hitler (n.d) states the following quotation: "Do not compare yourself with anyone in this world. If you do so, you are insulting yourself".

The Oxford Dictionary defines personality as the qualities and features of a person. It represents those characteristics of the person that “account for consistent patterns of feeling, thinking, and behaving” (Pervin and John’s, 2001, p. 4). In addition, Dörnyei (2005) argues that it would be easier to summarise and generalise human species in the valid results if everybody was alike. However, no one is alike and, without any doubt, individuals differ from each other. Pervin and John (2001) nicely summarise these differences when writing that “to a certain extent people are the same regardless of context, and to a certain extent they also are different depending on the context” (p. 290).

Understanding the individual’s personality provides an insight into how individuals react and feel in particular situations (Costa and McCrae, 1992). Apparently, this understanding is “helpful for appreciating that while learners are different, everyone has a value, and special strengths and qualities, and that everyone should be treated with care and respect” (Sepehri, Rakhshani, Keshavarz and Kiani, 2013, p. 1).

Personality has both internal elements such as thoughts, values and genetic characteristics, and external elements which contain the observable behaviours. It consists of both structures and processes and reflects in nature as well as in nurture experience (Pervin, 1996). In other words, personality is determined by heredity which refers to nurture, and by the environment which refers to nature. Heredity includes those factors that were determined from biology, like physical structure, gender, temperament and energy level. Environment, on the other hand, is among the factors that exerts pressures on personality formation, like the culture in which individuals are raised, their early conditioning, the norms among their family, friends and social groups.



**Models of personality.** For many years, researchers seek to explain individuals' personalities by categorising them into distinct types. Hence, studying personality development refers to studying personality traits which are, according to Atalah, (2009), unique characteristics that influence persons' thoughts, feelings and behaviours that distinguish the way they behave when compared with one another. Therefore, different models and psychometrics tests dominate the field of personality structure and traits to investigate aspects of the individual that remain stable throughout a lifetime (Sepehri, Rakhshani, Keshavarz, Kiani, 2013). The present section presents six most known models of personality traits as follow:

***Four humours model.*** The earliest model of personality traits, apart from Aristotle's and Theophrastus', is the one of Hippocorates (ca. 460-377) and Galen of Pergamum (AD 130-200) (Stelmack and Stalikas, 1991). Hippocorates develops his four humours model believing that one's persona is based on four separate temperaments. Galen, a Greek physician, extends Hippocrates' theory by adding a body fluid to each temperament, namely blood, mucus, black bile and yellow bile. In the following figure 2, the four humours model is presented along with the components of each humour.

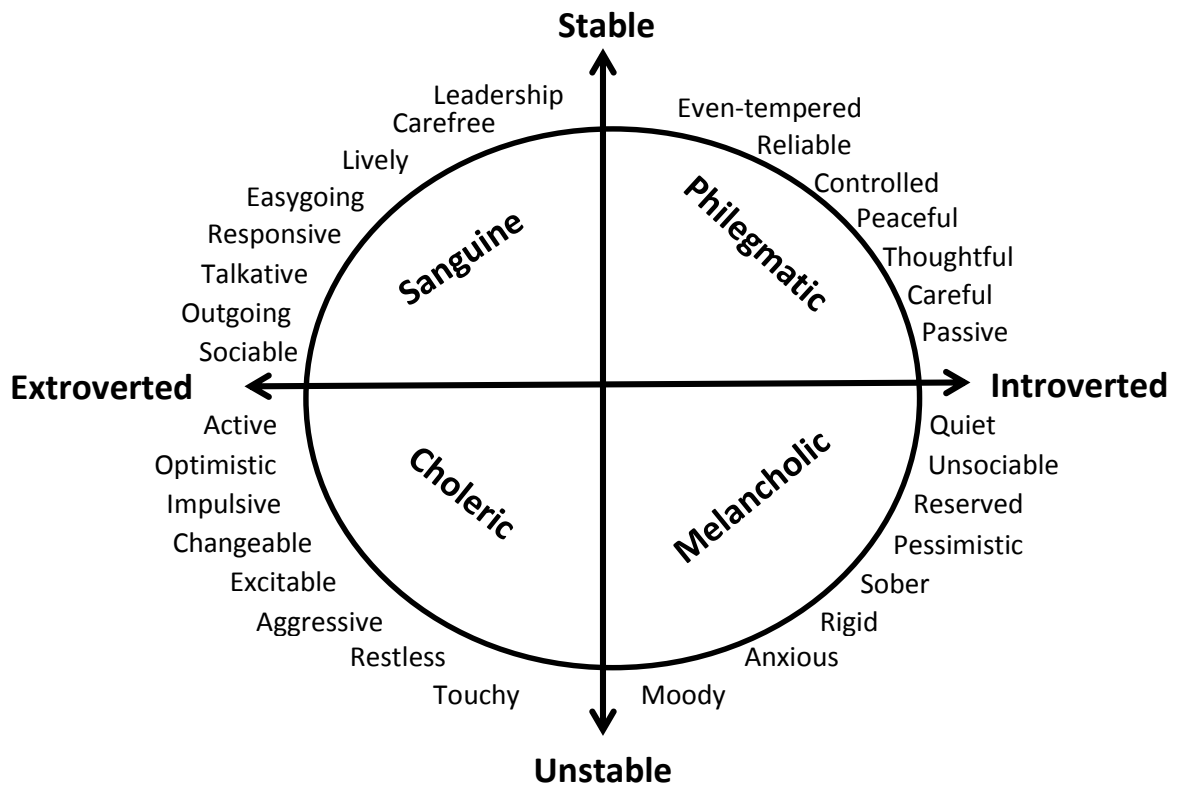


Figure 2. Hippocrates's four humours model

Source: <https://courses.lumenlearning.com/intropsychmaster/chapter/what-is-personality/>

Galen extends Hippocrates' model by changing humours into temperaments. He presents four temperamental terms, phlegmatic (tending towards stolid calmness), melancholic (tending towards low mood), choleric (tending towards anger) and sanguine (tending towards optimism and confidence). The four humours theory was to become a common medical theory for over a millennium after Galen's death in 216 AD (Irving, 2013).

The theory witnessed widespread popularity throughout the Middle Ages. By the 18th century, the rapid advancement in medicine provided the discoveries of the functions of the circulatory, respiratory and digestive systems to reject the four humours theory as a realistic practice of medicine. Yet, it remains important only in designating personality (Bloom, Milen and Heininger, 1999).

*Sigmund Freud model.* In the 20<sup>th</sup> century, Sigmund Freud tried to explain personality by looking into the components of the human mind. The aim of Freud's model is to make the unconscious conscious, which means to explain the daily actions resided in the unconscious mind. He believes that the unconscious mind positions itself in every aspect of life, whether one is dormant or awake (Freud, 1910). For to him, people are simply actors in the drama of their minds, pushed by desire and pulled by conscience. Underneath the surface, their personalities represent the power struggles going on deep within them (cited in Adam, 2010).

Various theories are presented by Freud to investigate the unconscious mind like dreams interpretation, psychosexual development, personality and repression. Concerning personality model, Freud assumes that a person's personality is made of three aspects of the mind: the id, ego, and superego. These three components interact and wrestle with each other for dominance.

The initial structural component of personality is the id. It is considered to be the impulsive and innocent portion of the psyche that operates on the pleasure principle. This portion takes into account only what it wants and disregards all consequences (Freud, 1923). This means that desire comes from the part of personality called the id, located in the expanses of the mind (Freud, 1923).

The second component is named ego. It is the organised, realistic portion of the psyche that acts to fit with reality principle and to please, at the same time, the drive of id in realistic ways (Freud, 1923). Ego is equivalent to the person's conscience.

Superego refers to the third structural component of personality. It is developed around the age of four or five. It aims for perfection and includes morals and norms of society, ego's ideals and feelings of guilt. Freud (1923) believes that people without the superego would behave with aggression and other immoral behaviours. Hence, the

superego helps the mind to understand the difference between right and wrong. The result of this constant struggle between id, ego and superego is the whole of each human's behaviour.

***Carl Jung model.*** Carl Jung is a younger colleague of Sigmund Freud. He was never completely concurred on Freud's ideas, and soon developed his own theory. Unlike the previous models, Jung's model grew out from different historical reviews in literature, mythology, aesthetics, philosophy and psychopathology. In this respect, Sharp (1987) states that "Jung's model is concerned with the movement of psychic energy and the way in which one habitually or preferentially orients oneself in the world" (p.12). In this model, Jung identifies eight typological groups in which two personality attitudes are included: introversion and extraversion. Next to these, four modes of orientation, thinking, sensation, intuition and feeling may operate in an introverted or extroverted way.

In the extroverted attitude, external factors are the predominant motivating force for judgments, perceptions, feelings and actions. Extrovert people are open and friendly, and like to travel and meet new people (Jung, 1953). He notes that extroversion people are generally characterised by an outgoing, explicit, and accommodating nature that are easily adapted to any situation. They are quickly attached and may set aside any possible misgivings.

In contrast, the introverted characteristic is internal and subjective whereby internal factors are the leader motivating force. Introverts are essentially conservative, preferring the familiar surroundings of home and intimate times with a few close friends. Jung (1953) believes that "the introvert is characterized by a hesitant, reflective, retiring, nature that keeps itself to itself, shrinks from objects; is always slightly on the defensive and prefers to hide behind mistrustful scrutiny" (p.44).

Concerning the four modes of orientation mentioned in Jung's model, the first one, the sensation, establishes that something exists. It refers to the perception through the physical sense organs. Second, the mode of thinking means the process of cognitive and tells what it is. Third, feeling mode includes the function of subjective judgment and valuation. It reveals its worthiness. Finally, intuition mode refers to the perception by way of the unconscious. It refers to the sense of what can be done with it, which means its possibilities Jung (1953). Likewise, Jung explains the four modes in the following words:

For complete orientation all four functions should contribute equally: thinking should facilitate cognition and judgment, feeling should tell us how and to what extent a thing is important or unimportant for us, sensation should convey concrete reality to us through seeing, hearing, tasting, etc., and intuition should enable us to divine the hidden possibilities in the background, since these too belong to the complete picture of a given situation (cited in Sharp, 1987, p. 15)

Moreover, Carl Jung model is clearly depicted in the following figure:

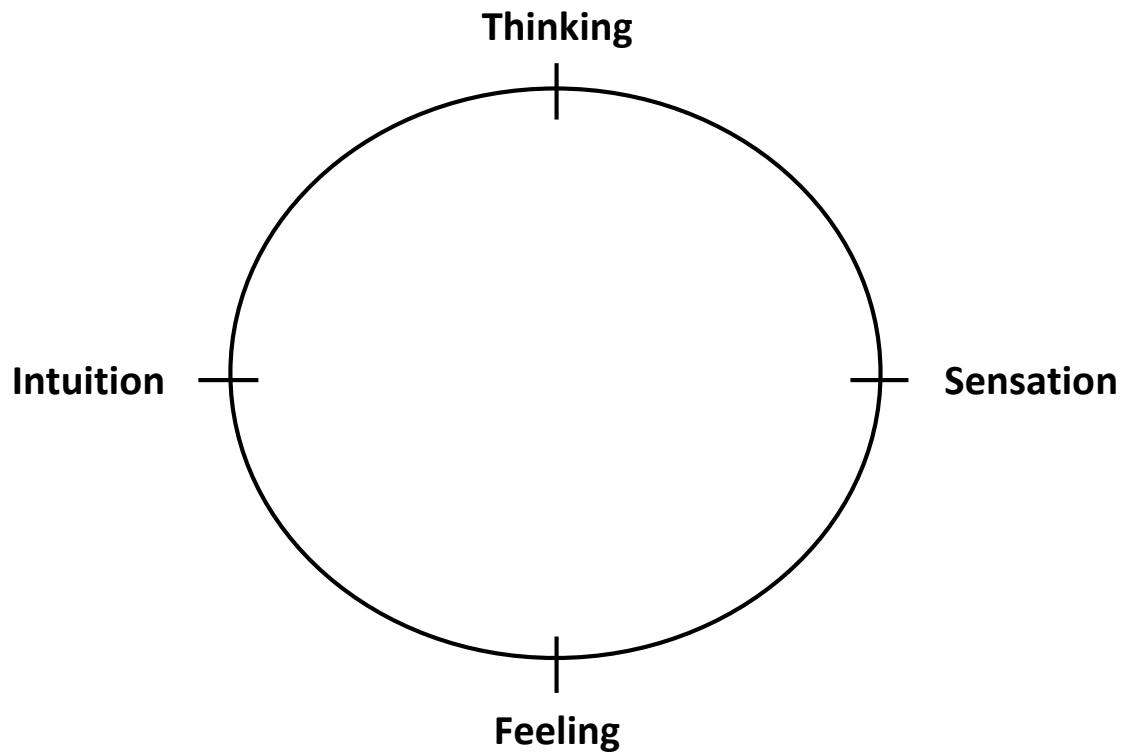


Figure 3. Carl Jung's model of personality

Source: Sharp, D. (1987). *Personality types: Jung's model of typology*

Jung emphasises the requirement of the four modes for a comprehensive understanding. The relationship between them is quaternary. Specifically, the figure arbitrarily places thinking at the top; thereby any of the modes can be placed there according to what the person most favours. The bottom and horizontal positions are determined depending on the one at the top (Sharp, 1987).

**Myers-Briggs type indicator.** The Myers-Briggs type indicator (MBTI) is a model and a test instrument. It was developed in 1942 by a mother-daughter team, Katharine Briggs and her daughter Isabel Briggs Myers, after their particular studies of Carl Jung. The MBTI test takes Jung's theory and asks questions that do not indicate right or wrong answers and, of course, do not put people into categories of good or bad. Instead, the outcome of the test encourages people to become more self-aware (Agada, 1998). MBTI system is based on a four-scale structure to categorise

individuals' behavioural preferences. The four scales consist of extraversion versus introversion, sensing versus intuition, thinking versus feeling and judging versus perceiving. Each of the four MBTI scales includes two opposing preferences.

More precisely, in the category of extraversion/introversion, extroverts focus on the outer world of people and things. They receive energy from interacting with others. They are active and energetic. Besides, they learn best through sharing, doing and discussing. Introverts, in the opposite, possess an internal focus on ideas, memories and emotion. They learn best by having time alone to process in a quiet environment. Introverts are known to be reflective, quiet, private and deep (Clawson, 2008).

In the second scale, sensing people focus on the present and what happens now. They prefer real and tangible information. This category of people have five senses engaged while working. They are known to be practical, steady and orderly. Intuition, on the other hand, focuses on future possibilities and they are potential. Intuitive persons are imaginative and creative. They like solving problems and developing new skills (Clawson, 2008).

In the third scale, people with thinking feature examine logical consequences of decisions. They base decisions on impersonal analysis and logic . Additionally, they are energised by problem-solving and critiquing. They look for cause/effect relationships in data. Oppositely, feeling feature is consistent with people who base decisions on subjective values. They enjoy appreciating and supporting others and assess impacts of decisions on others. They create harmonious environments and work best in supportive and encouraging settings (Clawson, 2008).

The fourth scale in MBTI consists of judging versus feeling. Judging characteristic includes people who prefer to make decisions with information. They plan and organise their world. People in this category like roles and expectations to be

clear and always plan ahead to avoid last minute stresses. However, perceiving characteristic comprises those who prefer to take in information and understand. They keep things open-ended as long as possible and live life without controlling it. They are open to new options and last-minute changes (Clawson, 2008).

***Eysenck model.*** In 1965, Hans Eysenck put forward his model based primarily on physiology and genetics. Eysenck is the first psychologist who made personality traits something more mathematical in spite of the fact that he was a behaviourist who considers learned habits of great importance (Zuckerman, Kuhlman, Joireman, Teta and Kraft, 1993). In general, this researcher views personality differences as growing out of genetic inheritance.

His model involves a statistical technique called factor analysis. This technique extracts a number of dimensions from large masses of data. Correspondingly, he gave long lists of adjectives to hundreds of thousands of people to figure out trait dimensions that carry the most weight. He used the results of this work to create a test labelled the Eysenck Personality Questionnaire (EPQ).

Importantly, instead of making the personality traits exist or not, like Jung did, he considers them as dimensions. Eysenck groups people into two main dimensions of the temperament of what he called personality inventory. These two dimensions are neuroticism and extroversion/introversion. To give a clear idea of this model, the following figure demonstrates the main elements presented by Eysenck:



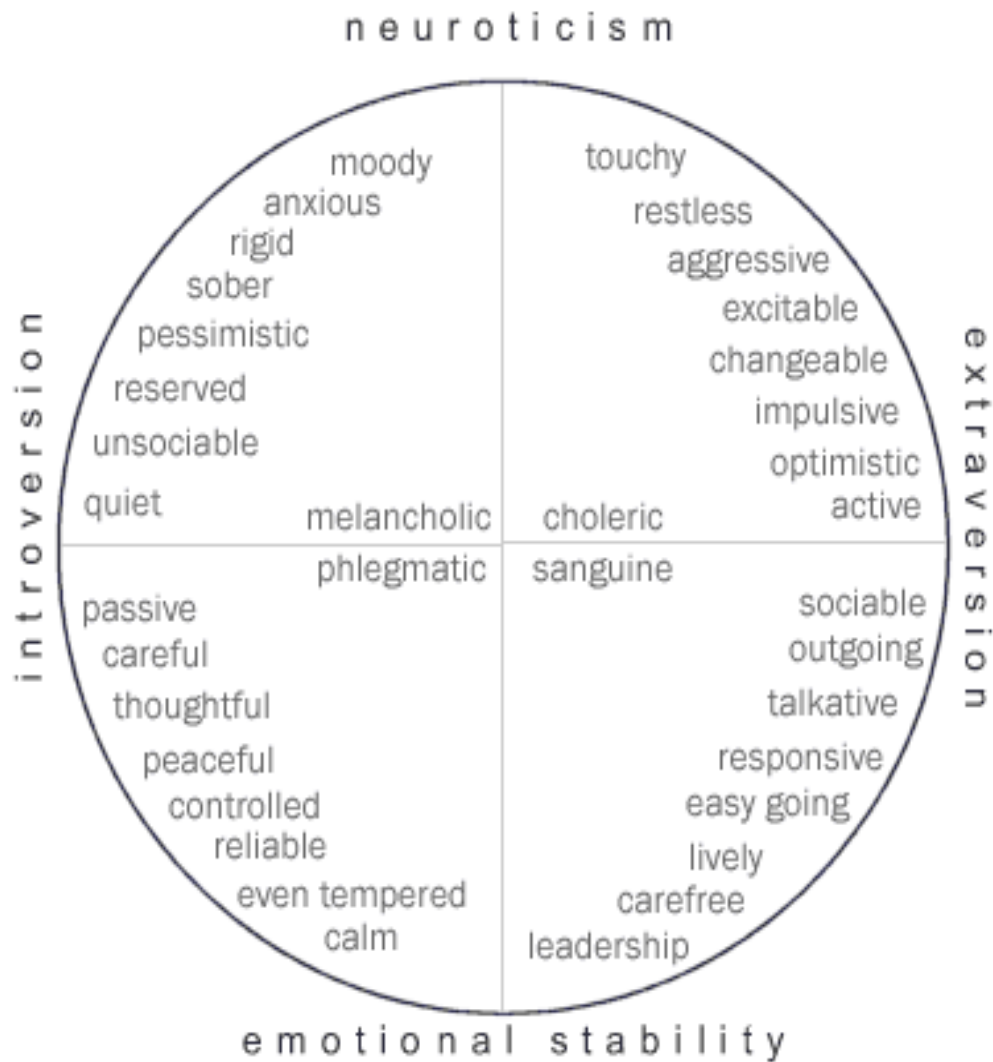


Figure 4. Eysenck's model of personality

Source: Eysenck, H.J. and Eysenck, M.W. (1958). *Personality and individual differences*. New York: Plenum publishing.

Eysenck's dimensions of personality are different from those presented before. In his model, he does not classify a person according to the category he/she belongs to. Instead, he gives a score to each dimension (Zuckerman, Kuhlman, Joircman, Tcta and Kraft, 1993). Extraversion and introversion dimensions refer to out-going, even loud people versus shy and quiet people. In these dimensions, a low score is attributed to introversion and a high score to extroversion. Neuroticism dimension, according to

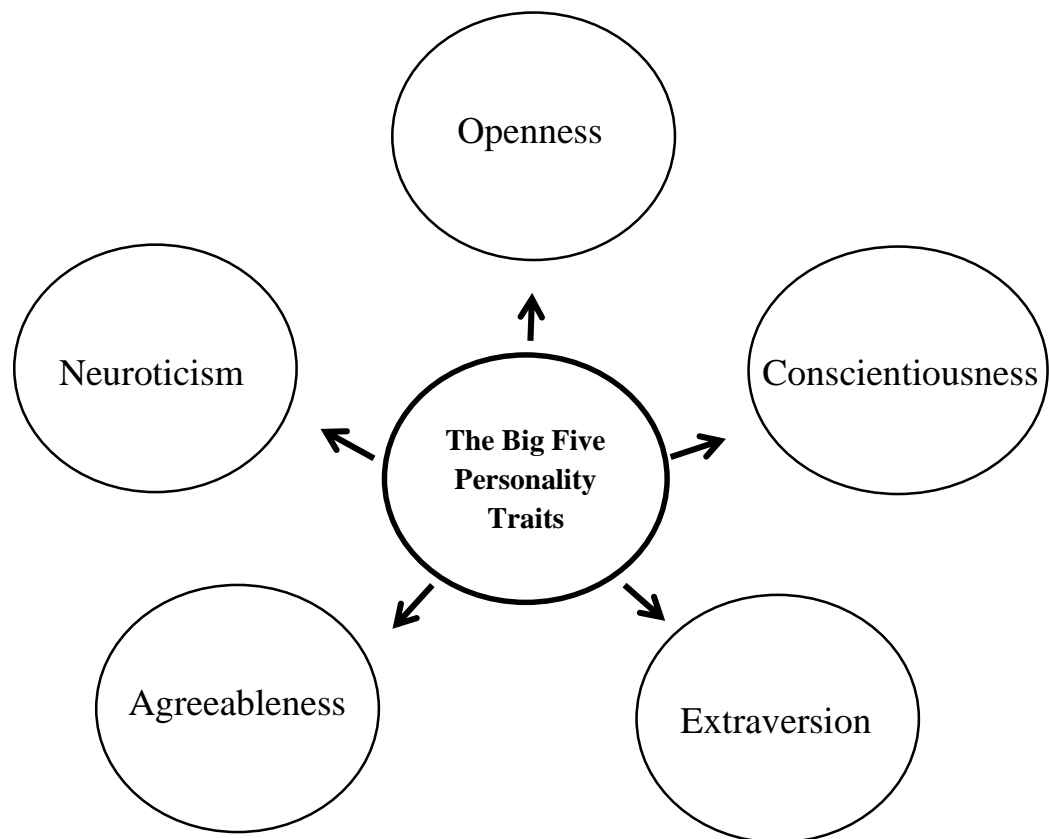
Eysenck (1958), ranges from normal, fairly calm and collected people to one's that tend to be quite nervous. In this scale, if the score is high, this means there is a tendency to be a very nervous and emotional sort of person. While it does not mean necessarily the person is neurotic, but only they are more susceptible to neurotic problems such as phobias and depression. Low neuroticism is recently known as emotional stability (Eysenck, 1958).

While applying this model, Eysenck claims that, although he was using large populations for his research, still there exist some populations he was not targeting. He started to hold his studies into the mental institutions of England. After getting more data from people who were in mental institutions, a third significant factor began to emerge, which he labelled psychoticism.

Psychoticism, as the name suggests, embodies people with tendencies to psychosis, meaning that they are more likely to have problems dealing with reality. Nevertheless, high psychoticism does not mean the person is psychotic or doomed to become so, only that he exhibits some qualities commonly found among psychotics like delusions and hallucinations. This may be more susceptible to becoming psychotic, given certain environments . A middle score on psychoticism may indicate that a person is a bit eccentric, or she/he takes risks that other people do not take. A low score might mean that the person is pretty normal in this regard (Stankov; 1998). Thus, Eysenck's research obtains a great deal of respect, and most psychologists consider his theory as on the right track.

***The Big Five Personality Traits.*** As a result of the increasing research, personality psychologists have created a measuring tool named Five Factor Personality Inventory (Five-Factor Model: FFM). This model uses factor analyses based on adjective-driven questions. The idea behind this theory goes back to the research

conducted in the 1930s and 1940s by Allport and Odbert (1936), and Cattell (1943), who assume that if people behave consistently, then this must be reflected in adjectives in the language people use to characterise each other. FFM retains Eysenck's first two dimensions but replaces psychoticism with three additional dimensions: conscientiousness, agreeableness, and openness to experience. The initials of this theory enable the acronym OCEAN (openness, conscientiousness, extraversion, agreeableness, neuroticism/emotional stability) presented in figure 5 below:



*Figure 5. The big five personality model*

Source: <http://psychology.iresearchnet.com/social-psychology/personality/big-five-personality-traits/>

These five dimensions are rather broad and include several important facets. Openness to experience involves imagination, scientific and artistic creativity, divergent thinking, newness, a high sense of wonder and sophistication (Erdheim,

Wang & Zickar, 2006; Barrick & Mount, 2001). It involves, as well, the highest cognitive aspect. In this respect, high scorers are imaginative, curious, flexible, creative, moved by art and novelty seeking. Besides, they are original, adventurous, self-reflecting, and untraditional. In contrary, low scorers are conservative, conventional, uncaring, down-to-earth, inartistic, and practical (Costa & McCrae, 1995).

The second dimension, conscientiousness, is related to hard work, responsibility, tenacity, mindfulness and success orientation (Erdheim, Wang & Zickar, 2006; Barrick & Mount, 2001). High scorers are determined, ambitious, systematic, meticulous, efficient, organised, reliable, responsible, hard-working, persevering, self-disciplined and success-oriented. Unlike high scorers, low scorers are unreliable, late, negligent, aimless, lazy, careless, disorganised, weak-willed, and are considered to be undisciplined (Costa & McCrae, 1995).

Extraversion, ranked as the third dimension, involves assertiveness, the desire to be social, love of ambition, talkativeness, and aggressiveness (Barrick & Mount 2001). High scorers are sociable, positive, energetic, cheerful, active, assertive, passionate, talkative, dominant, and caring for others. Low scorers, on the other hand, are passive, quiet, introverted, timid, reserved, sober, aloof and restrained. (Bono, Boles, Judge & Lauver, 2002).

The fourth dimension is agreeableness. Its typical personality traits are emotional support, self-sacrifice and compassion. Indifference, jealousy, hostility and self-centeredness are as well present (Erdheim, Wang & Zickar, 2006; Barrick & Mount, 2001). High scorers are friendly, good-natured, likeable, reliable, straightforward, cooperative, forgiving, trusting, humble, and generous. Whereas, low scorers are cold, unpleasant, cynical, critical, stubborn, rude, antagonistic, suspicious,

vengeful, irritable and unhelpful (Bono, Boles, Judge & Lauver, 2002; Graziano, Jensen-Campbell & Hair, 1996).

Finally, neuroticism dimension is a notion of anger, mistrust, anxiety and hatred (Barrick & Mount, 2001). Neurotic people like to live in negative emotions like fear, sadness, guilt and irritability. High scorers are worrying, anxious, insecure, withdrawn, depressed, self-conscious, moody, emotional, and unstable. Low scorers are calm, patient, relaxed, comfortable, unemotional, hardy, content, confident and self-satisfied (Costa & McCrae, 1995).

**Culture and personality.** The origin of culture and personality studies takes its roots to studies and hypotheses conducted by Sigmund Freud (1856-1939). Freud presents the critical-periods hypothesis according to which he believes that what human infants experience in the period of childhood is responsible for what they exhibit in the adulthood. This early learning-later behaviour hypothesis is what will lead to adults' feelings of satisfaction or conflict. For Freud, this stems from five areas in infant early-learning which are composed of an area of a quadrangle to which one side is genes, and the other is the oral learning, the anal learning, the aggression learning, the dependency learning and the sexual learning.

In fact, the Freudian hypothesis has an important role in the emergence of what is known as Psychoanalytic Anthropology and to different researches and studies in culture and personality relationship. Apparently, the field of culture and personality witnesses controversial views. Some researchers, like Bruner (1974), Piker's (1998) and McCrae (2000), ignore the role of culture in the development of personality and reject any relation that can exist between them. In this vein, Bruner (1974) assumes that the field is a magnificent failure. Contrary to this, other researchers emphasise the influence of culture in the construction of personality. Shweder (1991), for instance,

considers the field as positive. He hypothesises that individual differences are narrowly context dependent and do not generalise across cultures. This means that there are no global traits.

As a matter of fact, Lee, McCauley and Draguns (1999) positively evaluate the field of culture and personality, they maintain that “human beings can be described as a culture-building species. No humans have ever survived and perpetuated themselves except as members of a social group” (p. 6). Therefore, culture and personality are found to be mutually constituted (Shweder, 1991).

Furthermore, Lee, McCauley and Draguns (1999) point out a very ancient quotation of Xun Kuang (298-238 b.c.), an ancient Chinese Confucian and Legalist philosopher, who declaims that:

Humans cannot function without social groups which cannot exist without the shared guidance or rules of *li* (Le., customary rules of living or norms of conduct) or *yi* (Le., a combination of righteousness, faithfulness, fairness, justice, or morality) (cited in Lee, McCauley and Draguns, 1999, p. 6).

Recently, Maccoby (2000) describes the relationship that exists between personality and culture by stating that personality correlates with the area of a quadrangle, one part of which is genes and the other is the environment. In general, recent views suggest that personality emerges under the influence of both genes and environment.

Nonetheless, the rejection of this relationship persists till recent time. Researchers like Piker’s 1998, Gosling & John 1999 and McCrae 2000 still believe that personality grows autonomously from culture. McCrae and his colleagues (McCrae et

al. 2000, McCrae 2000) present an opposing view to Shweder (1991) by claiming that global traits do exist. They denote that:

Studies of heritability, limited parental influence, structural invariance across cultures and species, and temporal stability all point to the notion that personality traits are more expressions of human biology than products of life experience. (p. 177)

Moreover, studies show that there exist basic tendencies such as neuroticism, extraversion, openness, agreeableness, and conscientiousness that are independent of culture (McCrae et al. 2000). Quite similarly, the school of cross-cultural psychology assumes that culture exists as widely separate from the individual. It is considered as an independent variable that affects the dependent variable of personality (Church & Lonner, 1998).

Regarding the relationship that exists between culture and personality and the influence that culture holds on personality development, researchers (Oberg, 1960; Berry, 1970; Taft, 1977 and Zaharna, 1989) have provided three concepts to support their view and prove that personality development is dependent on culture. These concepts are culture shock, culture transitions and acculturation. Fisher and Cooper (1990) assume that the culture shock phase usually gives way to a process of acculturation, adaptation or adjustment that takes place after a transitional state as a natural process towards change. The following are explanations of these terms:

***Culture shock.*** The term culture shock was first presented in 1960 by Oberg who states that:

when an individual enters a strange culture, all or most of these familiar cues are removed. He or she is like a fish out of water. No matter how broadminded or full of good will you may be, a

series of props have been knocked from under you, followed by a feeling of frustration and anxiety (p. 177).

According to Oberg (1960), culture shock is experienced when people face a foreign culture which is totally different from their own culture. They are subjected to an unfamiliar way of life, strange beliefs and norms and different perspectives. So, as a person experiences this culture shock, “[he] is precipitated by the anxiety that results from losing all [his] familiar signs and symbols of social intercourse” (Oberg, 1960, p. 142). Adler (1975) supports Oberg’s view by adding that:

Culture shock is primarily a set of emotional reactions to the loss of perceptual reinforcements from one’s own culture, to new cultural stimuli which have little or no meaning, and to the misunderstanding of new and diverse experiences (p. 13).

Additionally, Taft (1977) corroborates this notion by providing six main aspects which he considers to be the best consensus statement for culture shock.

1. Strain because of the effort needed in making necessary psychological adaptations;
2. A sense of loss and feelings of deprivation regarding friends, status, profession and possessions;
3. Being rejected by and/or rejecting groups of the new culture;
4. Feeling confusion in values, role, role expectations, and self-identity;
5. Surprise, indignation and anxiety after becoming aware of cultural differences; and
6. Feelings of impotence due to the inability to cope with the new environment.



Oberg (1960) supports culture shock process by providing four stages in which the person transits from culture shock to satisfactory adjustment. The first stage is called honeymoon, also known as the incubation stage. In this stage, the person experiences feelings of excitement and fascination about the new culture. These feelings might last from a few days to weeks. Then distress comes as a second stage, also called crisis. Here, the individual could feel frustrated, anxious and angry after recognising the differences that exist between the home culture and the new one. The third stage is recovery, which is the process of crisis resolution and culture learning. The last stage stands for adjustment. It reflects enjoyment of, and adaptation to, the new environment.

Similarly, Richardson (1974) points out four stages that a person undergoes as faced with culture shock. These stages consist of elation, depression, recovery and acculturation. Adler (1975), as well, classifies the process of culture shock into five stages: contact, disintegration, reintegration, autonomy and independence.

All in all, culture shock occurs when a person comes into contact with a culture that is widely different from his own to usually experience the feelings of confusion and uncertainty. This can be commonly noticed among foreign students, immigrants and refugees. Ultimately, this process of culture shock usually leads to cultural transition.

***Cultural transition.*** The concept of cultural transition occurs when a person encounters cultural and linguistic differences. Hence, this person is likely to involve both personal and professional dimensions that bring, for many, the need for some sort of adjustment (Goldner-Vukov, 2004). The theme transition is, in the theoretical frameworks, generally related to the context of human mobility (Goodman, 1994; Ward and Kennedy, 1993). Kast (2009) explains this mobility by the concept transcultural transitional space that he describes as “what belongs to your culture and what belongs

to the other culture – can be seen, discussed and it will change the cultural beliefs for all” (p. 12).

Notably, as a person is exposed to different cultural customs and surroundings, the challenge of re-defining a sense of self takes place and, indeed, the world becomes crucial (Zaharna, 1989). Thus, the person transits from a familiar way of existence to a different context that leads to inevitable shifts in self-identity, values or perceptions about others (Ishiyama, 1995).

Two salient theories, among others, have influenced cultural transition studies. The first theory is named Ritual Transition Theory, developed by Van Gennep (1960). Through this theory, Van Gennep attempts to describe the positions or stages that people move from and towards by identifying a common pattern. This theory is based on three phases: separation, transition and incorporation. He coins this schema as the patterns of rites of transition.

Schlossberg's Transition Theory is the second theory in cultural transition studies. Schlossberg (1981; 1984; 1997) has used this theory in the context of exploring career transition processes of different professional groups. Arguably, when considering that this may take place in the context of having a transitional experience in a new country and culture, the experience is inevitably more demanding for the individual. Hence, this model is introduced in figure 6 below by Schlossberg (1981, p.5):

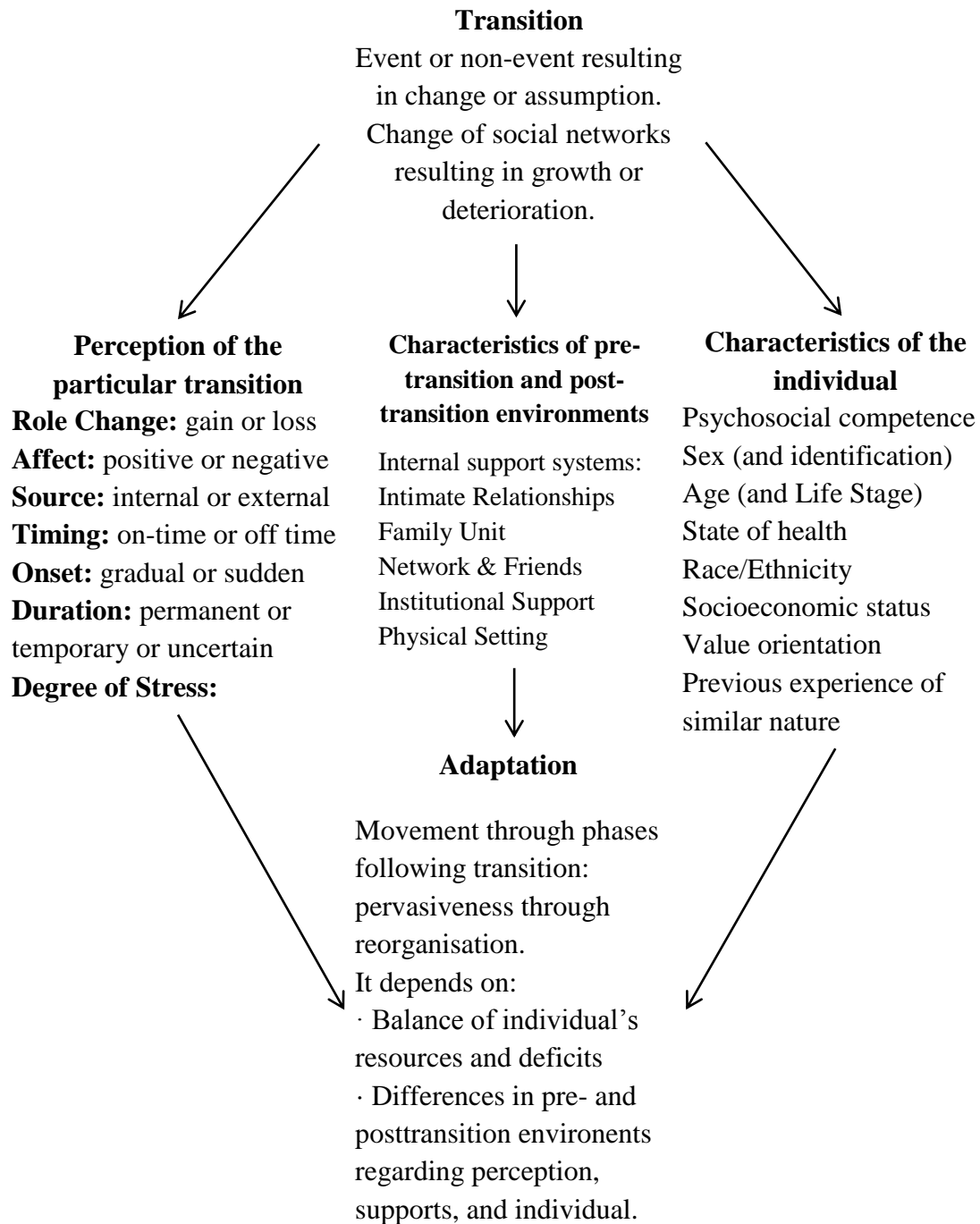


Figure 6. Schlossberg's transition theory

Source: Schlossberg, K.N. (1981). A model for analyzing human adaptation to transition. *The Counseling Psychologist*, 9, (2), 1-18. Doi: DOI:

10.1177/001100008100900202

In sum, as a person faces a foreign culture, this new situation provokes feelings of loss, anticipation and uncertainty. This often leads to cultural transition in which the person adjusts himself to the new culture and environment so that to become adapted.

***Acculturation.*** In its broad sense, acculturation represents “culture change that is initiated by the conjunction of two or more autonomous cultural systems” (Social Science Research Council, 1954, p. 974). Likewise, Redfield, Linton, and Herskovits (1936) define acculturation as a result of groups of individuals who maintain different cultures into continuous first-hand contact. This collision will cause changes in the original culture patterns of either or both groups.

Oppositely, other researchers (Berry, 1970; Furnham & Bochner, 1986) put more emphasis on acculturation as investigated at an individual level because they believe that acculturation impacts and changes the psychology of the individual. They further denote that it is a verdict that general changes may be profound in the group. Yet, the changes of individuals might vary greatly in degree as they participate in these collective transformations. In respect with this view, Arends-Toth and Vijver (2006) point out another definition of acculturation. They note that acculturation represents those “changes that an individual experiences as a result of contact with one or more other cultures and of the participation in the ensuing process of change that one’s cultural or ethnic group is undergoing” (p. 34).

In contrast, many researchers in the field regard acculturation just in term of change and adjustment that occur to an individual or a group. Searle and Ward (1990) go further by distinguishing between two interrelated types of adjustment. The first is psychological adjustment which refers to feelings of well-being and satisfaction. The second is socio-cultural competence, which represents the ability to fit into the new culture and interact effectively.

As in many researches, models and strategies are presented to examine and clarify the subject investigated, and acculturation is no exception. For instance, among the various models that emerged in acculturation studies, there is the one offered by Berry in 1997 known as Berry's acculturation strategies. This model is mainly based on two questions: "Is it considered to be of value to maintain one's identity and characteristics? And is it considered to be of value to maintain relationships with the larger society?" (Berry, 1997, p. 10). This model is depicted in the following figure:

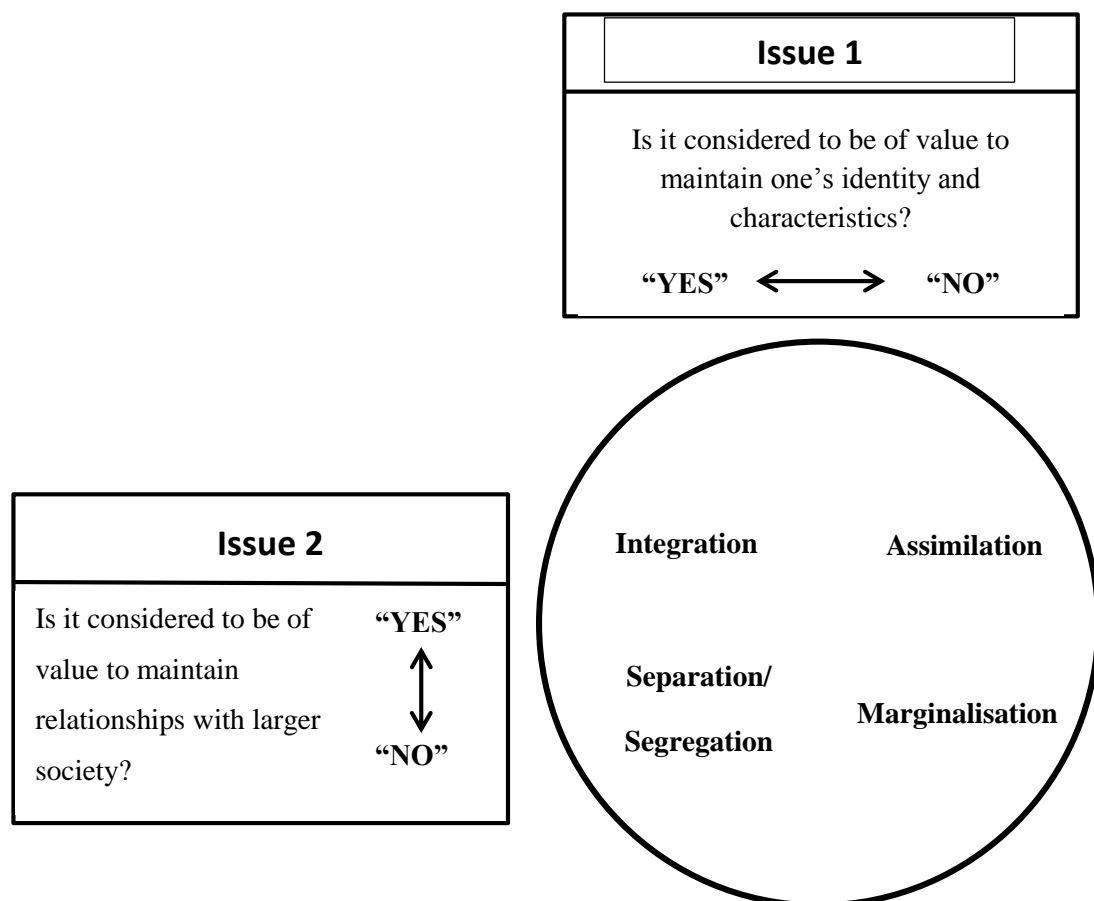


Figure 7. Berry's acculturative strategies

Source: Berry, J. W. (1997). Immigration, Acculturation, and Adaptation. *Applied Psychology*, 46, 5-34 (p. 10).

The figure 7 above represents Berry's acculturative strategies in which four kinds of acculturative strategies are defined with respect for the individual response to the two underlying questions. Berry (1997) argues that integration strategy is adopted with an interest in maintaining their home cultural identity and at the same time having interactions with the host society's culture. From the other side, assimilation strategy takes place when the individual is willing to build intensive and extensive interaction with the local society without any interest to maintain his own cultural heritage. Separation, in the opposite, is maintained as the group or the individual stick to their original culture and do not want to have any interaction with the local society. Lastly, marginalisation is the strategy that describes interest neither in possibility in maintaining the original culture nor in building a relationship with the local community.

Within Berry's acculturative strategies, integration can be considered as an ideal outcome of acculturation. Evidently, Berry (1997) believes that integration strategy can be effectively pursued by both the non-dominant groups and the dominant society. The dominant ones are open and inclusive to accept multicultural diversity and develop the needs to live with different ethnic groups. The non-dominant members are interested, as well, in interacting with the larger society.

Culture shock, cultural translation and acculturation clearly demonstrate that personality and culture are both reducible to patterns of human behaviour. Consequently, culture has an important role in the development of personality.

**Personality and foreign language learning.** The relationship between personality and language learning, mainly foreign/second language, has been a subject of interest in the last few decades. The process of learning a new language supplies the learner with a new entity (Robinson, Gabriel and Katchan, 1994). Correspondingly, Norton (1997) considers personality to be influenced by language and power. It is an

inherent complexity that Norton describes as something being continuously re-negotiated over time and space. For this reason, personality and emotions are fully involved when learning a foreign language (Sepehri, Rakhshani, Keshavarz and Kiani, 2013). Norton (1997) further assumes that personality is related with how a person understands his/her relationship with the world.

In foreign language classrooms, learners are never just learning a new way of communicating, but also a new way of relating to the world around them (Robinson, Gabriel and Katchan, 1994). In other words, learning a foreign language enables learners to discover new sets of physical and mental characteristics that reflect individuals' looks, thoughts, attitudes, ways of life and behaviours. Thus, language not only plays an important role in the development of individual's personality, but also it is closely interwoven with personality Norton (1997).

Ultimately, learning process entails differences in how people learn and in what they learn. Researchers (McCaulley & Natter, 1974; Myres & Myres, 1980) consider personality as a salient reason that makes these differences in learning. Respectively, Myers and Myers (1980) put forward a model named the Myrs-Briggs type indicator (MBTI) which clearly elucidates how can the personality make the learning process differs from one person to another.

As previously mentioned, this model identifies personality in four areas: extroversion versus introversion, sensing versus intuition, thinking versus feeling and judging versus perceiving. These eight types of learners do not undergo the same path while learning the new language. Besides, they possess different learning styles. Each of these types has its assets and liabilities when it comes to language learning (Mohseni, 2013).

According to Myres & Myres (1980), the extroverted learners learn more effectively through concrete experiences. They value group interaction and they prefer to accomplish classwork in cooperation with other students. In contrast, the introverted learners learn more effectively in individual and independent situations. These learners prefer to be involved more with ideas and concepts.

The sensing learners learn more effectively from reports of observable facts. They prefer physical and sense-based input. The intuitive learners, in the opposite, learn more effectively from flashes of insight by using their imagination. They grasp the general concepts rather than all the details. However, intuitive learners can be hindered by inaccuracy and in most situations, they miss important details.

The thinking learners learn more effectively from logical consequences and impersonal circumstances. They are skilled in analysing. Nevertheless, these learners may suffer from performance anxiety because their self-esteem is connected to achievement. The feeling learners, on the other hand, learn more effectively from social values and personalised circumstances. They have the advantage to hold a strong desire to bond with the teacher, which results in good relations that lead to high self-esteem.

The judging learners learn more effectively through analysis, reflection and processes that involve closure. They prefer to be engaged in systematic work. Oppositely, the perceiving learners learn more effectively by using feelings, negotiation and inductive processes that postpone closure. They have a strong desire to openness, flexibility and new experiences. The perceiving learners are meant to change and are adaptable to any new experience.

**Conclusion.** Undoubtedly, individuals differ from one another. Each one of us holds specific qualities and features that characterise him/her from others. On the top of that, personality is constructed depending on the biological and the environmental



factors. Culture, as considered among the environmental factors, can exert pressures on personality formation. Hence, it is agreed that the cultural pressures may even appear in foreign language learning. This means that while learning a foreign language, learners' personality can be somehow influenced by its culture. Therefore, this influence differs depending on the personality type.

### **Aspects of Learner's Social Values**

Interest in social values is apparent in a hugely diverse range of disciplines notably anthropology, medicine, law, sociology and education. Each of these disciplines differs in its conceptualisation to the notion of social values. Nonetheless, all the disciplines agree in defining the term in a similar idea, which holds that social values are constructed depending on social interaction and therefore have to be accepted as an important element in society (Krutch, 1957). In the following section, an overly narrow focus is put on the relationship that exists between social values and education, especially foreign language learning. The primary purpose is to provide a deep insight into how social values are constructed in order to clarify the processes that underlie their use. After addressing this issue, an overview of relevant literature is suggested to check if the process of learning a new language has any impact on the social values of the learners.

**Defining the concept value.** The literature in the field is so rich and plentiful in defining the notion of value. The concept value has a long history in psychology, sociology, anthropology, political science, economics, and other fields of social research. According to Rokeach (1973), "[t]he value concept... [is] able to unify the apparently diverse interests of all the sciences concerned with human behavior" (p.3). Rokeach (1973) further adds that:

The concept of value, more than any other, is the core concept across all the social science. It is the main dependent variable in the study of culture, society, and personality, and it is the main independent variable in the study of attitude or behavior. It is difficult for me to conceive of any problem social scientists might be interested in that would not deeply involve human values (p. ix).

Values are very important in an individual's life. As early as 1943, Senator John Kerry claims in his quotation that "[v]alues are not just words, values are what we live by. They are about the causes that we champion and the people we fight for". They are even considered as the guide of life. This is why Robbins (1994) argues: "Remember that your values—whatever they are—are the compass that is guiding you to your ultimate destiny" (p. 247).

Empirical studies have been explored by many researchers (Allport, Vernon, and Lindzey, 1951; Feather, 1967, 1975 and Rokeach, 1968, 1973 and 1979) to understand the concept value. They all entail the same process by which they investigate the nature of human values to understand the notion. Through their findings, five main features of the conception of value have emerged. These views are well summarised by Schwartz and Bilsky (1987) who wrote that:

"values are (a) concepts or beliefs, (b) about desirable end states or behaviour, (c) that transcend specific situations, (d) guide selection or evaluation of behaviour and events, and (e) are ordered by relative importance" (Schwartz & Bilsky, 1987, p. 551).

Furthermore, since values are considered as general standards and may be regarded as higher order norms (Johnson, 1988), they are involved as a salient aspect that always supports something. To Roe & Ester (1999), values are interpreted as “cognitive representations of three types of universal human requirements: biologically based needs of the organism, social interactional requirements for interpersonal coordination, and social institutional demands for group welfare and survival” (p. 551).

Evidently, most scholars agree that people possess similar values, despite the fact that the importance that people attribute to their values differs due to the person’s experiences, biological endowments, and the impact of culture (Rokeach, 1973; Schwartz, 1992, 1996; Schwartz & Bilsky, 1987).

Thus, each one holds numerous values that distinguish him/her as individuals. For example, a particular value can be considered very important by one person, but unimportant by another. These values have been developed due to the influence of culture, society, family and other factors. For this reason, each person holds various types of values like cultural values, social values and religious values. In this study, the inquiry addresses only social values.

**Defining social values.** Over the past century, there was an increased interest in social values. A number of influential social psychologists have recognised the crucial role social values play. Allport (1961) believes that social values are “the dominating force in life” (p. 543). In general, social values are meant to be the standards of social behaviour. They are constructed depending on social interaction and accepted as fundamental facts of social structure. They consist of aspirational reference and involve sentiments and significance.

Moreover, social values are used in a wide variety of contexts and in relation to diverse topics. They are implicated in the evaluation of ideas, social interaction, goals,

feelings and so on. These values are believed to be involved in judging both individual behaviour and social actions. Equally, social values are hypothesised to be “relevant to all of the behavioural sciences and to philosophy and religion as well” (Rokeach, 1973, p. 326).

In this respect, social values, including freedom, social equality, democracy, success, national security, religiosity and helpfulness, serve as rationalisation function (Eiser, 1987; Schwartz, 1999). That is, values allow people to comprehend, interpret, and evaluate objects they encounter in their physical and social worlds. They are so essential that people strive to defend them (Haralambos, 2000).

Importantly, social values are so central that many commentators have claimed that the influence of moral social values was the main reason that led to the win of the 2004 Presidential Election in the United States (Ashbee, 2005; Lovett & Jordan, 2005). Additionally, Prime Minister Blair (2005) claims, in his acceptance speech following the return of the Labour Government to Office for its third term, that “values of fairness and decency and opportunity for all ... those values are the values I believe in, the values our Government will believe in”. Along the same lines, Gordon and Miller (1976) emphasise the important role that values occupy in political dialogue and propaganda.

More recently, the military coup in Turkey, hold on July, 15<sup>th</sup>, 2016, is another proof of the huge power that social values play in communities. In fact, although the speech of the Turkey President Erdogan to his citizens did not last more than fifty-five seconds, it has deeply addressed their social values to produce an immediate reaction. Social values are the principal reason that stimulated Turkish people to react against the coup and to bring back to power their president.

Krutch (1957) describes the importance of social values by assuming that whenever a value emerges, it creates a new meaning. Each time a person dies, some

part of that meaning passes away. Obviously, social values have a crucial role in life. They interfere in many aspects of everyday life like decision making, social judgments, self-regulation and religion (Rokeach, 1973). They might bring a whole nation to suddenly react in a never expected way. The so called Arab spring in Tunisia, Lybia and Egypt is one good example. The French Revolution of 1789 is another striking example that led the French people to revolt against tyranny in the name of fundamental social values; freedom, equality and fraternity.

### **Models for social values.**

*Rokeach's model of social values.* Originally, values were conceived as philosophical concepts that were linked to virtuous living and morality (Perry, 1926). Allport, Vernon and Lindzey (1951) initiate the linkage of values to everyday activities, and this brought them the title of the first social scientists who gave the value concept a more concrete and terrestrial meaning. Currently, values are perceived as guiding principles in life. They transcend specific situations, guide selection of behaviour and events. They are, also, part of a dynamic system with inherent contradictions (Allport, 1961). In reality, the shift that is related to assumptions about the nature of human values has been largely influenced by the work of Rokeach (1968, 1973, 1979). Rokeach's work suggests that values are evident in all cultures, but people prioritise them differently. People hierarchically organise values basing on their personal beliefs. However, only a small number of central socialised values significantly function as subjectively guiding principles. Hence, the values at the top are the ones that impact behaviour. Whereas, values that exist at lower positions in the value hierarchy are considered peripheral to the self-concept, impacting behaviours indirectly.

By the publication of Rokeach's book, *The Nature of Human Values*, numerous empirical studies have been conducted to investigate the role of human values in many

branches of psychology and sociology. In the last decades, human values have been investigated in different scientific domains such as political ideology (Rokeach, 1973), personality assessment (Heaven, 1993) and moral reasoning (Weber, 1993).

Rokeach Value Survey (RVS) is the dominant instrument for measuring personal and social values in all domains (Rokeach, 1973). This model mainly distinguishes two kinds of values: instrumental and terminal values. Instrumental values relate to modes of conduct and reflect behavioural characteristics that are seen as socially desirable. Terminal values refer to end states of existence or ultimate modes of living that have been idealized (Rokeach, 1973). Rokeach organises terminal values according to personal and social value groupings, and instrumental values depending on moral and competence value groupings. Personal values are self-orientated and possess an intra-person focus. In the opposite, social values are societal and include an inter-person focus. Competence values contain a personal focus related to self-interest whereas moral values imply an inter-personal focus concerning prescriptive norms (Rokeach, 1973).

Table 1 on the following page demonstrates the classification of social values depending on the two categories presented by Rokeach.

Table 1

The Rokeach value survey model

Terminal values	Instrumental values
A comfortable life	Ambitious
An exciting life	Broad-minded
A world at peace	Capable
Equality	Cheerful
Freedom	Clean
Happiness	Courageous
National security	Forgiving
Pleasure	Helpful
Salvation	Honest
Social recognition	Imaginative
True friendship	Independent
wisdom	intellectual

*Source:* Partington, D. (2002). *Essential skills for management research*. London, Thousand Oaks and New Delhi: Sage publications (p. 233).

Rokeach's model clearly demonstrates the utility to perceive values as a hierarchical system of value compatibilities and conflicts. Thus, this value-ranking technique allows the prediction of diverse attitudes and behaviours (Ball-Rokeach, 1973; Ball-Rokeach & Loges, 1994; Grube, 1982 and Rokeach, 1973). In contrast, Bond (1988) state that the Rokeach Value Survey does not cover the whole range of human values, and it is formulated depending on a Western perspective. Ultimately, Rokeach's model undergoes strong criticism addressing its subjective and arbitrary nature (Braithwaite & Law, 1985) and its lack of underlying theory connecting

individual values and value types (Rohan, 2000). These limitations are reasons that led to the emergence of Schwartz's model of social values in 1992.

*Schwartz's Value Inventory.* Between 1992 and 1994, Shalom Schwartz proposes the Schwartz Value Inventory (SVI) model, which has been used with a wide survey of over 60,000 people, to recognise common values that act as guiding principles for individual life. This model mainly concerns the basic values that people recognise in all cultures. In other words, values are universally organised whereby the structure occurs in similar ways across culturally diverse groups. Nevertheless, individuals and groups hold various common values that have varying degrees of importance. That is, individuals and groups have different value priorities or hierarchies (Schwartz, 2016).

Schwartz (1994) specifies, in SVI model, the conception of values depending on six main features:

- **Values are beliefs linked inextricably to affect.** Values are considered in this trait as infused with feeling. This means that someone may feel painful, dejected, depressed and uncomfortable as one of his/her values is destroyed.
- **Values refer to desirable goals that motivate action:** Values may be regarded as an important motivation for people to pursue their goals.
- **Values transcend specific actions and situations.** Some values are believed to be relevant in the workplace or school, in business or politics, with friends or strangers. Consequently, this feature distinguishes values from norms and attitudes that usually refer to specific actions, objects, or situations.
- **Values serve as standards or criteria.** In this feature, it is believed that values guide the selection or evaluation of everyday actions. People tend to judge and decide what is good or bad and what is worth doing or avoiding referring to their cherished values.



- **Values are ordered by importance relative to individuals.** People classify their values following an ordered system of priorities that distinguish them from one another. Also, this hierarchical feature characterises values from norms and attitudes.
- **The relative importance of multiple values guides action.** Any given behaviour is typically implicated in more than one value. Specifically, as individuals engage in a given action, they need to use more than one value to accomplish their action in a satisfactory way. So, values influence action when they are relevant in the context and important to the performer.

Furthermore, Schwartz (1994) identifies ten motivationally distinct values types that gather multiple values into a single category and he specifies the dynamic relations among them. These values are grounded in one or more of three universal needs of human existence with which they assist to manage. These needs are required for individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare requirements of members.

Thence, some values conflict with one another, like benevolence and power, whereas others are compatible, such as conformity and security. Assuredly, the structure of values refers to these relations of conflict and congruence among values (Schwartz, 2012). Figure 8 below represents the ten values that are discriminated into four categories which are explained hereafter.

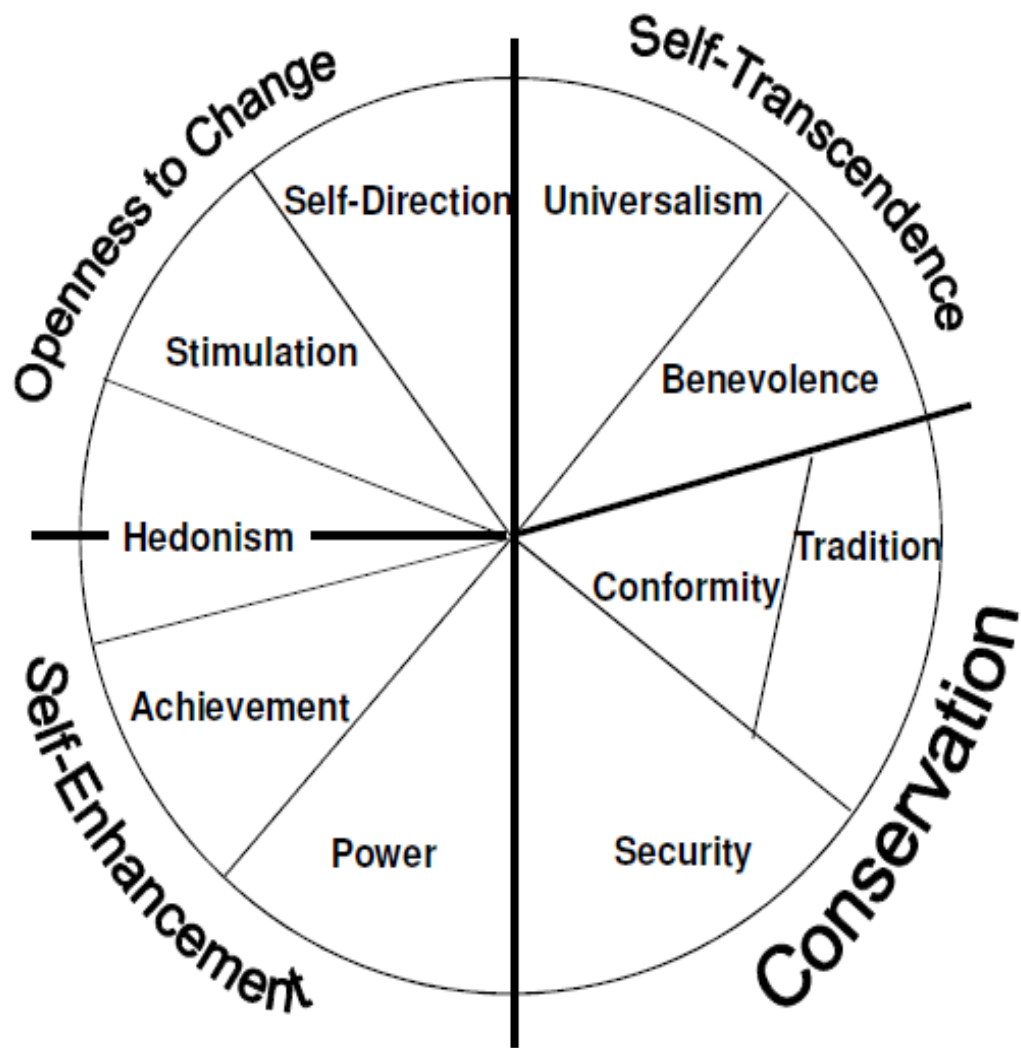


Figure 8. Theoretical model of relations among ten motivational types of value

Source: Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic

Values. *Online Readings in Psychology and Culture*, 2(1), 1-20. Doi : 978-0-

9845627-0-1

*Self-Direction.* individuals who demand self-direction are meant to be independent and outside the control of others. They prefer free actions of choosing, creating and exploring. Self-direction derives from organismic needs for mastery and control (Bandura, 1977) and interactional requirements of autonomy and independence (Kluckhohn, 1951).

*Stimulation.* According to this model, stimulation comes more specifically from excitement novelty, the challenge in life and thrills. Stimulation values derive from the organismic requirement for stimulation and variety so that individuals maintain an optimal and positive level of activation rather than a threatening one (Berlyne, 1960).

*Hedonism.* Hedonists are individuals who enjoy themselves. They seek pleasure above all things. Hedonism values derive from organismic requirements and the pleasure obtained through satisfying them (Schwartz, 2012).

*Achievement.* Values come by first setting goals and then achieving them. Defined this way, achievement values focus on demonstrating competence in terms of prevailing cultural standards, thereby getting social approval. They generate more challenge for individuals to survive and for groups and institutions to reach their objectives (Schwartz, 2012).

*Power.* This takes value from social status, authority and prestige. A dominance dimension emerges in most empirical analyses of interpersonal relations both within and across cultures (Lonner, 1980). Indeed, the ability to control others is important and power will be actively sought through the dominance of others and control over resources.

*Security.* People who value security seek health, harmony and safety more than other people do. Their main objective is to guarantee the stability of self, of society, and of relationships. Security values derive from basic individual and group needs (Kluckhohn, 1951). Some security values serve primarily individual interests such as clean, while others wider group interests such as national security.

*Conformity.* Persons with conformity values seeks obedience to clear rules and structures. They are equipped with the restraint of actions, impulses and tendencies that may probably harm others and violate social expectations and norms. To Schwartz

(2012), “conformity values derive from the requirement that individuals inhibit inclinations that might disrupt and undermine smooth interaction and group functioning” (p. 6). These people gain a sense of control through doing what they are told and conforming to agree on laws and statutes.

*Tradition.* Traditionalists esteem what has gone before thereby they do things simply because they are customary. They are commitment and accept ideas that their culture and religion provides. They are conservatives in the original sense, and they emphasise to maintain the world order as it is. Schwartz (2012) believes that “tradition and conformity values are especially close motivationally; they share the goal of subordinating the self to socially imposed expectations” (p. 6). This explains why any change makes them uncomfortable.

*Benevolence.* People who tend towards benevolence are very giving, seeking to help others and enhancing the general welfare. Benevolence values derive from the basic need for the functioning of the smooth group (Kluckhohn, 1951) and from the organismic need for affiliation (Maslow, 1965).

*Universalism.* Universalists tend to ensure social justice and tolerance for all. They look for understanding, appreciation and protection for the welfare of people and for nature. They promote peace and equality. Thus, universalism values derive from survival needs of individuals and groups. Yet, people do not recognise these needs until they encounter others and realise that failure to accept others who are different will lead to life-threatening conflict until they become aware of the scarcity of natural resources (Schwartz, 2012).

In general, the SVI model has identified ten basic, motivationally distinct values that people in virtually all cultures implicitly recognise. Thus, the ten basic values

emerge no matter whether people report their values explicitly or infer them indirectly from their judgments of how much various other people are like them.

***The Social Change Model and the 7 C's.*** The Social Change Model was created in 1993 by the Higher Education Research Institute at University of California, Los Angeles (UCLA). This model is devoted to enhance student learning and to facilitate positive social change. It mainly emphasises on leadership development. Basically, the term leadership in this model can be defined as a relational and ethnical process of people by which a positive change is intended to be accomplished (Komives, Lucas & McMahon, 2013). In addition, “leaders are those who consistently make effective contributions to social order, and who are expected and perceived to do so” (Hosking, 1988, p. 153). Hence, the notion of leadership is meant for “the accomplishment of a goal through the direction of human assistants. A leader is one who successfully marshals his human collaborators to achieve particular ends” (Prentice, 1961, p. 143). Likewise, leadership can be considered as “the art of mobilizing others to want to struggle for the shared aspirations” (Kouzes & Posner, 1995, p. 30).

Importantly, this model seeks to understand and clarify two terms, self and others, in an effort to create community change. Social Change Model is based on two primary goals that consist of first ameliorating student learning and development by promoting self-knowledge and leadership competence. Second, it seeks to encourage positive social change in the community (Astin & Astin, 1996). That is, to act according to advocacy for the cause of changing society. Additionally, this model is based on the assumption that leadership is embedded in collaboration, which is achieved by a process and not a position. It is accessible to all individuals and it impacts change on behalf of others (Astin & Astin, 1996).

The model tends to investigate the development of leadership basing on three different perspectives: the individual, the group and the community or society. These points strive to foster the corroboration of seven values that are known in this model by the 7 C's. The model is summarised in figure 7; below:

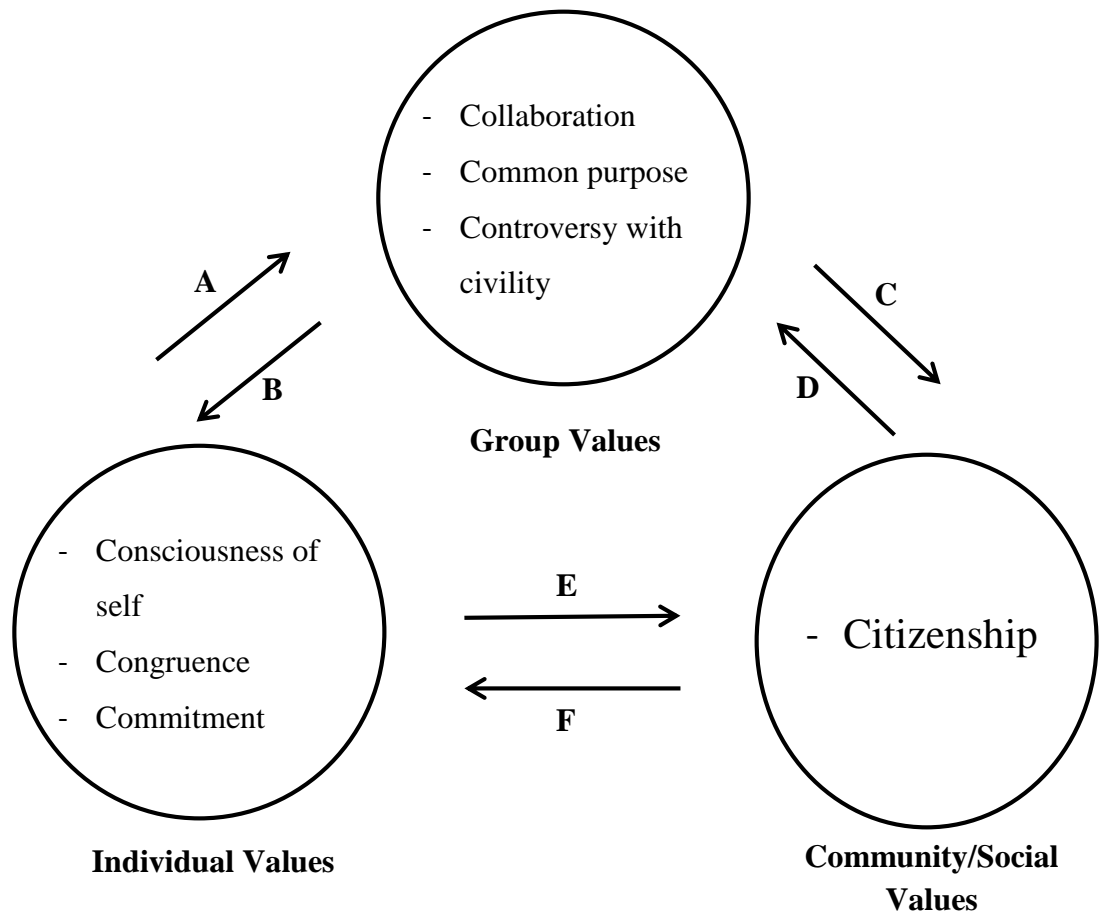


Figure 9. The Social Change Model and the 7 C's

Source:

[https://www.cmich.edu/ess/ResLife/Leadership\\_Opportunities/Leadership\\_Camp/Pages/Social\\_Change.aspx](https://www.cmich.edu/ess/ResLife/Leadership_Opportunities/Leadership_Camp/Pages/Social_Change.aspx)

To this model, individuals are developed depending on three C's that are consciousness of self, congruence and commitment. The value of consciousness of self includes awareness of the beliefs, values, attitudes, and emotions that motivate one to take action. Congruence value implies the act of thinking, feeling, and behaving with

consistency, genuineness, authenticity, and honesty. Commitment value reflects intensity, passion and duration. It also provides motivational energy to serve and drive the collective effort (Suggs, 2014).

A group is constructed depending, as well, on 3 C's, collaborative, common purpose and controversy. Collaborative value indicates that working with others needs a common effort. It is constituent with belief in the diversity of multiple talents of the group members. It empowers self and other through trust. Common purpose value means working with shared objectives and values. It facilitates the group's ability to involve in collective analysis of the issues. It is achieved only with the active participation of all group members by articulating the goals of the leadership development activity. Controversy with civility recognises two fundamental realities of any creative group effort. The first states that differences in viewpoint are inevitable whereas the second shows that such difference must be aired openly but with civility (Suggs, 2014).

Community is mainly constructed depending only on one value, 1 C, which is citizenship. This value describes the process through which the individual and the collaborative group become responsibly connected to the community and the society basing on the leadership effort (Astin & Astin, 1996). Thus, this model depends on the view that social values are constructed by, first, learning about the self, then learning about others while working in groups. Both of these aspects lead to spreading awareness and expanding the community.

***Inglehart's Model of Social Values.*** Ronald Inglehart's (1971,1977,1997) approach is compatible with that of Rokeach (1973) and Schwartz (1992) but operates at the societal level. Inglehart's work on values and their effect on political cognition and behaviour has been continuing for over 35 years. Specifically, in the seventies

basing on Maslow's (1962) hierarchy of needs, Inglehart began drawing an influential theory. As a matter of fact, Inglehart's theory unveils generational replacement. This replacement leads to intergenerational value change from materialist values such as economic and physical security to post-materialist values such as equality and freedom. Thoroughly, this contributed to the shape of the Eurobarometer Surveys, the World Values Surveys and other cross-national survey projects.

Inglehart suggests that material conditions affect the predominant values favoured by society. Oddly enough, values at the top positions in the value hierarchy are constructed through the interplay between satisfaction of primary materialistic needs and the populist desire for post-materialist needs. Values that express post-materialistic needs become specifically more important as materialistic needs.

To support this model, Abramson and Inglehart (1995) collect data from 40 societies. After analysing and interpreting the results, they find evidence of a materialistic/post-materialistic values dimension. Following a general trend for improved economic conditions in advanced industrial societies, generations born after World War 2 tend to endorse post-materialistic values. However, those born prior to World War 2, an era of comparative economic deprivation, tend to endorse materialistic values (Inglehart, 1990,1997). Similarly, Norris and Inglehart (2003) have demonstrated that wealthy Western nations have increasingly changed further over the last two generations. They become more liberal regarding equality and post-materialistic value on a range of issues from sexual behaviour to gender roles.

This approach, which is related to Maslow's hierarchy of needs, implies that satisfaction of material needs is a necessary precondition for people's pursuit of post-materialistic needs. Despite this, it is possible to argue that pursuit of post-materialistic values precedes and facilitates change relating to the satisfaction of materialistic needs.



That is people who had not fulfilled their materialistic needs seek collective emancipation, post-materialistic need, and, as secondary consideration, a method to alleviate their materialistic deprivation.

Moreover, most world religions favour an approach to life that is typified by focusing on spiritual fulfilment, rather than materialistic fulfilment. Correspondingly, Christianity and Islam advise adherents to place emphasis on spiritual concerns ahead of material concerns, and Eastern religions encourage adherents to forgo any material possessions. These examples are, however, difficult to address within Inglehart's model.

Therefore, Inglehart and Welzel have created a map based on the World Values Survey (WVS). These values were designed to provide a comprehensive measurement of all major areas of human concern, which includes religion, politics, economic and social life. Two dimensions are found to be sufficient to clarify the picture, traditional/secular-rational and survival/self-expression values. The following figure 10 attaches the cultural map of the world presented by Inglehart and Welzel in 1996, 2008, 2010-2014.

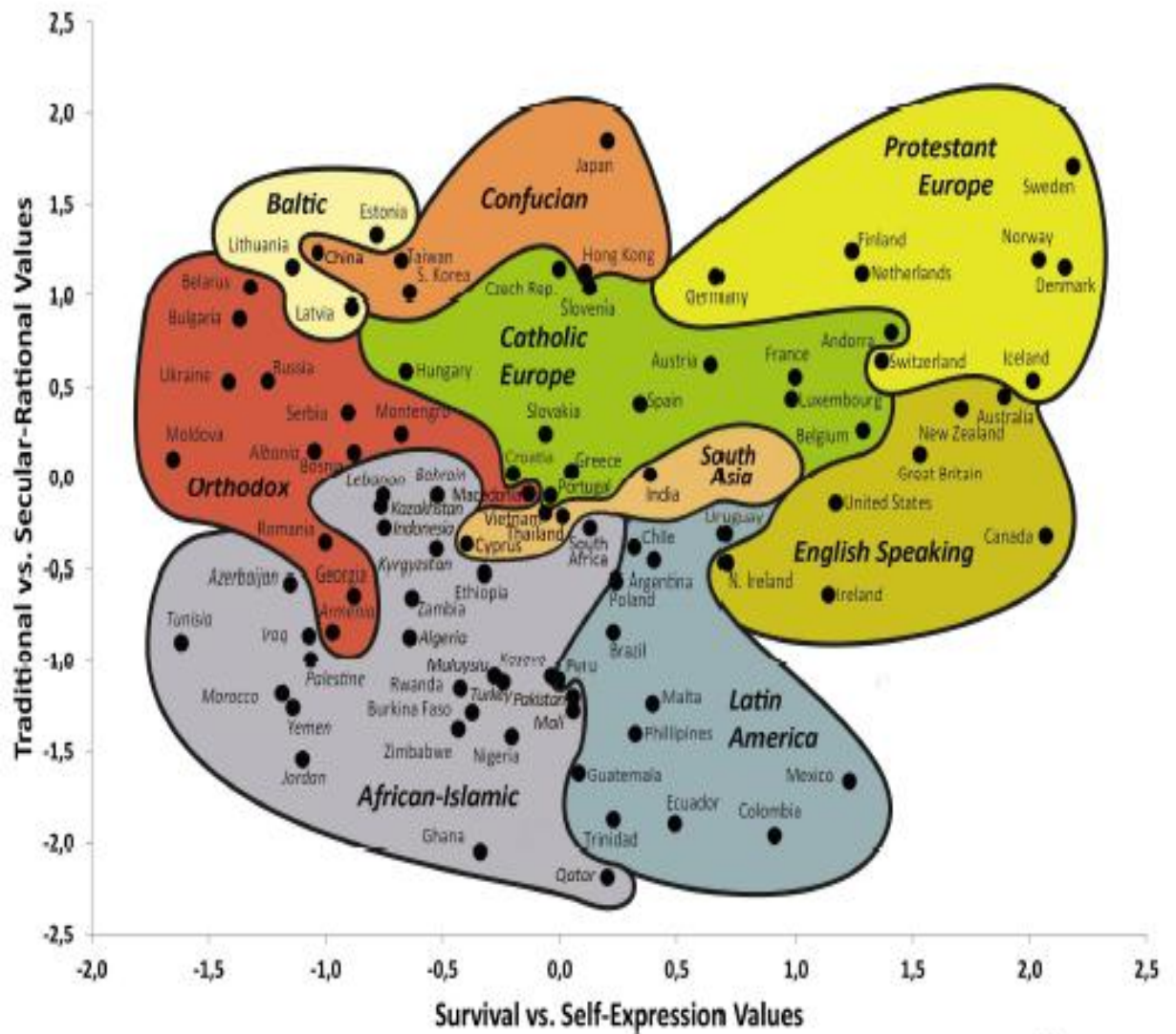


Figure 10. World Values Surveys cultural map of the world (2010-2014)

Source: <http://www.worldvaluessurvey.org/WVSNewsShow.jsp?ID=192>

This map correlates the fact that a large number of basic values are closely related. Hence, they can be depicted in just two major dimensions of cross-cultural variation. Particularly, each country is positioned on the map not according to its geographical location but according to its people's values. That is, the map measures cultural proximity, not geographical proximity. For example, Canada, U.S., Australia

and Great Britain are cultural neighbours, reflecting their relatively similar values, despite their geographical dispersion.

Evidently, WVS depicts closely linked cultural values societies which vary between two predominant dimensions: traditional versus secular-rational values, positioned on the vertical y-axis, and survival versus self-expression values, positioned on the horizontal x-axis. Moving upward on this map reflects the shift from traditional values to secular-rational values, and thereby moving rightward reflects the shift from survival values to self-expression values.

Traditional values embed all values that are fundamentally related to the traditional institutions. Secular-rational values, on the other hand, are not related to higher authorities. In fact, secular-rational values are entailed through secular, bureaucratic and rational considerations (Brey, 2015). People with such values are less authoritarian and less determined by institutionalised religion. They are tolerant of different family models and lifestyles. In this account, Brey (2015) elucidates the difference between the traditional values and the secular-rational values as follow:

Traditional values, by their definition, are values that in which the traditional institutions of religion, family and tribal structure, and the nation-state are paramount. These values emphasise religious beliefs, familial obligations, marriage, national pride, obedience, absolute values and norms, and respect for authority. Secular-rational values, in contrast, place less value on these traditional institutions and on authoritarian structures in general (p. 9).

Possibly, the most salient difference in the traditional and secular-rational values dimension is that it tries to highlight the distinction between societies that are fundamentally based on religion and those that are not.

Survival values encompass the values that are constructed based on the economic and physical security. Survival values' people have limited levels of tolerance and trust with ethnocentric viewpoint. Self-expression values, in the opposite, do not estimate the material values. People with these values have the higher level of social toleration and trust. Accordingly, Brey (2015) maintains:

Survival values are values that emphasise economic and physical security. They tend to be associated with societies with high levels of which economic scarcity and physical insecurity... Self-expression values take economic and physical security for granted, and focuses on immaterial needs, such as life satisfaction, public expression, and liberty. These values tend to dominate in societies with high levels of economic and physical security (p. 9-10).

Quite similarly, the most important difference in the survival values and self-expression values dimension is the tendency to distinguish between societies in which economic and physical security are the most fundamental and those in which they are not.

**The Algerian Vs the British social values.** Social values are crucial aspects that help in understanding the cognition, behaviour and beliefs of every individual. They are reflections of the psychological constructs of members of a certain society (Eiser, 1987). For the purpose of this study, it is absolutely necessary to provide a glance at the Algerian and the British social values.

It is clear from a review of literature that there remains a gap in knowledge about the Algerian social values. The Algerian society is crucible for successive civilisations: middle-eastern, European, Muslim, etc. This society is a mixture of cultures, each of

which refers to different origin and history, but still they share various common points (Djerbal, 2004). It is ,therefore, a deeply-rooted society.

Identifying precisely the Algerian social values is totally absent and there exists no direct sociological study that pinpoints these values (عشراتي, 2009). Yet, some writers and poets have attempted to portray the Algerian society and its members. In this respect, many values are found basing on the Islamic principles. Ysseldyk, Matheson, & Anisman (2010) believe that religious social value is eternal and unique based on a system of objective guiding beliefs. Indeed, the Algerians values refer mostly to the fundamental sources of Islam that consist of holy Koran and Sunna (Djerbal, 2004). Respectively, Algerians are found proud of being Muslims and do not hesitate to talk about their religion and how religious they are (Oakes, 2008).

Besides, “Algerians are incredibly hospitable, welcoming and eager to show you their beautiful and fascinating country” (Oakes, 2008, p. VII). Hence, magnanimity and generosity are highly attributed to the Algerian society. Offering help to each other as well as to strangers is what characterise Algerian society from other societies (Bourdieu, 1958). Similarly, Oakes (2008); an English writer, claims in his visit to Algeria that “the friendly, easy-going nature of the Algerians is something I will remember long after I leave the country” (p. VII). He also adds that “As a foreigner you’ll be extended great hospitability and given lots of leeway regarding rules and traditions” (p. VII).

Likewise, Algerians are characterised by a pure culturalist spirit. They show great respect to their cultural principles and norms and always behave proudly regarding their origin (Djerbal, 2004). Simplicity and modesty are also salient features in the Algerian citizens. They are respectful, friendly, polite and very shy (Oakes, 2008). Besides all these characteristics, Algerians are found to be outgoing and sociable

(Belloc, 1906). Family as well represents a precious aspect among every individual. That is why “[p]ictures of home and family go down very well with everyone” (Oakes, 2008, p. 40).

More importantly, referring to the millennial history and being the cradle of the ancient Numidian kingdoms and home for the Amazigh, Algeria does possess different cultures such as Kabyle, Chaoui, Tergui, Mozabit and Chenoua. The Chaoui culture is the target one for this study. In reality, this culture belongs to the Amazigh origin and the term “Amazigh” means “free-man” (Djerbal, 2004). Respectively, being free is the basic fundamental constitution of Amazigh people. (Djerbal, 2004). Additionally, getting up early, doing chores and duties early and being always early is actually what characterise Chaoui people among Algerians (Bourdieu, 1958). So, the Amazigh culture has significant importance among Chaoui people. It has survived to the threat that came from the official dominant culture, Arabo-Islamism, which is considered as the authority culture (Djerbal, 2004). Notably, the Anglo-French writer Hilaire Belloc (1906), fascinated by the Chaoui people, writes:

“it was in these rugged hills that the native languages and perhaps the purity of the native race took refuge both during the Roman occupation and the Arabian conquest. It is there that the Berber type, though it is still everywhere what we ourselves are, has maintained itself least mixed with the foreigner” (p. 64).

Thus, Amazigh identity is, first and foremost, a resistant, impregnable and conservative culture.

British social values, on the other hand, are summarised on one term which is Britishness or Englishness. The term is defined by Oxford dictionary as “the quality of being British or of having characteristics regarded as typically British”. Among these

characteristics, hard work, unpatriotism, courage, humour, freedom, conservatism, social class, democracy and dignity can serve as a good illustration. Hard work value is present among many people. “The profession or skill which they practise is an important aspect of their sense of identity” (O’driscoll, 1995, p. 52). Being courageous and doing what is right and worthy even if it sounds bizarre is another characteristic of Britishness (Fox, 2014).

Additionally, in his first speech to the Labour conference as party leader, Gordon Brown (2007) alludes to the fact that British society is bounded by freedom, democracy and dignity values. He says:

“Scots and people from the rest of the UK share the purpose—that Britain has something to say to the rest of the world about the values of freedom, democracy, and the dignity of the people that you stand up for. So at a time when people can talk about football and devolution and money, it is important that we also remember the values that we share in common”.

From the above speech, an inevitable question comes to the mind; to what extent is it important to British citizens to be British? In November 2007, the Times newspaper's Comment Central asked readers to define Britishness in five little words. The winning suggestion was "No motto please, we're British". This alludes to their chauvinism that makes them feel superior to others. Thus, it is evident that most British people feel proud of being British. Nevertheless, even though many British are proud of their origin but this does not deny the fact that they are unpatriotic. In this respect, O’driscoll denotes:

“[T]hey often feel uncomfortable if, in conversation with somebody from another country, that person refers to ‘you’ where

‘you’ means Britain or the British government. They are individualistic and do not like to feel that they are personally representing their country” (1995, p. 54).

Lack of social interaction is what classifies British people among the unsociable category. Arguably, Fox (2014) underpins this unsociability value by confessing: “[i]t is our lack of discomfort and incompetence in the field of social interaction; our embarrassment, insularity, awkwardness, perverse obliqueness, emotional constipation and general inability to engage in a direct and straightforward fashion with privacy” (p. 549). In addition, social class value is highly present among the British people. Historians argue that the class system in the UK still exists due to its flexibility. No revolution has been made to clean up the social class and it is even considered as a part of the British identity (O’driscoll, 1995). This social class is not related to wealth nor occupation. Rather, the English class system reflects non-economic factors like speech, attitudes, manners, tastes, interests and lifestyle choices (Fox, 2014).

Another very important social value that distinctive British people from the rest of the world is the sense of humour (Fox, 2014). Humour is of supreme importance in the English culture and everyday life. Their sense of humour is constant in every time and place (Fox, 2014). Besides, British people are so resistant to change. They are very conservative with their traditions and habits. “[They] value continuity over modernity for its own sake” (O’driscoll, 1995, p.59).

The value of family is rather weak in the UK. Except for the minorities, family represents a little sense of importance (O’driscoll, 1995). In the same vein, religion is not an important part of British social identity as well and it is even considered as a taboo subject. Of course, many people in Britain belong to a specific church, but a very small minority are regular churchgoers (O’driscoll, 1995).



Overall, a few words about Algerian and British social values. It is clear that both societies entail paramount different attitudes, beliefs, way of life, and most importantly different values. Apparently, the religious social value is found to be highly present among Algerian society unlike the British one. The Notion of the family is also given great importance within Algerians. However, British people do not value family as much. They prefer to be secluded and pass their free time in front of their television or laptop, this is another characteristic that differentiates the British society from Algerian one.

**Social values and foreign language learning.** When talking about second or foreign language learning, there are many aspects that should be considered. Such is the case of culture, personality, motivation, age, attitudes, among others. Social values are no exception since they allow learners to determine the way in which they assimilate and develop all the linguistic skills that they need to learn a new language (Rezaee, 2011). In respect with this, sociocultural theorists pinpoint that the development in language learning occurs twice: first, in the process of social interaction which refers to an interpersonal plane and second, within the mind of the individual which refers to an intrapersonal plane (Scarino and Liddicoat, 2009). Prodromou (1992) implies that the knowledge of the target culture is a salient part of the language learning process whereby learners sheer the intrinsic pleasure in discovering more about a new culture.

Likewise, Rezaee (2011) investigates the social and the cultural aspects of a second or a foreign language. He unveils the combination that allows the sociocultural aspects of language learning and teaching. The aim of this study is to understand the connection that exists between social factors and language learning. Eventually, Rezaee (2011) concludes that whenever a person learns a new language, it is obvious that he/she

has to take into consideration elements such as vocabulary, pronunciation, grammar, among others. However, it is important to equally consider socio-cultural aspects.

Furthermore, “Language is integral to learning in that it is the major means by which we make and share meanings with ourselves and with others, and by which we negotiate social relationships and social values” (Scarino and Liddicoat, 2009, p.27). Assuredly, it is only through language that people can objectify and conceptualise themselves in the world, provide names to experiences, and make sense of the objects, environment, experiences, interactions and events. Thus, language is central to the process of conceiving meaning, which is integral to learning. Equally, the social background and values are constantly involved while learning a second language, due to the permanent exposure of learning to a variety of contexts.

Accordingly, Williams and Burden (1997) believe that the context has a considerable impact on learning a language because the learning environment will enable individuals to learn how to learn and to develop as fully integrated learners. Similarly, the process of learning a foreign language may have a profound influence upon whether what or how any individual learns a language (Scarino and Liddicoat, 2009). This influence occurs from two major sources. Firstly, cultural capital which refers to learners’ access to different cultural goods such as Internet, computers, pictures, television and books. Secondly, social capital which includes learners’ relationship with teachers, family and friends (Bourdieu, 1986).

Therefore, society plays an integral role in the process of second or foreign language learning. Pishghadam (2011) supports this idea by stating that there is a consensus among researchers. They all recognise the importance of the structure of relations among social and educational institutions by examining how the different social and cultural experiences affect education. For this reason, the educational system

seeks to reinforce the social inequalities inherent in society by neglecting the different amounts of linguistic and cultural competence possessed by learners with various social backgrounds. Still for the same researcher, teachers need to recognise that language instruction cannot be understood apart from factors.

In this sense, Pishghadam (2011) maintains that learners who possess more cultural goods and are aware of their social values can guarantee more success in their foreign language learning. He further claims that it is possible that families who educate their children basing on the social and the cultural capital are more successful in education that is likely to reproduce in the successive generations of the children. This reproduction can lead to the transmission of social inequality in society, hindering the educational and life changes of poor families' children (Arikan, 2011).

Specifically, it is found that EFL students may show different degrees of eagerness to learn English depending on the cultural and social background they have been exposed to. Pavlenko (2002) supports this view by stating that the social context is directly involved in setting positive or negative conditions for foreign language learning. Moreover, Zhang (2006) believes that while learning a second or foreign language, learners will face internal and external obstacles. Internal ones comprise personal attitude, personality or self-esteem whereas external obstacles depict all cultural and social conditions related to the entire environment in which language study takes place. Meanwhile, learners who face the acquisition of knowledge in any academic field, internal and external elements entail an important role in deciding about the final result of the second or foreign language learning.

Apparently, internal and external elements are referred to in a more general term as the sociocultural theory. According to Scott & Palinscar (2009):

The work of sociocultural theory is to explain how individual mental functioning is related to cultural, institutional, and historical context; hence, the focus of the sociocultural perspective is on the roles that participation in social interactions and culturally organised activities play in influencing psychological development. (p. 1)

Hence, in this field, there is a focus on the discourse, norms, values and practices associated with particular discourse and practice of the target language.

Ultimately, when learning a new language, although it is necessary to learn the grammar and vocabulary of that language and to have a good pronunciation when speaking it, this is never sufficient. There are other very significant factors, such as the social and cultural aspects of language learning, which play vital roles in the learning process of the foreign language. It is necessary to be completely aware of the social and cultural values of both the native and target language in order to avoid any problem. Particularly, there are social or cultural aspects of one language which might be completely different or totally opposite from the ones in the native language or may be even absent. Consequently, neglecting them may cause misunderstanding, problems and troubles for the speaker.

**Social values stability and change.** Social values are often regarded as something stable which contributes in realising the differences that exist between individuals (McClintock & Van Avermaet, 1982; Snijders, 1996; Perugini & Gallucci, 2001). Despite the widespread use of social values measurements, little is known about their stability and change. Traditionally, values have been considered to be relatively enduring beliefs that prescribe behaviour of people. Their abstract nature and resistance tend to be central to most definitions. Rokeach (1973), in this respect, defines value as

“an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence” (p. 5). Hence, the stability of social values is related to the fact that people do inherit their social values. This means that they have acquired these values from birth (Roe & Ester, 1999). Thus, relying on biological endowments, individuals’ experiences as well as the impact of culture and society, people construct stable and permanent social values (Rokeach, 1973; Schwartz, 1992, 1996; Schwartz & Bilsky, 1987).

However, empirical studies’ results clearly show evidence that a longitudinal stability of social value is not very promising. Buckley, Booth, Rolls & Gaffan. (2001) report that social values change by 20% among learners. Furthermore, researchers like Brown (2006) and Selwood (2010) suggest that cultural experience impacts and transforms the social values of an individual. However, the result obtained may last or not. To Brown (2006), these changes may be internal and part of the intrinsic experience. In contrast to this view, Selwood (2002) contradicts the existence of any impact on intrinsic value. Thence, it is believed in both views that the impacts can change social values positively or negatively.

Therefore, the topic of whether social values change or not is still controversial and debatable among researchers. Yet, numerous studies are conducted recently to prove the possibility of change in the social values depending on individual experience. For this reason, culture and society have an important role in the change or stability of individuals’ social values.

**Conclusion.** It is found that social values are part of the person entity. They are related to their beliefs, behaviours, attitudes and even thoughts. So, as persons are exposed to new language and culture, they are expected to learn not only the linguistic

skills but also the cultural and social elements. In doing so, learners may gain new social values and even loose some of their primary ones.

### **Chapter Three**

#### **Research Methodology**

#### **Introduction**

The pertinent literature on the terms language, culture, personality and social values, and on the connection that exists between them is presented and elaborated upon in chapter two. Thus, this literature provides the background of this study and clarifies the growing awareness about the influence of foreign culture while learning a foreign language. Evidently, in this third chapter of our work, the intention is to clarify the detail of the methodology used to investigate the impact of English culture on the personality and social values of English students at Batna-2 University. Likewise, this chapter delineates the research methodology adopted in the fieldwork and introduces the research instruments and models upon which the study was carried out to achieve the goals of the research. This chapter presents, as well, a detailed account of the targeted population, the method of sampling, data collection and analysis procedures. It concludes by summarising the whole research strategy process.

The chapter is divided into seven sections. The first section explains the research question. The second section investigates the method used and explains its choice. The third one presents the population and the sample of the study along with the technique used to select our sample. The fourth section deals with data gathering tools and elucidates each tool. Then the fifth section presents data analysis procedure and clarifies the technique used to analyse the data and reach a conclusion. The sixth section justifies the validity and reliability of the study. Finally, the last section provides a summary of the research methodology and sheds lights on the main points.

**Research Questions**

The main aim of this study is to look at how personality and social values change among our students of English. Hence, we seek to find out which type of personality is open to change and which one is resistant. In addition, we aim to clarify how a foreign culture can make learners of a foreign language to either maintain their original social values or change them to suit the new culture. In general, this research is set to suggest some answers and raise new questions to the study of culture by looking at how learners' social values and personality are redefined or maintained in the process of foreign language learning.

Overarching questions with three qualitative research questions and a quantitative one were devised to address the aim of this study. Therefore, these questions are cited as follows:

- Can the English culture change the personality of the EFL learners?
- Can the English culture impact the EFL learners' social values?
- To what extent are the personality and the social values of EFL learners influenced by the culture of the English language?
- How can the impact of the English culture differ from one learner to another through time, if any?

The quantitative inquiry involves the degree to which the impact of the English language and its culture has on the personality and the social values of EFL learners. Numerous prior comprehension studies have investigated the interference of social values while learning a foreign language (Williams and Burden, 1997; Zhang, 2006) and the role of personality in facilitating or inhibiting the learning process (Shweder, 1991; Sepehri, Rakhshani, Keshavarz & Kiani, 2013). In this account, we would like to inquire about the impact of a foreign language and its culture on these two aspects. The



question that guides the quantitative inquiry was: “To what extent are the personality and the social values of EFL learners influenced by the culture of the English language?” The purpose of this question is to quantify and measure the degree to which the foreign culture influences the personality and social values of EFL learners.

Concerning the qualitative portion of this study, it specifically deals with unveiling the main internal and external factors that may contribute to modify the personality and the social values of EFL learners. Respectively, two research questions were designed to investigate this issue: “Can the English culture change the personality of the EFL learners?” and “Can the English culture impact the EFL learners’ social values?”

Moreover, this qualitative inquiry aims to discover if all learners of foreign languages, with no exception, are subjected to be influenced by the English culture, or if this concerns only some of them. Thus, if the latter is found to be a suitable assumption, then this study mainly seeks to highlight the types of personality that are ready to change and to discover which kind of social values are menaced to be lost. Accordingly, the third qualitative question that concerns this inquiry is: “How can the impact of the English culture differ from one learner to another through time, if any?”

**Research Hypothesis.** To address the above quantitative and qualitative research questions, the study tested one major research hypothesis concerning the impact of the English culture:

- Longer exposure of students of English at Batna-2 University to the culture of English as a foreign language is likely to cause, and increase, a change in their personality and social values.

In investigating the above research questions and hypothesis, it would be practically difficult to isolate each variable and explore its influence independently. In

educational contexts such as in this study, a supportive classroom environment, the teaching of Culture and Civilisation of language (CCL) subject, and students' attendance and interaction, could each play a significant role in the intervention's success. The intention, therefore, is to examine the impact of each variable independently.

Specifically, comparisons were made between the participants who have been diagnosed by the English culture during one academic year, and those who have not been exposed to the intended culture. This bilateral grouping is chosen for several reasons; the salient one is to check if the English culture is the main factor that yields such influence. The following section provides a description of the methods through which the hypothesis is actualised in the design and procedure of this longitudinal study.

### **Choice of the Method**

Among the most difficult tasks for a researcher is the selection of the most suitable method to be adopted in a study. The research method, for instance, is a strategy of investigation that shifts from the underlying assumptions to research design, and data collection (Myers, 2009). Through this study, we attempt to understand the psychological and sociological aspects of learners. That is, we are dealing with abstract notions that can hardly be measured or tested. For this reason, we are opting for the descriptive method. In addition, the research involves an analytical process since there are some empirical data to be analysed and interpreted.

Obviously, it is believed that the descriptive analytical method is the most suitable for this study because we are dealing with behaviour, attitudes, beliefs, values, and the like, of human beings from which data are collected through observation and description (Merriam, 2002). Another reason that led us to opt for this method is that

we need to address students' feelings, beliefs, thoughts and opinions about the new culture they are learning.

This study portrays the impact of the independent variable as the presumed cause of this study, which is the English culture, on two dependent variables which are the personality and the social values. These two dependent variables are caused by the independent one, English culture, and their change depends on it, as this research hypothesizes. In fact, some intervening variables emerged while conducting the research. These variables encompass motivation, intelligence and absence of some students. Hence, we believe that positive results can be obtained if the intervening variables are well controlled.

Importantly, we are completely aware that a descriptive method can bias our study and lead to misunderstanding or misinterpretation of the treatment. For instance, to avoid the risk of bias, we are ensuring a carefully structured and planned set of descriptive tools underpinning with a personal presence while collecting the data.

Therefore, in order to check the efficiency of our hypothesis, we selected a mixed methods research to collect our data.

**Mixed methods approach.** For the purpose of this study, a mixed methods research design is applied. Specifically, mixed methods mean that quantitative and qualitative research techniques are combined so that researchers collect data, analyse them and integrate the research findings in one single study. In this account, Creswell et al. (2003), argue that:

A mixed methods study involves the collection or analysis of both quantitative and/or qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and

involve the integration of the data at one or more stages in the process of research (p. 212).

The impetus behind using mixed methodologies is to be able to use all the means at disposal to effectively answer the research questions. As a matter of fact, the research questions determine the choice of method, which plays a large part in the interpretation of results (Onwuegbuzie and Leech, 2005; Tashakkori & Creswell, 2007). Likewise, this may assist in producing complete knowledge salient to inform both theory and practice (Johnson & Onwuegbuzie, 2004).

Correspondingly, this study mainly explores whether the English culture could influence EFL learners' personality and social values, and if so, how can this influence differ among learners. Also, the study aims to determine the extent to which learners' personality and social values are affected. The investigation of these aspects could not yield an in-depth understanding and reliable results if only one method was used. Thus, to accomplish the aim and objectives of the study, it was deemed necessary to use both quantitative and qualitative approaches. The following points are the major reasons that prompted us to carry a mixed methods approach:

- It has often been observed that no single research methodology is intrinsically better than any other methodology and that many authors such as Cohen (2007) call for a combination of research methods in order to improve the quality of research.
- All methods are valuable and significant if used suitably. Undoubtedly, the research may include elements of both the quantitative and qualitative approaches, if well managed.
- A mixed method approach is used because it is the one that can best answer the research questions taking into account the richness and complexity of the study.

Overall, a quantitative approach is required to test whether the English culture may yield an impact on EFL students' social values and personality. On the other hand, a qualitative approach is needed to address how and why this influence occurs.

- Applying this type of methodology is considered suitable for studies that require an understanding of not only the what, which is being observed but also the why and the how of the observed behaviour. Cohen (2007) believes that methodological triangulation reflects the use of more than one approach to explore some aspects of human behaviour.
- Unveiling the same information from more than one vantage point assists to determine how the findings emerge under different circumstances and help to confirm the validity of the findings.

To answer the research questions under investigation, a range of data types was collected, including teacher observation, personality test, social values checklist, and questionnaire. Some of this data required qualitative analysis, others quantitative. Through the convergence and corroboration of findings from mixed methods, strong evidence for a conclusion can be provided (Onwuegbuzie and Leech, 2005).

Regardless of the importance of a mixed methods approach, Creswell (2007) notifies that conducting mixed methods research is not easy as it is time and recourses consuming, challenging, and requiring determination and hard work. According to him, mixed methodologies “complicates the procedures of research and requires clear presentation if the reader is going to be able to sort out the different procedures” (p. 10).

It is worth noting that the use of a mixed methods approach has numerous weaknesses. It is difficult for a single researcher to perform both quantitative and

qualitative research, especially if the two approaches are used concurrently (Bryman, 2007).

### **The population and Sampling**

**The population.** The present study is conducted on first-year students of English at Batna-2 University of the academic year 2016/2017. These students came from the same region, which is Batna, but different countrysides. Although they possess different linguistic backgrounds, they share almost the same norms, values and cultural background. Accordingly, some students use The Algerian dialect, known as Derja, as their mother tongue and others use Chaoui language.

Basically, the participants confront for their first time a foreign culture in spite of the fact that they have already studied English language in middle and secondary schools whereby they were focusing mainly on the four basic language skills accompanied by the grammatical rules.

Furthermore, we have mainly targeted this population for the following two reasons:

- First, most of our participants are newcomers to the university and, most importantly, they are young and their perspectives and values are still limited to their backgrounds.
- Second, our target participants have not already been in direct contact with the foreign culture solely the indirect contact through social media.

Of course, these two salient reasons will assist us in identifying the state of their original social values and having access to their personality type.

Furthermore, in order to guarantee the accuracy and validity of the research, a call for an external group was necessary. This group consists of first-year students from Islamic and Social Science departments at Batna-1 University of the academic year

2016/2017. The selection of this external group was needed mainly to obtain a sample that is not exposed to the independent variable, which is the English language and culture.

The purpose behind this second group is to accurately determine whether the culture of the English language is the major factor that affects the EFL learners' personality and social values. Indeed, this can reinforce the proof of the acceptance or rejection of the research hypothesis.

Additionally, this particular second population was selected because of the following main reasons:

- These learners receive their education in the Arabic language with English taught only as a subject, once a week. Actually, the English language subject encompasses only the grammatical structure of the language.
- The availability and continuous accessibility to these learners have enhanced our selection of this population.

Applying an empirical study on around 3100 learners will only impede our investigation and make it more difficult. More specifically, the number includes 981 to be the whole number of first-year English students, and 1900 the number of first-year Islamic and Social Science departments at Batna-1 University in the 2016/2017 academic year. For this reason, researchers assert that sufficient and representative data can be collected by investigating a part of a large population, known as sample (Durrheim, 1999).

**The sample.** By willing to select a representative sample by which results obtained can be fairly generalised overall population, a combination of two sampling techniques is made to reach our objective, namely stratified random sampling

techniques. Accordingly, we first use a random sampling technique in which we randomly select a proportion of two hundred students. The goal of this selection is to give each student equal opportunity to be selected (Brown, 2001) and, most importantly, to ensure that there is no bias in the selection or favour of any particular individuals.

Additionally, for the purpose of investigating all the types of personality, a test for categorising personality types is needed. Hence, we will integrate a stratified sampling technique “in which decisions concerning the individuals to be included in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research” (Jupp, 2006, p244). The stratified sampling technique is applied to the two hundred randomly selected students to guarantee the presence of all types of personality in our sample. In doing so, we will select an equivalent number of twenty students in each category, which results in a sample of one hundred students. The below table evidently elucidates the selection of the sample using both techniques; random sampling technique and stratified sampling technique.

Table 2  
Stratified random sampling techniques

Random sampling technique		Stratified sampling technique				
		The Big Five Personality Test				
N° of participants	200	Extraversion	Emotional stability	agreeableness	Conscientiousness	openness to experience
		20	20	20	20	20



---

**Total: 100**

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The selection process begins with a meeting briefing students about the aims of the study, the selection process, ethical regulations and other pertinent issues. This is held on the first day at the start of the academic year 2016/2017.

More importantly, since the present study hypothesises that the English culture is the salient cause that influences learners' personality and social values, we have called for another external sample that will be used to check the credibility of our belief. In reality, we have selected 100 first-year students from the Islamic and Social Science departments. The selection method and procedures are done in the same manner as with students from the English department. Thus, the status of the personality types and the social values of both participants will be compared at the beginning of the field work and at the end. Therefore, results will either prove or dismiss the impact of this English culture.

### **Data Gathering Tools**

Our research requires a longitudinal study with permanent internal access to learners in order to measure the degree of the influence of their personalities and social values and then describe and analyse the results. Thus, we focus on selecting the needed and the appropriate tools which allow us to reveal the inner aspects of our participants. Assuredly, one tool is not sufficient to attain the objectives of this study. For this reason, our research entails three different data gathering tools which comprise a test of personality, a social values checklist and a questionnaire.

Thus, to better clarify and elucidate our process of data collection, the distribution of data gathering tools is portrayed in the following table 3:

Table 3

Data Gathering Tools

The participants	The personality type		The social values checklist		The questionnaire		
	At the beginning	At the end	At the beginning	At the end	At the beginning	In the middle	At the end
<b>The English language learners</b>	√	√	√	√	√	√	√
<b>The Islamic and Social Science learners</b>	√	√	√	√	Ø	Ø	Ø

**Test of personality (see Appendix A).** Through this study, we have selected a test of personality named The Big Five Personality Traits because it is the most used in personality studies (Salgado, 1997). In fact, we have chosen this test because it is based on the previous existing tests of personality. It is one of the most considered theories in the field of personality psychology, as well as one of the most applicable and practical tests of personality (Revelle, 1995; Digman, 1990).

Basically, this model uses factor analysis based on adjective-driven questions. Actually, it does not classify the person into categories but, instead, it provides a score to each dimension. The types of personality that are elaborated in this model consist of extraversion, emotional stability, agreeableness, conscientiousness and openness to experience types. Each of the five personality types is measured by ten items, which allows a total of fifty items.

More specifically, the ten items that are scored on a scale are listed together and grouped into "+keyed" and "-keyed" items. This means, five +keyed and five -keyed

items for the first trait, extraversion. Two +keyed and eight –keyed items are found in emotional stability trait. The third and the fourth traits, agreeableness and conscientiousness, contain six +keyed and four -keyed items. Openness to experience, on the other hand, entails seven +keyed and three -keyed items. All the fifty items are measured using the five-point Likert scale, which ranges from strongly disagree to strongly agree.

Hence, this test will be administered to the learners in our first meeting session in order to identify learners' type of personality. The aim is to make sure that all types are likely to exist in the study. The same test will be re-administered to the same students after a period of one academic year. The results will reveal whether learners' types of personality have changed or not, and if so, which one has been affected more than the others. More importantly, this test is translated into the Arabic language (see Appendix B) in order to submit it to students outside the department of English, precisely from the Islamic and Social Science departments. The purpose is to unveil whether our independent variable, English culture, is the major causal factor that impacts learners' personality. Therefore, the test of personality will be administered to both samples in the same periods following the same procedures.

**Social values checklist (see Appendix C).** To explore the second dependent variable, we have designed a list of the apparent Algerian social values by interviewing 200 people of different age, gender, occupation, social class and instruction. After interpreting the data collected, we have selected twenty over two-hundred and thirty-four (112) social values by using factor analysis.

Furthermore, the checklist's items are declarative statements measured by the five-point Likert scale that is formed by two poles from strongly disagree to strongly agree. Similar to the personality test, the checklist will be submitted to participants from

both the English department and Islamic and Social Science departments. Likewise, the checklist is translated into the Arabic language (see Appendix D) in order to be understood by students from Islamic and Social Science departments.

By following the same procedures entailed in the personality test, the checklists will be handed twice, at the beginning and at the end of the academic year 2016-2017. The first time, which will be at the beginning of the academic year, will identify the social values that are present among the participants before being exposed to the English language/culture. The second time, which will be at the end of the academic year, will unveil the impacted social values, if any. Therefore, the determination of the status of the social values and identification of their impact are the main objectives of this tool.

**Questionnaire (see Appendix E).** Through this study, to achieve significant and satisfactory results, we will use a questionnaire as another fundamental tool for this study. In fact, the questionnaire endeavours to dive into learners' opinions, perspectives and viewpoints concerning the native and the target cultures, their social values and some aspects of their personalities.

For the purpose of this study, the questionnaire will be administered three times to the same participants from the English department. Actually, the first time will be presented at the beginning of the academic year 2016-2017. The aim is to determine learners' opinions and stands before getting exposed to the English culture. That is, to check the status of their original personalities and social values.

The second time will be after four months when students are sufficiently exposed to the English culture. The impetus behind administering this second questionnaire is to explore the degree of influence and to depict the exact period in which the change starts to take place.

The third administered questionnaire is a decisive tool that outlines the points of similarities and differences that have emerged. Unlike the first questionnaire, this one aims to gather data about the newly constructed personality and social values after direct exposure to the English culture. Also, it is devoted to check which type of personality is more likely to be impacted and which type is more resistible than others. Hence, this third questionnaire will take place at the end of the academic year, which means after one academic year.

In fact, all these questionnaires will be divided into three sections, except for the first questionnaire that contains four sections. Respectively, the first section solicits some facts about learners' gender, background, age, and the like. The second section concentrates on the needed information about language and culture. The third one relates to the psychological aspects of learners. The fourth section collects the sociological information needed in the research.

Through this questionnaire, we will assure the use of simple and direct questions with understandable language due to the level of our participants. Both open and close-ended questions are present along with items including a three-point Likert scale and one to ten rating scale. Thus, to avoid biased and inadequate responses, questionnaires will be handed during our personal presence through which learners can be helped if they do not understand the questions as worded.

### **Data Analysis Procedure**

Collecting our needed data is not the completing point in the research. Actually, "the researcher must also interpret the beliefs and behaviours of participants" (Patton, 2002, p477). Undoubtedly, analysing and elucidating data collected is an inevitable process that must be applied carefully and thoroughly.

Accordingly, because a large part of our research necessitates a qualitative data, the analysis is based on Miles and Huberman's (1994) three stages of qualitative data analysis, including "three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification" (p10).

Since the method of our work is a descriptive analysis, we prefer to use a descriptive statistics method to analyse our data. Furthermore, with this descriptive statistics method, we focus on describing what the data reveals. Hence, a distribution characteristic will be used as a statistical technique for data analysis. This distribution technique is distinguished by its use of tables and graphs in describing and analysing the data. Besides, two software are used to underpin the analysis and to depict the findings of this research. They consist of Statistical Package for the Social Sciences (SPSS) and NVivo software. The former is used for quantitative data and the latter for qualitative ones. More precisely, SPSS package will be applied with the personality test, the social values checklist and with some items in the questionnaire. NVivo package, on the other part, will be used in the questionnaire.

Statistical Package for the Social Sciences, also known as IBM SPSS Statistics, is a software package used for the analysis of statistical data. Originally, SPSS was created as a programming language for making statistical analysis. Recently, it has developed into a complex and powerful application which allows the use of both a graphical and a syntactical interface and assists learners to manage, analyze, and present data easily. Miller, Acton, Fullerton & Maltby (2002) claim that "SPSS is a computer software package that is specifically designed to perform statistical operations and facilitate data analysis and is by far the most popular statistical package used by social scientists" (p.12).

The package was developed by SPSS Inc in 1968 and then acquired by IBM in 2009. While the software was renamed to IBM SPSS Statistics, it is still commonly referred to as just SPSS. The types of data analyzed using SPSS is widely varied. The most common ones include survey results, organization customer databases, Google Analytics, scientific research results and server log files. SPSS supports both analysis and modification of many kinds of data and almost all formats of structured data.

Among the various tasks provided by SPSS, it enables researchers to sort frequencies, recode data, create graphs and charts, calculate descriptive statistics, conduct cross-tabulations, compare means, run various type of regressions, conduct ANOVAS, do t-tests. SPSS provides data analysis for descriptive and bivariate statistics, numeral outcome predictions and predictions for identifying groups. The software also gives data transformation, graphing and direct marketing features.

NVivo is a qualitative data analysis (QDA) software package that enables importing, sorting and analysing rich text documents, questionnaires, audio files, transcripts of interviews databases, PDFs, documents, digital photos, bibliographical data, social media data, and web pages. NVivo assists researchers to work more efficiently, save time (Bazeley, 2007) and rigorously back up findings with advanced data management, query and visualization tools (Lewins & Silver, 2007). NVivo Introduction Workbook (2014) quotes:

Traditionally NVivo is the main resource for researchers using qualitative research methods and approaches included in-depth interviews, focus groups, content analysis, ethnography, phenomenology and grounded theory whereby the most basic form of analysis involves the interrogation of unstructured data. The more recent version of NVivo enables researchers to incorporate

seamlessly open-ended survey responses, literature reviews, audio recordings, pictures and web pages to their qualitative projects (p.1).

The package NVivo is a useful resource for the collection, collating and interpreting data for qualitative data and progressive analytical thinking and writing. It goes beyond the traditional textual analysis by enabling visualisations and the creation of mindmaps and cause- effect networks (Godau, 2004).

Thus, what does the term NVivo stands for? In science, when something is done "in vitro" (in glass), it means in the test tube, simulated, as in a laboratory. When something is done "in vivo", it means it is done in real life, as perhaps in an animal model. In qualitative research, the term generally means that researchers use the actual wording of their informants, rather than creating a code that represents what it is they are saying. So the program allows for "in vivo" codes, which means it just names them the way they are highlighted (Bazeley, 2007). Thence, NVivo is derived from the words "in vivo".

### **Validity and Reliability**

The efficiency of any given research is bounded mainly by two aspects that are validity and reliability. Patton (2001) asserts that validity and reliability are concerned with analysing results and judging the quality of the study. They are particularly intended to answer the question "How can an inquirer persuade his or her audiences that the research findings of an inquiry are worth paying attention to?" (Lincoln & Guba, 1985, p. 290).



Actually, these two factors reveal two strands: firstly, with regards to reliability that indicates the replication of the result and secondly, with regards to validity which unveils the accuracy of the means of measurement and check whether they are, indeed, measuring what they are intended to measure. Consequently, reliability and validity are crucial elements of any research study (Paton, 2001).

Furthermore, Cohen, Manion & Morrison (2007), describe reliability as the quality of the research that refers to its accuracy and precision while validity explores honesty, depth and richness, and objectivity (Adeyemi, 2008). Evidently, since the reliability of any study concerns the ability of an instrument to measure consistently and validity concerns with the extent to which an instrument measures what it is intended to measure, Cronbach's alpha psychometric test will be applied.

Likewise, in qualitative inquiries, validity and reliability terms are equated with credibility, neutrality or confirmability, consistency, and applicability (Lincoln & Guba, 1985). Therefore, this section elucidates the validity and reliability of the current study. Hence, we have presented these aspects under the criteria of credibility, transferability, dependability and confirmability as put by Lincoln & Guba's (1985). Thus, if all criteria are available, then the work is considered to be reliable and valid.

**Credibility.** To maximise the credibility of our work, a longitudinal study of a period of one year was adopted using three different tools. Since our research deals particularly with the psychological aspects of learners, we decided to have recourse to a psychologist to help us to design our tools and analyse the data correctly.

Moreover, our weekly meeting with the participants, the continuous observation and the closed relationship with them are some other techniques that helped to ensure the credibility of our research. In addition, applying the personality test and social values checklist within learners outside the English department has reinforced the

trustworthiness of information collected. Therefore, adopting various sources and multiple techniques during the process of data collection allows “corroborating evidence from different sources to shed light on a theme or perspective” (Creswell, 2007, p 208).

**Transferability.** It is important to provide a thick description to enable transferability (Lincoln & Guba, 1985). Respectively, in the present study, we have presented a detailed account of the methodology design, research procedures, participants and context and data analysis. Basically, this research is designed in a way to be under the judgment of other researchers and to enable the transferability of findings to other related studies.

**Dependability and Confirmability.** To guarantee the consistency of the present inquiry, it is important to establish dependability and confirmability. Accordingly, the dependability of the research is constructed as related to credibility. Actually, data collection and analysis are explained sufficiently, choices made in this study are justified and interpretation of the findings is carefully presented. Thus, our work is considered to be dependable and data collected and results obtained are confirmed due to the use of multiple sources of data.

Ultimately, through the investigation of this research, credibility, transferability, dependability and confirmability are clearly shown to be present. Thus, we hope to see our work considered to be embedded with the notions of validity and reliability.

### **Summary**

This chapter first clarified the research questions and provided the goal from each question. After this, the choice of the research method, population, sample and sampling technique are elucidated in a detailed way. Furthermore, the chapter discussed the nature of the research and the role of the researcher. Then, it dealt with the

procedures and tools of collecting information about the impact of personality and social values. Besides, the research method employed was explained, and the procedures of analysing data collection are demonstrated. The validity and reliability of this qualitative research were also discussed.

## **Chapter Four**

### **Research Findings**

#### **Introduction**

Having elucidated the methodology applied, the data collection instruments and analysis procedures used during the intervention, this chapter mainly presents the findings obtained in this work and assesses their significance. As mentioned earlier, the study explores the influence of English culture on learners' personality and social values throughout their academic journey. In this respect, we hypothesise that longer exposure to the English language and its culture is likely to increase the change in the students' personality and social values.

This chapter is devoted to check the adequacy of the research hypothesis and to accomplish the aim of the study that consists of examining the relationship that exists between the English language along with its culture and the personality and social values of the participants. Besides, the chapter endeavours to unveil the nature of the influence and to find out which type of personality is open to change and which one is resistant.

Since the study seeks to analyse the cognitive aspects of human being, it was important to establish a non-experimental, longitudinal, and descriptive- analytical study. For this reason, the method employed to analyse the collected data follows a descriptive-correlation analysis. The purpose is to evaluate whether there exists a correlation between the variables or not.

In terms of data, the thesis embeds three data sources. It primarily derives data from a personality test named The Big Five Personality Traits, followed by a social values checklist which was designed based on the Algerian social values, and

supplemented by a questionnaire. More importantly, to gauge the reliability of the three tools, we have applied Cronbach's alpha psychometric test.

Additionally, the collected responses were described and analysed with the help of NVivo and SPSS software. The scores are depicted in tables and portrayed in figures. Likewise, frequency and mode are the averages that measure the data.

The data collected from each of the three tools are described and analysed in details and presented in the following separate sections.

### **Test of personality**

The Big Five Personality Traits model is chosen to be the instrument used in this study to test learners' personality. This test, as described in chapter two and three, is the benchmark for most studies on personality (Barrick & Mount, 2001). It is therefore among the most considered theories that become prominent and one of the most applicable and practical models developed in the field of personality psychology (Revelle, 1995; Digman, 1990).

In this test, personality is classified into five types each of which holds specific characteristics. The inventory consists of fifty items which gauge openness, neuroticism, agreeableness, extraversion and conscientiousness factors. Technically, the 5-point Likert-type questions take values from a range of strongly disagree to strongly agree. Students answer questions by selecting the appropriate item. Then, from their answers we have categorised them into the adequate type.

To assess the reliability of this test of personality and to measure its consistency on the participants of the present study, a psychometric test named Cronbach's alpha was used. More specifically, the resulting alpha coefficient of reliability in this test must range from 0 to 1. In other words, if alpha equals 0, then all of the scale items are not correlated and share no covariance, and if all of the items have high covariance, then

alpha will approach 1. Accordingly, after applying this Cronbach's alpha test to the personality model used in this study, it resulted as follow: extraversion (.723), emotional stability (.674), agreeableness (.703), conscientiousness (.622) and openness to experience (.796). Consequently, the results obtained maintain that the personality test is reliable and the items in the test are correlated to each other. This interpretation of reliability indicates the correlation of personality test with the participants of this study.

Moreover, the same personality test was administered to two samples, the first concerns the population of this study, which includes 1<sup>st</sup> year students from English department at Batna-2 University. The second sample addresses students outside the English department, namely 1<sup>st</sup> year students from Social science and Islamic science departments at Batna-1 University. Each of these samples has responded to the test twice, the first time was at the beginning of the academic year 2016/2017 and the second time was at the end. So, this provides four personality tests that are explored in the following sub-sections.

**Personality test for students of English language.** To check if learning a foreign language or culture can impact learners' personality, the Big Five Personality Traits model (see Appendix A) was administered to the participants of this study twice. The first time was at the beginning of their first academic year, which means before getting exposed to the English culture. The second time was after one academic year. The data collected from both tests are portrayed as follow.

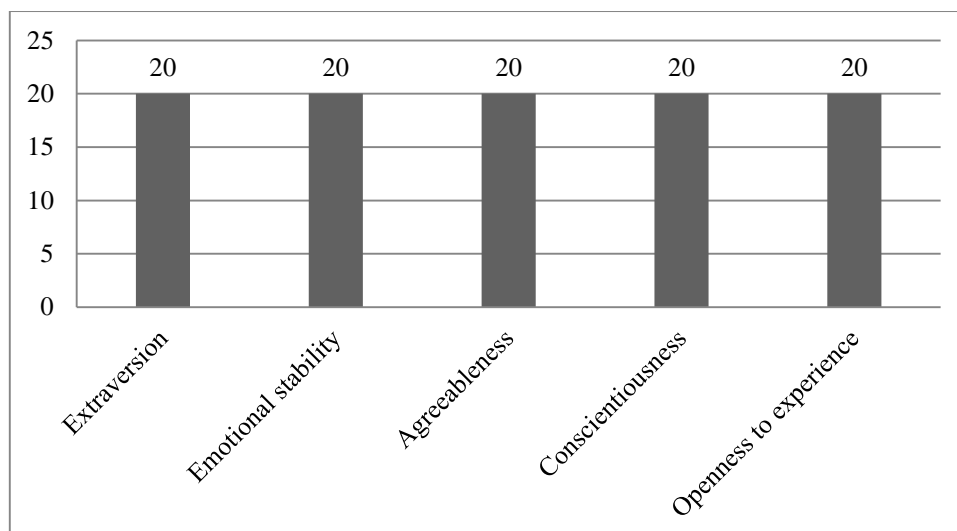


Figure 11. English learners' personality test 1

The Big Five Personality Traits test was randomly administered to 200 first year students of English at Batna-2 University. After getting the results of the test, twenty students were selected for each trait which provides a total of 100 students. As the above figure depicts, the number of students is equal in all the fifth personality types, which means 20% per each.

These participants were followed for one academic year to check if their personality traits will remain stable or change. In doing so, the same test was administered for the second time and the results obtained are figured as follow:

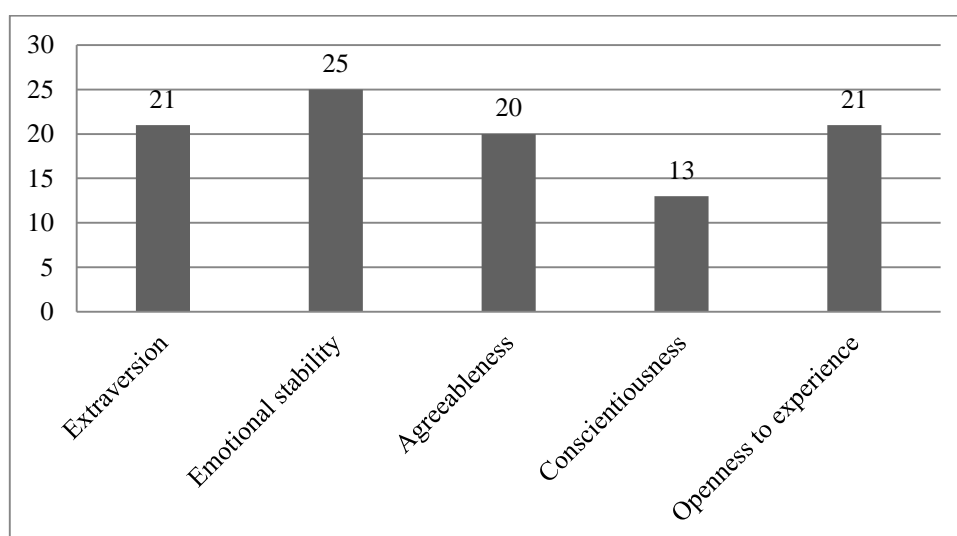


Figure 12. English learners' personality test 2

It is clear from figure 12 that the participants' personality types are no longer the same as they were. The number of some types has decreased while others have increased. In extraversion type, the majority of participants have maintained their original personality. Statistically, 80% of participants in this type have remained the same while 20% have shifted to agreeableness and openness to experience types. In emotional stability type, almost all participants (90%) have preserved their personality type and only a few (10%) who have changed it by adopting a conscientiousness type.

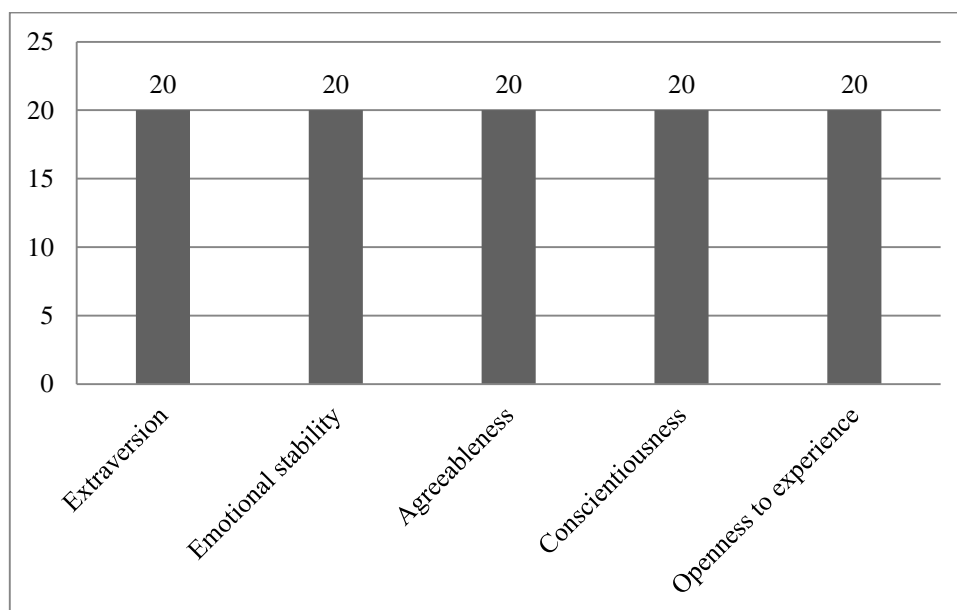
Unlike the two previous types, agreeableness type encompasses 40% of participants whose personality has been impacted. Indeed, these participants have changed their personality traits to extraversion, emotional stability and conscientiousness. The remaining 60% of the participants have not been impacted. Conscientiousness is the type that has been most impacted. In fact, only 10% of the participants have maintained their conscientiousness type. The 90% have diverged to extraversion, emotional stability and agreeableness types. Like emotional stability, openness to experience is, as well, the most resistant type. Actually, 90% of participants have succeeded to maintain their original type. The 10% remaining ones have shifted to extraversion type.

From the obtained results, it is clear that all the types of personality have the tendency towards change. However, the amount of change differs from one type to another. More precisely, learners with conscientiousness type of personality are more likely to be influenced than the others. Alternatively, learners with emotional stability and openness to experience types are more resistant to get influenced.

**Personality test for students of Islamic and social science.** To make sure that the English culture is the salient factor that has impacted the personality of our participants, we have administered the same test of personality to learners who study

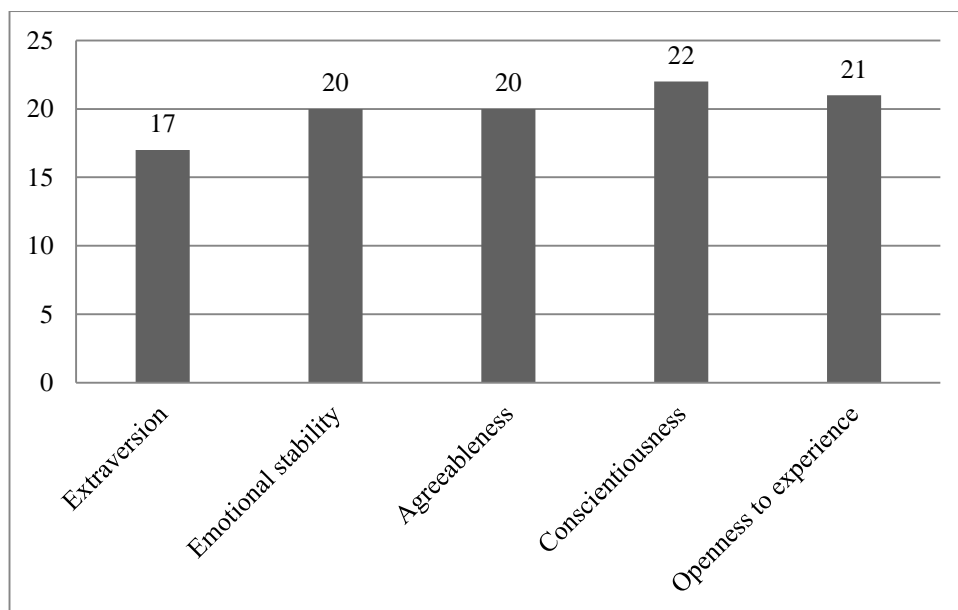


fields other than foreign languages. Specifically, we have randomly selected 200 first-year students from departments of Islamic and social science. These students were handed, like the students of English, the BFPT test twice, at the beginning and at the end of the academic year. Of course, the test was translated into the Arabic language (see appendix B) to make it more understandable. After responding to the first test, 20 students were chosen for each type. The following figure presents the results obtained in the first test:



*Figure 13.* Islamic and social science learners' personality test 1

The above figure visually demonstrates that the amount taken in each type was equal. After one year, the same students were re-asked to answer the same test items, and the following figure presents the data obtained:



*Figure 14.* Islamic and social science learners' personality test 2

From analysing the emerging picture (figure 14), it is obvious that these participants have maintained their original personality types, except for three students holding extraversion personality. Two of these students have changed to maintain conscientiousness type and one has developed an openness one.

These findings can allude to the fact that English language learners may well receive an impact from the English culture.

### **Social Values checklist**

The present section attempts to answer the second and the third research questions as pinpointed in the first chapter. It highlights the changes that occur to the social values of learners and unveils which values still exist among our participants and which ones have vanished. In doing so, a checklist of social values (see Appendix C) was designed depending on the Algerian values and Islamic principles. As already clarified in the third chapter, this checklist was constructed as a result of an interview conducted with 200 people of different age, gender, occupation, social class and instruction. After interpreting the interview by using factor analysis, we have picked twenty over one-hundred and twelve (112) social values.

Additionally, the checklist entails declarative statements gauged by the five-points Likert scale which is formed by two poles from strongly disagree to strongly agree. To make sure that this checklist is measuring what we purport it to measure, we have applied Cronbach's alpha test which gave a result of ( ,682). This means that our checklist is, indeed, reliable and accurate.

The social values checklist was given to the participants twice, with the second administration coming one year after the first. The aim of doing so is to find out if the correlation between both tests would indicate the stability of the scores obtained or their change. As this study hypothesises, if any change is manifested, this means that learners' social values have been influenced by the English culture.

Evidently, to underpin our hypothesis, we have administered the same checklist to students from departments of social science and Islamic science. This social values checklist was translated into the Arabic language (see appendix D) and administered in the same manner as we did with the learners of English language. Of course, the data obtained from this checklist will confirm or reject our assumption about the English culture. Thus, the data collected are presented and analysed as follow:

**First social values checklist for students of English.** As already described, our participants were invited to fill in the social values checklist (see appendix C) right at the beginning of their first academic year. This helped us to pinpoint the state of twenty social values chosen for this study before dealing with the English culture. Each value was scrutinised and analysed in isolation. Frequency and mode are the averages that scale the data.

**Item 1.** I can never give something to someone without having benefits and needs in return

Table 4

Generosity value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	9	9	9	9
	Agree	18	18	18	27
	Neutral	20	20	20	47
	Disagree	35	35	35	82
	Strongly disagree	18	18	18	100
	Total	100	100	100	
Mode		4,00			

The Algerian people are well known for their generosity and kindness (Oakes, 2008). For this reason, this item aims to check if the value of generosity still exists in the Algerian society. Results obtained in table 4 denote that more than a half of our participants show a positive reaction towards this value. Fifty-three students answer that generosity value still exists, among which thirty-five (35%) disagree with the idea that they lack generosity value and eighteen (18%) strongly disagree. On the contrary, twenty six students display a negative reaction to this value, with eighteen (18%) who agree that they do not maintain this value and nine (9%) who strongly agree. Concerning the twenty (20%) remaining ones, they hold a neutral opinion. Ultimately, generosity value is still present among the participants.

**Item 2.** If a stranger knocks on my door, I will help him without hesitation

Table 5

Offering help value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	20	20	20,6	20,6
	Agree	56	56	57,7	78,4
	Neutral	12	12	12,4	90,7
	Disagree	4	4	4,1	94,8
	Strongly disagree	5	5	5,2	100,0
	Total	97	97	100,0	
	Missing	3	3		
	Total	100	100,0		
	Mode			2,00	

Being always ready to provide help for anyone is another value that is well known in the Algerian society (Bourdieu, 1958). In this respect, item 2 was addressed to validate if this value still fervently exists among our participants. The analysis of data obtained confirms that most of our participants (76%) are holding this value. 12% of them are not sure if they are ready to provide help whenever needed. Only 9% respond that they are not keen in helping others. Hence, providing help value is highly present among our participants.

**Item 3.** I tend to put everything off until there is not enough time left to do it all

Table 6

Proactiveness value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	11	9	9,1	9,1
	Agree	36	23	23,2	32,3
	Neutral	20	20	20,2	52,5
	Disagree	23	36	36,4	88,9
	Strongly disagree	9	11	11,1	100,0
	Total	99	99	100,0	
Missing		1	1		
Total		100	100		
Mode			2,00		

Item 3 was addressed to verify the availability of the proactiveness value. Basically, results obtained can be interpreted in the sense that if most students dismiss the procrastination value, this means that they confirm the existence of proactiveness value. Nevertheless, if the participants indicate the presence of the procrastination value, this confirms the disappearance of the proactiveness value. Scores presented in table 6 show that almost half of the participants discard proactiveness value. Twenty three students (23%) are found to be proactive and nine (9%) ones are very proactive. Thirty-six (36%) are procrastinators and eleven (11%) demonstrates a high procrastination value. Twenty (20%) are neutral. As can be observed, the proactiveness

value is gradually disappearing. This means that people who are used to do things as earlier as they can have changed.

**Item 4.** My family comes first

Table 7

Family value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	55	55	56,1	56,1
	Agree	31	31	31,6	87,8
	Neutral	7	7	7,1	94,9
	Disagree	3	3	3,1	98,0
	Strongly disagree	2	2	2,0	100,0
	Total	98	98	100,0	
Missing		2	2		
Total		100	100,0		
Mode			1,00		

This item was intended to check the state of family value among the participants of this study. From assessing the responses available, almost all respondents still maintain this value. Fifty-five (55%) participants strongly agree upon the value of family, thirty-one (31%) agree, seven (7%) are neutral, only three (3%) disagree and two (2%) strongly disagree. Therefore, responses collected clearly reveal that family value is highly supported among most of the participants.

**Item 5.** I prefer living simple away from lights

Table 8

Simplicity value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	21	21	21,2	21,2
	Agree	39	39	39,4	60,6
	Neutral	18	18	18,2	78,8
	Disagree	15	15	15,2	93,9
	Strongly disagree	6	6	6,1	100,0
	Total	99	99	100,0	
	Missing	1	1		
	Total	100	100,0		
	Mode		2,00		

The fifth item was designed to check the value of simplicity. Scores obtained (table 8) pinpoint that most respondents display a positive reaction toward this value. Actually, when students were asked to elucidate their opinions about simplicity value, thirty-nine (39%) agree that they maintain this value, twenty-one (21%) strongly agree, eighteen (18%) neither agree nor disagree, fifteen (15%) disagree and only six (6%) strongly disagree. This may lead us to ensure that more than a half of the participants are found to hold simplicity value.



**Item 6.** I always obey my parents order whatever they are

Table 9

Obedience value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	21	21	21,9	21,9
	Agree	40	40	41,7	63,5
	Neutral	21	21	21,9	85,4
	Disagree	8	8	8,3	93,8
	Strongly disagree	6	6	6,3	100,0
	Total	96	96	100,0	
Missing		4	4		
Total		100	100,0		
Mode			2,00		

Data obtained in this item reports a high tendency toward obedience value. In fact, Algerian people have always been obedient. It is one of the societies that its people highly respect and obey their parents (Oakes, 2008). Accordingly, the results of this item confirm the continuous existence of this value. The scores were distributed within twenty one (21%) students who choose strongly agree, forty (40%) agree, twenty-one (21%) neutral, eight (8%) disagree and only six (6%) who select strongly disagree. This result could be interpreted in the way that more than a half of the participants (61%) are still obedient. Despite this, a considerable amount of students (21%) are negotiating this value by indicating a neutral position and 14% have totally lost it. Of course, this can be considered as evidence that the position of obedience value is in its way to change.

**Item 7.** I do not feel embarrassed to talk about taboos with others

Table 10

Shyness value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	8	8	8,1	8,1
	Agree	22	22	22,2	30,3
	Neutral	22	22	22,2	52,5
	Disagree	27	27	27,3	79,8
	Strongly disagree	20	20	20,2	100,0
	Total	99	99	100,0	
Missing		1	1		
Total		100	100,0		
Mode			4,00		

The picture which emerged from table 10 clarifies that in shyness value respondents present various positions. For instance, eight students (8%) strongly agree that they do not possess this value, twenty-two (22%) agree, twenty-two others (22%) have a neutral position, twenty-seven (27%) disagree and confirm that they hold this value and twenty (20%) strongly display it. This result might well indicate that shyness value is also among the values that are in their ways to disappear.

**Item 8.** Algeria does not deserve sacrifice

Table 11

Patriotism value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	7	7	7,1	7,1
	Agree	11	11	11,2	18,4
	Neutral	20	20	20,4	38,8
	Disagree	28	28	28,6	67,3
	Strongly disagree	32	32	32,7	100,0
	Total	98	98	100,0	
Missing		2	2		
Total		100	100,0		
Mode			5,00		

Unexpected results are displayed by participants from a country of a million and a half martyrs. This country demonstrated, in its recent history, a very high patriotic value. However, the above results (table 11) point out that this value is gradually diminishing. Seven (7%) participants exhibit a strongly negative attitude to patriotism, eleven (11%) have a negative reaction, twenty (20%) are neutral, twenty-eight (28%) manifest a positive result and thirty-two (32%) are strongly positive. Although there exists a considerable number of participants who demonstrate a negative reaction toward patriotic value, still the majority maintain their patriotism.

**Item 9.** I prefer to live free without restrictions

Table 12

Freedom value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	21	21	21	21
	Agree	35	35	35	56
	Neutral	18	18	18	74
	Disagree	17	17	17	91
	Strongly disagree	9	9	9	100,0
	Total	100	100,0	100,0	
	Mode			2,00	

Although our ancestors have fought very hard to get freedom for the Algerian people (Djerbal,2004), a remarkable number of students were found unaware of its value. It is true that more than a half still maintain the freedom value, but a considerable amount (44%) either have totally lost this value or they intend to. Indeed, the participants who confirm this value are fifty-six (56%), within twenty-one (21%) strongly agree and thirty-five (35%) agree. Concerning those who lost this value are twenty-six, within seventeen (17%) disagree and nine (9%) strongly disagree. The remaining eighteen (18%) ones are neutral. Thus, freedom value can belong, as well, to the list of values which are at risk to disappear.

**Item 10.** Doing any kind of work does not matter for me

Table 13

Hard work value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	7	7	7,2	7,2
	Agree	27	27	27,8	35,1
	Neutral	21	21	21,6	56,7
	Disagree	34	34	35,1	91,8
	Strongly disagree	8	8	8,2	100,0
	Total	97	97	100,0	
Missing		3	3		
Total		100	100		
Mode			4,00		

Results obtained in this item can be interpreted in the sense that most of the participants are no longer hard workers as the Algerians used to be. This change can be noticed by thirty-four (34%) who disagree and eight (8%) strongly disagree on the value of hard-work. Participants who agree are twenty-seven (27%) and those who strongly agree are seven (7%). Twenty-one (21%) neither disagree nor agree. Obviously, by scrutinising the emerging results, it is clear that hard-work value may be among the values that have disappeared.

**Item 11.** I can never put my parents in an elderly house

Table 14

Parental attachment value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	58	58	59,8	59,8
	Agree	13	13	13,4	73,2
	Neutral	4	4	4,1	77,3
	Disagree	5	5	5,2	82,5
	Strongly disagree	17	17	17,5	100,0
	Total	97	97	100,0	
Missing		3	3		
Total		100	100,0		
Mode				1,00	

In this item, results depict that most of the participants tend to highly preserve the value of parental attachment. In this vein, fifty-eight (58%) students strongly agree on this value and thirteen (13%) agree. Only four students (4%) are neutral, five (5%) disagree and seventeen (17%) strongly disagree. From the above scores, it is not wrong to say that parents still occupy an important place in their family. So, the state of parental attachment value has not changed.

*Item 12.* Working abroad is my dream

Table 15

Pragmatic value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	32	32	32,7	32,7
	Agree	32	32	32,7	65,3
	Neutral	22	22	22,4	87,8
	Disagree	9	9	9,2	96,9
	Strongly disagree	3	3	3,1	100,0
	Total	98	98	100,0	
Missing		2	2		
Total		100	100,0		
Mode			1,00		

The results gathered from this item are astonishing. In fact, high scores are attributed to those who manifest a negative reaction toward the pragmatic value. Thirty-two students (32%) strongly agree on the unpragmatic value, thirty-two others (32%) agree, twenty-two (22%) are neutral, nine (9%) disagree and only three (3%) strongly disagree. These scores reveal that most participants (64%) lack pragmatic value. They no longer appreciate their background. Therefore, the pragmatic value is another value that could have been impacted and replaced.

**Item 13.** My religious principles and norms are the fundamental reference for my behaviour

Table 16

Religion value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	48	48	48	48
	Agree	40	40	40	88
	Neutral	5	5	5	93
	Disagree	4	4	4	97
	Strongly disagree	3	3	3	100,0
	Total	100	100,0	100,0	
Mode			1,00		

Results obtained from the above picture (table 16) demonstrate the high attachment of participants to their religion value. A big gap resulted from those who reject and those who maintain this value. Forty-eight (48%) of the participants strongly agree, forty (40%) agree, five (5%) are neutral, four (4%) disagree and only three (3%) strongly disagree. Evidently, Algerian people had and have always given high importance to the notion of religion. This characteristic is always present among our participants.



**Item 14.** I tend to be involved in social relationship

Table 17

Collectivism value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	47	47	47	47
	Agree	38	38	38	85
	Neutral	7	7	7	92
	Disagree	5	5	5	97
	Strongly disagree	3	3	3	100,0
	Total	100	100,0	100,0	
Mode			1,00		

Through examining the responses obtained from item 17, it has resulted that the collectivism value is the most fervently present among our participants. Eighty-five (85%) students confirm the availability of this value, among whom forty-seven (47%) strongly agree and thirty-eight (38%) agree. On the other hand, there are only eight (8%) students who reject this value. The seven (7%) remaining ones are neutral. Undoubtedly, this can indicate that the collectivist society, in which our participants have grown (Belloc, 1906), has left a great impact.

**Item 15.** I am often comfortable and relaxed in social gathering

Table 18

Sociability value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	43	43	43	43
	Agree	37	37	37	80
	Neutral	11	11	11	91
	Disagree	5	5	5	96
	Strongly disagree	4	4	4	100,0
	Total	100	100,0	100,0	
Mode			1,00		

The sociability value, like collectivism value, has proved to hold a strong favour among our participants. The majority of students demonstrate a positive reaction toward this value. Accordingly, forty-three (43%) participants strongly agree, thirty-seven (73%) agree, eleven (11%) neither agree nor disagree, five (5%) disagree and four (4%) strongly disagree. These results clearly state that most of our students are sociable and support social gathering. Consequently, the sociability value still plays an important role in the Algerian society.

**Item 16.** I am ready to stand against wrong things even if it costs my life

Table 19

Courage value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	19	19	19	19
	Agree	23	23	23	42
	Neutral	10	10	10	52
	Disagree	25	25	25	77
	Strongly disagree	23	23	23	100,0
	Total	100	100,0	100,0	
Mode			4,00		

Item 16 was addressed to discover whether the participants are, like the Algerian people proved to be in the Independent War, courageous and ready to do anything to reach what they want (Belloc, 1906). Strangely enough, responses collected have proved the negligence of this value. For instance, forty-eight (48%) totally dismiss the courage value and forty-two (42%) confirm it. Ten (10%) are not sure about its availability. These scores might well lead us to classify the courage value in the list of impacted values.

**Item 17.** I still need my parents to stand by my side and help me to manage my life

Table 20

Independence value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	14	14	14	14
	Agree	27	27	27	41
	Neutral	16	16	16	57
	Disagree	29	29	29	86
	Strongly disagree	14	14	14	100,0
	Total	100	100,0	100,0	
Mode			4,00		

Algerian people, especially those belonging to the Berber regions, are known to favour freedom and autonomy (Derbal,2004). For this reason, this item was stated to uncover the current state of independence value among our participants. The emerging results in the above table 20 are astonishing. Students' opinions are almost equal. We get forty-three (43%) students who maintain independence value and, on the other side, we get forty-one (41%) who do not. Sixteen (16%) others are neutral. Assuredly, these results may suggest that independence value is menaced to disappear.

**Item 18.** Living and acting like western people is a sign of modernity

Table 21

Traditionalism value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	5	5	5	5
	Agree	16	16	16	21
	Neutral	22	22	22	43
	Disagree	30	30	30	73
	Strongly disagree	27	27	27	100,0
	Total	100	100,0	100,0	
Mode			4,00		

Over the last decade, the Algerian society witnessed the emergence of a new value, namely the imitation value. In fact, this value has somehow impacted the traditionalism value. Basically, this item aims to check if traditionalism value is still consistent among our participants. Scores obtained reveal the maintenance of most participants to the traditionalism value. Thirty (30%) of participants strongly reject the imitation value and demonstrate that they still hold on traditionalism value. Twenty-seven (27%) just reject it, twenty-two (22%) neither reject nor confirm its presence, sixteen (16%) confirm that they maintain imitation value and five (5%) strongly confirm. As can be noticed, the traditionalism value is significantly supported by the majority of students.

**Item 19.** I have a hard time throwing old things away, even if they are worn out

Table 22

Conservative value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	12	12	12	12
	Agree	16	16	16	28
	Neutral	19	19	19	47
	Disagree	22	22	22	69
	Strongly disagree	31	31	31	100,0
	Total	100	100,0	100,0	
Mode			5,00		

As can be noticed in this item (table 22), participants exhibit different positions. Twenty-two (22%) students show a strongly negative reaction toward this value and thirty-one (31%) have a negative one. Whereas, twelve (12%) demonstrate a strongly positive reaction and sixteen (16%) hold a positive one. Nineteen (19%) are neutral. These different scores may indicate that more than a half of our participants are no longer conservative. Thus, students are gradually opening the path toward a liberal society.

**Item 20.** Transforming the world into a global culture is a good idea

Table 23

Culture value

		Frequency	Percentage	Valid percentage	Cumulative percentage
Valid	Strongly agree	8	8	8	8
	Agree	20	20	20	28
	Neutral	29	29	29	57
	Disagree	31	31	31	88
	Strongly disagree	12	12	12	100,0
	Total	100	100,0	100,0	
Mode			4,00		

Since the antiquity, Algerian culture was bounded by many norms and beliefs. Doubtless, its people strongly believed in these established rules to preserve them and ensure their continuity (Djeral, 2004). The aim of this item is to verify whether the participants still highly appreciate the culture value. The scores obtained from the checklist clearly imply that the culture value is still available. Still, this availability is not sufficient to last longer. Forty-three (43%) of the participants confirm their maintenance to this value, twenty-nine (29%) demonstrate a neutral position and twenty-eight (28%) point out that they do not maintain this value. So, culture value can be considered as another value that no longer occupies the same position.

**Second social values checklist for students of English.** After collecting data from the first checklist, students were under observation for one academic year. For the purpose of this study, the same social values checklist was re-administered at the end of the academic year to unveil if the learners' social values have been impacted by the English culture. Hence, the newly obtained data are scrutinised with regards to the

aforementioned results collected from the first checklist. This is done by comparing each time the scores obtained from the first and the second administered checklists. Thereupon, the new answers are described and analysed by classifying them into three categories: the maintained values, the menaced and the impacted ones.

***Items 1,3, 8, 9, 10, 11, 12 & 17***

Table 24

The maintained social values among students of English

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>	<b>Mode</b>
<b>Generosity</b>	6	27	13	45	9	0	100	4,00
<b>Proactiveness</b>	17	46	11	18	8	0	100	2,00
<b>Patriotism</b>	5	26	9	41	19	0	100	4,00
<b>Freedom</b>	16	41	21	12	10	0	100	2,00
<b>Hard-Work</b>	11	11	18	43	15	2	100	4,00
<b>Parental attachment</b>	23	43	8	11	5	1	100	2,00
<b>Pragmatic</b>	52	30	11	3	2	2	100	5,00
<b>Independence</b>	7	28	13	41	11	0	100	2,00

Table 24 illustrates that there are only five values out of twenty that have been successfully preserved by our participants. These values consist of generosity, patriotism, freedom, parental attachment and independence. Besides, proactiveness, hard work and pragmatic values are still found absent among most of our participants.

Specifically, generosity value has got almost the same results as in the first checklist with a slight difference. In this second checklist, fifty-four (54%) students pinpoint that they are still generous and in the first checklist we have fifty-three (53%) ones. Participants who do not possess this generosity value were twenty-seven (27%) in the first time, and thirty-three (33%) in the second one. So, results obtained can be



interpreted in the sense that our participants do highly maintain the generosity value and reject any influence that could change its position.

Concerning proactiveness value, the emerging results confirm that this value has lost its place among our participants. The number of participants who dismiss this value is the dominant as well in the second checklist. Eight (8%) students strongly agree on the maintenance of this value, eighteen (18%) agree, seventeen (17%) strongly reject it and forty-six (46%) disagree. Actually, in the first time we have obtained eleven (11%) students strongly disagree, thirty-six (36%) disagree, nine (9%) strongly agree and twenty-three (23%) agree. In short, these scores may highlight the loss of proactiveness value and the emergence of procrastination instead.

The analysis of the results depicted in table 21 reports that the country of a million and a half martyrs still encompasses the patriotism value. Sixty (60%) of the participants are still patriotic within forty-one (41%) students who agree on patriotism value and nineteen (19%) who strongly agree. Whereas, twenty-six (26%) of the participants disagree on this value and five (5%) strongly disagree. The remaining nine students (9%) neither agree nor disagree. Thence, it is clear from these results that more than a half of the participants still maintain patriotism value.

The fourth value that has been maintained is freedom. Almost the same results are obtained from both checklists by diminishing the number of students who indicate that they do not maintain it from twenty-six (26%) to twenty-two (22%). More precisely, sixteen (16%) students strongly agree on freedom value and forty-one (41%) agree. Twelve (12%) students disagree on it, and ten (10%) strongly disagree. The number of students who were neutral is twenty-one (21%). Therefore, freedom value, as well, can be described as a resistant Algerian social value.

Concerning the hard work value, results are not surprising. Obviously, the second checklist has confirmed its loss since it was already found absent in the first administered checklist. The only difference between both checklists, the first and the second, is that in the second one the number of students impacted has increased and that of students who were not impacted has decreased. In this respect, the first checklist includes forty-two (42%) students who have dismissed the hard work value and the second one contains fifty-eight (58%). On the other hand, in the first checklist, thirty-four (34%) students were found to maintain this value and twenty-two (22%) in the second one. After all, it is possible to say that hard work value is definitely removed among many participants.

Item 11, parental attachment, is another value that has obtained nearly the same result as in the first checklist. The majority of the participants exhibit a positive reaction towards the parental attachment value. Accordingly, twenty-three (23%) students strongly agreed on it, and forty-three (43%) agreed. Eight (8%) students neither agreed nor disagreed. Concerning those who manifest negative reaction, eleven (11%) participants disagreed and only five (5%) strongly disagreed. From these statistics, it may be evident that the parental attachment value has not been impacted.

Pragmatic value is also listed among the values that have not been impacted. Similarly to proactiveness and hard work value, the results obtained in the second checklist are compatible with the ones obtained in the first one. However, the scores of both tests are not similar. In the second checklist, we found eighty-two (82%) students who are not pragmatic whereas sixty-four (64%) were found in the first checklist. Likewise, students who demonstrate their maintenance to pragmatic value were five (5%) in the second checklist and twelve (12%) in the first one. Consequently, these obtained scores can evidently include pragmatic value among the list of lost values.

Finally, the value that the Algerian society has witnessed many events to gain it is found among the maintained values in the second checklist, as well. This concerns the independence value. As portrayed in table 24, thirty-five (35%) students have shown that they are not interested in having an independent life. Oppositely, fifty-two (52%) participants are found to be independent persons. Thirteen (13%) participants hold a neutral opinion.

#### *Items 2, 4, 6, 13, 14 & 15*

Table 25

The values menaced to change among students of English

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>	<b>Mode</b>
<b>Offering help</b>	13	45	8	28	6	0	100	2,00
<b>Family</b>	16	49	10	16	9	0	100	2,00
<b>Obedience</b>	27	24	5	27	17	0	100	1,00
<b>Religion</b>	24	33	22	13	8	0	100	2,00
<b>Collectivism</b>	11	41	16	17	15	0	100	2,00
<b>Sociability</b>	21	33	6	23	17	0	100	2,00

Table 25 elucidates the values that are menaced to become nonexistent. Oddly enough, six values no longer maintain the same position and could disappear at any time. In this vein, offering help value appears among the values that are still supported by the participants. Nevertheless, this value has been influenced to a small extent. In other words, students who possess this value reached seventy-six (76%) in the first checklist whereas in the second checklist the number diminished to reach fifty-eight (58%). Further, students who discarded the offering help value were only nine (9%) in the first checklist, but the number was raised to reach thirty-four (34%) students in the second one. Ultimately, it is true that more than a half (58%) of our participants are still

helpful, but one cannot neglect the fact that a considerable number (34%) has lost this value.

The family value, which occupied an important position in the first administered checklist, appears to receive some impacts that has somehow changed its first position. In terms of data, the first checklist reported eighty-six students (86%) hold the notion of family and only five (5%) neglect it. Nonetheless, after one year, the re-administered checklist revealed that the number of students who support the family value has decreased to sixty-five (65%) and those who do not support it have increased to twenty-five (25%). It is worth noting that although more than half of the participants still manifest this value, it is important to take into consideration those who lost it.

Another value that could be classified among the list of menaced values is obedience. What is not astonishing is that this value has not, as well, occupied a high position in the first checklist. Yet, this does not prevent us to consider it as a threatened value. Statistically, twenty-four (24%) students preserve the obedience value and twenty-seven (27%) strongly preserve it. Five (5%) persons have a neutral opinion about this value. Twenty-seven (27%) reject this value and seventeen (17%) strongly reject it. By comparing the scores obtained in both checklists, it is apparent that students who tend to maintain the obedience value reached sixty-one (61%) in the first time and it has diminished to reach fifty-one (51%) in the second time. Students who dismiss this value were fourteen (14%) in the first checklist and they increased to forty-four (44%) in the second one.

Item 13, which presents religion value, is also threatened to disappear. Strangely enough, this value was one of the values that have occupied an important position among our participants. Notwithstanding, results obtained report that this is not the case anymore. The number of students who sustain the religion value has diminished from

eighty-eight persons (88%) to fifty-seven ones (57%). The number of those who lost this value has risen from seven students (7%) to twenty-one (21%). Thence, it is possible to claim that religion value is threatened to disappear. It is difficult, after all, to ignore such impressive change.

Results obtained in item 14 clearly suggest that the Algerian society is gradually moving towards individualism. Indeed, scores collected unveil that there is a considerable decrease in the number of students who maintained the collectivism value. The first administered checklist presented eighty-five students (85%) who support this value and only eight (8%) who neglect it. Even so, the second re-administered checklist entails fifty-two students (52%) who support it and thirty-two (32%) who neglect it. So, from this change in scores, it is apparent that the collectivism value is impacted and has a risk to vanish.

The last value that still exists among our participants but is menaced to disappear is the sociability value. This value, like the family, religion and collectivism values, had occupied a high position in the first checklist but it had diminished in the second one. Noticeably, learners' opinions about sociability have changed in the second checklist. More precisely, the first one includes eighty students (80%) who have claimed that they are sociable whereas the second one includes only fifty-four students (54%). On the other hand, students who dismiss to be sociable in the first checklist are nine (9%) and those in the second one are forty (40%). Yet, it is fair to say that our participants are shifting to become unsociable.

*Items 5, 7, 16, 18, 19, & 20*

Table 26

The impacted values among students of English

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>	<b>Mode</b>
<b>Simplicity</b>	12	30	9	37	10	2	100	2,00
<b>Shyness</b>	17	24	20	28	11	0	100	4,00
<b>Courage</b>	15	36	7	30	12	0	100	2,00
<b>Traditionalism</b>	17	32	8	31	10	2	100	2,00
<b>Conservatism</b>	15	35	10	33	7	0	100	2,00
<b>Culture</b>	19	34	3	27	17	0	100	2,00

Scores figured in table 26 show that six values (30%) among twenty are found impacted. This holds true with simplicity, shyness, courage, traditionalism, conservative and culture values. Starting by simplicity value, the emerging results (table 26) confirm that this value has lost its place among our participants. Ten (10%) students strongly disagree on this value, thirty-seven (37%) disagree, twelve (12%) strongly agree and thirty (30%) agree to be simple. Alternatively, in the first time we have obtained six (6%) students strongly disagree, fifteen (15%) disagree, twenty-one (21%) strongly agree and thirty-nine (39%) agree. Thus, these scores may highlight the loss of simplicity value. Despite the fact that this value is present among many students (42%), yet the number of participants who lose it is the dominant.

Responses gathered in the seventh item report that most scores are attributed to students who dismiss the shyness value. This can be considered as evidence about the negative impact of the shyness value. Forty-one (41%) of the participants agree on their rejection of shyness value. Thirty-nine (39%) students disagree on its rejection and manifest a positive reaction toward this value. Twenty (20%) other students neither

agree nor disagree. However, scores obtained in the first administered checklist report different facts. Actually, students who maintained shyness value reached forty-seven (47%) and those who rejected it reached thirty (30%). So, by comparing the findings of the first checklist with those of the second one, it is clear that shyness value tends to gradually disappear among our participants.

Unlike the shyness value, the courage value was not supported by the majority of students. Nevertheless, results obtained in the second checklist clarify that more than a half of the participants maintain this value. The number of students who strongly agree is fifteen (15%) and those who just agree are thirty-six (36%). Concerning those who do not agree, we get thirty (30%) who disagree and twelve (12%) who strongly disagree. Hence, it is reasonable to say that the courage value has been impacted positively.

Traditionalism is another value that has been lost among our participants. From assessing the responses, it is clear that after one academic year of exposure to the English culture, our participants tend to follow modernism and to discard traditionalism value. Forty-nine (49%) students reject this value and forty-one (41%) students still maintain it. Although there is not a big difference between the number of students who have lost this value and the ones who possess it, but when comparing the results with the ones obtained in the first time, it is clear that there is a negative impact. Evidently, the number of participants holding traditionalism value was fifty-seven (57%) in the first time and it diminished to forty one (41%) in the second time. Likewise, the number of those who lack it was twenty-one (21%) in the first checklist and it augmented until forty-nine (49%) in the second one.

Data obtained in item 19 report similar results to those in item 16. This means that conservative value was not present in the first checklist. Nonetheless, after being

exposed to the English culture, students have developed a tendency toward this value. Half of the students (50%) maintain conservative value and forty (40%) have no tendency to this value. Ten (10%) students manifest a neutral opinion. Oppositely, in the first handed checklist, we obtained twenty-eight (28%) participants supporting conservative value and fifty-three (53%) dismissing it. As can be observed, conservative value is another value, besides courage value, which has been influenced in a positive manner.

The last value which belongs to the list of the impacted values is the culture value. Even if the Algerian people resisted for many years to any change concerning their ways of life and habits, results indicate that this is not the case anymore. Indeed, data obtained in this item state that culture value, which was menaced to change in the first collected data, has gradually lost its position. More than a half (53%) of the participants no longer maintain the culture value. Still, forty (40%) students demonstrate a positive reaction to this value. This can clearly point that culture value has been negatively impacted and replaced by liberal value.

All in all, the above two sub-sections, the first and the second English social values checklists, present a detailed description of findings relating to the effect of English language and its culture on students' social values. Data analyses revealed that some social values were found absent right at the beginning, which means before the participants start learning the English language. These values consist of proactiveness, hard work, pragmatic, courage and conservative. Moreover, the second checklist, which was administered after one academic year, illustrates that some social values have been impacted and changed their first positions. Some values have been impacted positively, namely courage and conservative values, and others have been impacted negatively, namely simplicity, shyness, traditionalism and culture values.



**First social values checklist for students of social and Islamic sciences.** For the same purpose as in the personality test, social values checklist as well was translated into Arabic and submitted to students outside the department of English. This checklist, also, was submitted in the first session of their first academic year 2016/2017. The results obtained were almost similar to those obtained from students of English department. Data collected are described and analysed as follow.

*Items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19 & 20.*

Table 27

First checklists' similarities

	English department checklist					Islamic and social science departments' checklist				
	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
<b>Generosity</b>	9	18	20	35	18	10	11	17	32	30
<b>Offering help</b>	20	56	12	4	5	42	31	10	10	7
<b>Proactiveness</b>	9	23	20	36	11	7	21	14	39	19
<b>Family</b>	55	31	7	3	2	36	48	9	4	3
<b>Simplicity</b>	21	39	18	15	6	21	36	12	18	13
<b>Obedience</b>	21	40	21	8	6	43	30	15	7	5
<b>Shyness</b>	8	22	22	27	20	16	19	13	37	15
<b>Patriotism</b>	7	11	20	28	32	8	7	22	31	32
<b>Freedom</b>	21	35	18	17	9	39	33	14	10	4
<b>Hard work</b>	7	27	21	34	8	16	26	7	36	15
<b>Parental attachment</b>	58	13	4	5	17	48	33	8	8	3
<b>Pragmatic</b>	32	32	22	9	3	37	39	8	8	8
<b>Religion</b>	48	40	5	4	3	54	35	8	3	0
<b>Collectivism</b>	47	38	7	5	3	46	41	8	3	2
<b>Sociability</b>	43	37	11	5	4	36	46	12	5	1
<b>Courage</b>	19	23	10	25	23	15	18	17	34	16
<b>Traditionalism</b>	5	16	22	30	27	14	23	5	33	25
<b>Conservatism</b>	12	16	19	22	31	14	14	17	37	18
<b>Culture</b>	8	20	29	31	12	8	33	14	33	12

From table 27, it is evident that almost all the results obtained from the first checklist that was administered to students from Islamic science and social science departments are similar to those gathered from the first checklist submitted to students from English department. In fact, nineteen social values out of twenty present the same results. In this vein, the values of generosity, offering help, proactiveness, family, simplicity, obedience, shyness, patriotism, freedom, hard work, parental attachment, pragmatic, religion, collectivism, sociability, courage, traditionalism, conservatism and culture were found maintained by students from Islamic and social science departments, as well as by students from English department. It is true that there exists a slight difference in the results, but they all indicate positive reactions to the already mentioned values.

Proactiveness, hard work, pragmatic, courage and conservative values were found lost in both checklists. In other words, students from English department and those from Islamic and social science departments have disagreed on the same values. This confirms that among the twenty social values that were suggested to be highly present in the Algerian society, some of them are found to be absent among different students from different departments. Therefore, it is clear from data collected from the checklists that students come to the university holding almost the same social values.

#### ***Item 17.***

Table 28

First checklists' differences

English department checklist						Islamic and social science departments' checklist				
	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
<b>Independence</b>	14	27	16	29	14	14	47	10	15	14

Since this subsection is devoted to compare between the checklist administered to students from English department and the one handed to students from Islamic and social science departments, the above table (table 28) depicts the points of differences that emerged from both checklists. Apparently, only one value which received contradicted responses. This value consist of independence.

Accordingly, independence value was present in the checklist of English department. Forty-three of the participants (43%) maintain it and forty-one (41%) reject it. On the other hand, students from Islamic and social science departments display an opposite stand. Sixty-one students (61%) dismiss independence value and thirty-nine (39%) hold it. Ultimately, independence value is found to be present among some of the students of English language and not many students of Islamic science and social science.

In general, the checklist that was submitted to students outside the English department reveals that nineteen social values out of twenty were found present. These values concern generosity, offering help, proactiveness, family, simplicity, obedience, shyness, patriotism, freedom, hard work, parental attachment, pragmatic, religion, collectivism, sociability, courage, traditionalism, conservatism and culture. Further, proactiveness, hard work, pragmatic, courage, independence and conservative values are considered lost among these students. Of course, the same checklist was submitted to the same participants after a year to unveil whether the results of the values remained the same or there is a change.

**Second social values checklist for students of Islamic and social science.***Items 1, 2, 3, 4, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 & 19*

Table 29

The maintained social values among the Islamic and social science students

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>	<b>Mode</b>
<b>Generosity</b>	10	14	16	31	29	0	100	4,00
<b>Offering help</b>	41	28	19	6	6	0	100	1,00
<b>Proactiveness</b>	19	43	15	16	7	0	100	2,00
<b>Family</b>	34	44	17	3	2	0	100	2,00
<b>Obedience</b>	44	34	13	4	5	0	100	1,00
<b>Shyness</b>	9	16	18	41	16	0	100	2,00
<b>Freedom</b>	40	39	12	7	2	0	100	1,00
<b>Hard work</b>	12	31	9	32	16	0	100	4,00
<b>Parental attachment</b>	46	32	13	6	3	0	100	1,00
<b>Pragmatic</b>	35	37	9	10	9	0	100	2,00
<b>Religion</b>	52	30	13	5	0	0	100	1,00
<b>Collectivism</b>	44	41	7	6	2	0	100	1,00
<b>Sociability</b>	35	44	9	9	3	0	100	2,00
<b>Courage</b>	14	29	11	27	19	0	100	2,00
<b>Independence</b>	14	50	11	11	14	0	100	2,00
<b>Traditionalism</b>	12	14	7	39	28	0	100	4,00
<b>Conservative</b>	12	12	23	35	18	0	100	4,00

Unlike the students of English department, Islamic and social science students appear to be more preservative to their social values. Obviously, the second administered checklist manifests that seventeen social values out of twenty have remained stable among our Islamic and social science students. This clearly indicates

that our participants outside the English department have not been exposed to any direct influence.

In this respect, the values of generosity, offering help, family, obedience, shyness, freedom, parental attachment, religion, collectivism, sociability and traditionalism are found to be always supported by these students. More precisely, proactiveness, hard work, pragmatic, courage, independence and conservative values are found to be absent in the first checklist responses and in the second one, as well. These results obviously imply that the majority of the social values have not changed.

#### *Item 20*

Table 30

The values menaced to change among the Islamic science and social science students

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>	<b>Mode</b>
<b>Culture</b>	12	27	15	32	14	0	100	2,00

One value tend to hold scores that are not far to be classified among the lost values. This value consists of culture. In reality, fourteen students from Islamic and social science departments (14%) strongly agree on maintaining culture value and thirty-two (32%) agree. Fifteen students (15%) neither agree nor disagree. Twelve of the participants (12%) strongly disagree and twenty-seven (27%) disagree on its maintenance. Thus, these scores indicate that culture value is still present among many participants (46%) but it is menaced to disappear.

*Items 5 & 8*

Table 31

The impacted values among the Islamic and social science students

	<b>Strongly agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>	<b>Mode</b>
<b>Simplicity</b>	11	28	29	18	14	0	100	2,00
<b>Patriotism</b>	31	21	21	16	11	0	100	5,00

As it is elucidated in table 31, simplicity and patriotism values are found to be lost in the second administered checklist. The results obtained reveal that these social values are no longer supported by most of the participants. However, these values were not maintained by the majority in the first time. This means that even if the simplicity and the patriotism values were supported by half of the participants in the first checklist, but this does not deny the fact that the number of their supporters was not so big.

Statistically, simplicity value is present among thirty-nine (39%) Islamic and social science participants and absent among thirty-two ones (32%). The same value was maintained by fifty-seven students (57%) and discarded by thirty-one (31%) in the first administered checklist. Patriotism value, as well, was found supported by sixty-three students (63%) and rejected by fifteen ones (15%) in the first time and it is hold by twenty-seven students (27%) and lost by fifty-two (52%) in the second time.

Ultimately, data gathered form the two checklists, which were handed to Islamic science and social science learners, denote that nearly all the social values of these students were successfully maintained, except for only two values namely simplicity and patriotism. So, the above results allude to the fact that, indeed, the English culture might well impact our participants' social values.

**Questionnaire**

To attempt an understanding of the impact that could emerge from learning a foreign language as related to learners' personality and social values, a questionnaire was administered to our participants from English department. Also it seeks to inquire into the different perceptions towards the English language and its culture among our students.

Generally speaking, the questionnaire consists of four sections each of which involves items (see Appendix E). The first section mainly deals with gathering general information about our participants. The second section, for instance, concentrates on collecting data about language learning and, also, about the learners' native and foreign cultures. The third one is devoted to explore learners' personality. The last section portrays data about learners' social values.

The questionnaire attempts to shed lights on the correlation between language/culture, personality and social values. Hence, it endeavours to come up with some concrete data that answer our research questions and, therefore, confirm or reject our hypothesis. In doing so, the same questionnaire was administered three times for the purpose of pursuing the development of the English learning process and detecting any influence that may occur to the learners' personality and social values.

More specifically, the first questionnaire, which was handed at the beginning of the academic year, aims at tracing the state of learners' personalities and social values. Besides, it seeks to uncover their perceptions about their own culture and the English culture. After four months, the second questionnaire was administered to investigate the degree of the impact and to capture the period in which the change starts to take place, if any. Finally, the last questionnaire was submitted at the end of the academic

year to scrutinise the points of similarities and differences that have emerged and, most importantly, to unveil the reason(s) that led to this change.

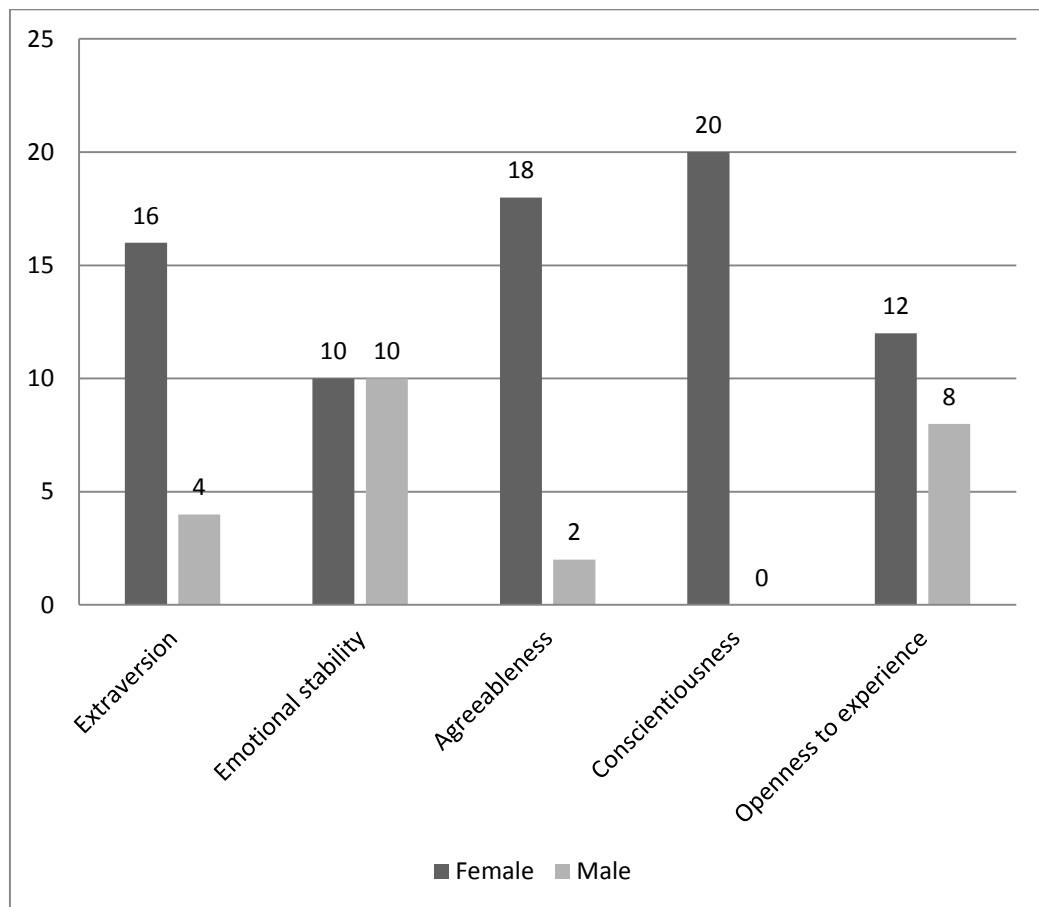
Basically, the questionnaire entails both open and close-ended questions. It comprises, as well, items including three-point Likert scale and one to ten rating scale. The questionnaire has been analysed using both, quantitative and qualitative data analytical procedures depending on the nature of items. Within the same respect, the quantitative data were examined using SPSS software and qualitative data were investigated by NVivo software.

To gauge the reliability of the questionnaire, we have applied Cronbach's alpha psychometric test and whereby the following scores emerged: section one (,768), section two (,752), section three (,674) and section four (,725). Based on these scores, it is evident that our questionnaire is reliable and valid for our participants.

Ultimately, to answer the last research question and to reveal which type of personality is most influenced and which one is less, we have analysed all the items by referring to the learners' personality type. Thus, the obtained data are elucidated as follows.

**The first questionnaire.** As already mentioned, the designed questionnaire is underpinned by four sections. The first section, however, is incorporated only in the first submitted questionnaire because it seeks to gather some facts about our participants. Actually, the collected responses are visually portrayed in the following figures and tables.



**Section A. Background information****Item 1. Students' gender**

*Figure 15. Students' gender*

As can be observed in the emerging picture (figure 15), the participants consist of 76% females and 24% males. Obviously, the number of females is the most dominant in the English language department. Besides, it is important to pinpoint to the act that there is no male in conscientiousness type, only two males in agreeableness type, four in extraversion and eight in openness to experience.

**Item 2.** How old are you?

Table 32

Learners' age

Age	Extraversion	Emotional stability	Agreeableness	Conscientiousness	Openness to experience
<b>17</b>	1	4	2	1	0
<b>18</b>	8	10	6	8	8
<b>19</b>	4	2	2	6	6
<b>20</b>	0	3	6	2	3
<b>21</b>	1	0	2	2	3
<b>22</b>	4	0	2	1	0
<b>23</b>	1	0	0	0	0
<b>24</b>	1	0	0	0	0
<b>28</b>	0	1	0	0	0
<b>Total</b>	20	20	20	20	20
<b>Mode</b>	18,00	18,00	18,00	18,00	18,00

This item was addressed to elucidate the average age of our participants. Indeed, the age is a salient factor that helps us to determine the cultural awareness of the learners. In this vein, the collected responses provide ages ranged from seventeen till twenty-eight. Obviously, the emerging mode suggests that the salient age among our participants is eighteen.

*Item 3 &4.* The regions of the learners and their length of stay

Table 33

Learners' regions and length of stay

Regions	Extraversion	Emotional stability	Agreeableness	Conscientiousness	Openness to experience
<b>Ain-Touta</b>	4	2	2	0	0
<b>Arris</b>	1	0	2	0	0
<b>Barika</b>	2	2	2	0	2
<b>Batna</b>	9	12	10	15	9
<b>Boulafraise</b>	0	0	2	0	0
<b>Bouzina</b>	0	0	0	1	0
<b>Doufana</b>	0	0	0	1	0
<b>El Madher</b>	0	0	0	0	2
<b>Ichmoul</b>	0	0	2	1	0
<b>Maafa</b>	0	0	0	1	0
<b>Marwana</b>	1	0	0	0	5
<b>M'doukal</b>	0	2	0	0	0
<b>N'Gaous</b>	2	2	0	0	0
<b>Ouad El Ma</b>	0	0	0	0	0
<b>Ouad Taga</b>	0	0	0	0	0
<b>Ras El Aioun</b>	0	0	0	0	2
<b>T'kout</b>	1	0	0	0	0
<b>Touggourt</b>	0	0	0	1	0
<b>Total</b>	20	20	20	20	20
<b>Mode</b>	4,00	4,00	4,00	4,00	4,00

Determining the learners' background is very important to understand their personality and way of life. Even though Algeria is bounded by one society, but there exist some features in its culture that differ from one region to another. For this purpose, both item 3 and item 4 were included in determining the exact region of each of the participants. Accordingly, it is apparent from the responses collected that almost all participants belong to Batna region and its surroundings, except for one student who came from Touggourt, Ouargla region.

**Item 5.** Are you a newcomer to the university?

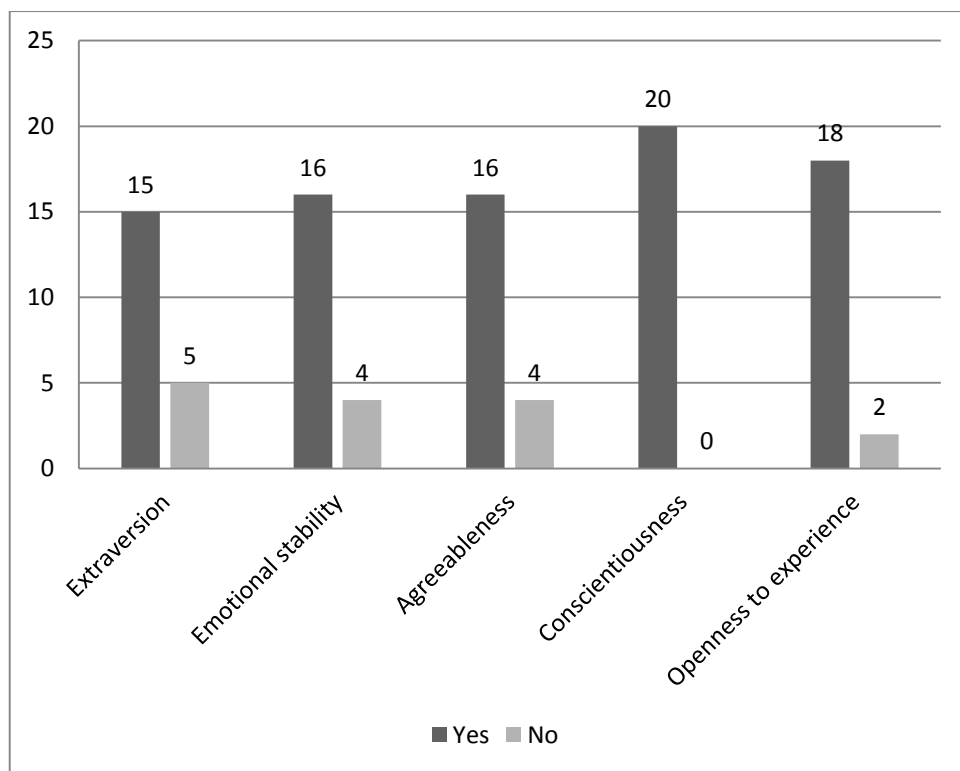


Figure 16. Students' newcomers

Item 5 aims to reveal whether the participants of this study are studying at the University for their first time, or they have already been there. A large statistical difference exists between students who are newcomers and those who are not. In this account, from figure 16 it is evident that the majority of the responders are, indeed,

newcomers to the university. Statistically, 85% of the participants are novice and only 15% who have already been at the university

### Section B. Language and culture

*Item 1.* What is your radical/cultural identification?

Table 34

Learners' cultural identification 1

Cultural identification	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
<b>Arab</b>	4	20%	10	50%	10	50%	10	50%	14	70%
<b>Chaoui</b>	16	80%	8	40%	10	50%	10	50%	4	20%
<b>Kabyle</b>	0	0%	2	10%	0	0%	0	0%	2	10%
<b>Total</b>	20	100%	20	100%	20	100%	20	100%	20	100%
<b>Mode</b>	2,00		1,00		1,00		1,00		1,00	

**\*F= Frequency / \*P= Percentage**

The majority of citizens from Batna region are holding Chaoui identification (Djeral, 2004). This is why this item was presented to the students to discover whether they properly identify themselves as Chaoui or they deny their true origin. From assessing the scores obtained, most of the respondents (80%) in the extraversion personality type consider themselves as Chaoui. The remaining types, however, reveal that scores that determine Arab identification are higher among most of the students. Accordingly, emotional stability, agreeableness and conscientiousness personality types embed ten students (50%) in each type who claim that they hold an Arabic origin. Openness to experience type, as well, involves fourteen students (70%). In general, results obtained suggest that even if the majority of students are holding Chaoui identification (as shown in section 1), but our participants prefer to identify themselves as Arabs.

*Item 2.* What is your mother tongue?

Table 35

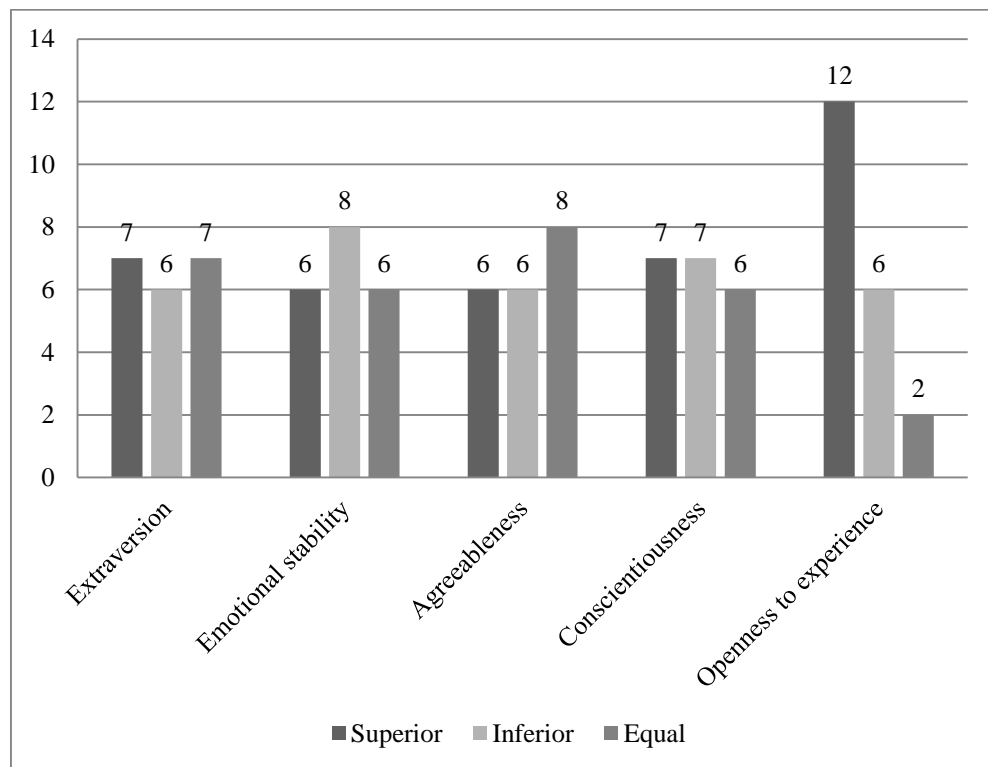
Learners' mother tongue 1

Mother tongue	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
Arab	2	10%	1	5%	0	0%	3	15%	2	10%
Algerian dialect	8	40%	13	65%	10	50%	14	70%	18	90%
Chaoui	10	50%	4	20%	10	50%	3	15%	0	0%
Kabyle	0	0%	2	10%	0	0%	0	0%	0	0%
Total	20	100%	20	100%	20	100%	20	100%	20	100%
Mode	3,00		2,00		2,00		2,00		2,00	

**\*F= Frequency / \*P= Percentage**

When asked about their mother tongue, more than a half of students holding emotional stability, conscientiousness and openness to experience personality types ticked on the Algerian dialect. In this vein, the emotional stability holds 65% of students, conscientiousness type includes 70% students, and openness to experience type contains 90%. Chaoui language, on the other hand, is chosen by half of the participants (50%) with extraversion and agreeableness types, 20% with emotional stability type, 15% with conscientiousness type and none (0%) with openness to experience type. Thus, the above scores reveal that more than a half of the participants (63%) are using Algerian language as their mother tongue.

**Item 3.** How do you consider your culture in comparison to the English culture?



*Figure 17.* Comparison between the Algerian and English cultures 1

Item 3 scrutinises students' opinions about their culture as compared to the English culture. Astonishing enough, a considerable number of students (33%) considers their culture to be inferior to the English culture. Yet, almost the same number of students (38%) regards their culture as superior. Therefore, this result denotes the fact that the Algerian culture is highly valued among some students and undervalued by some others.

**Item 4.** Interest from learning the English language

Table 36

Learners' interest in learning the English language 1

	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
<b>Learning only the English language</b>	6	30%	2	10%	4	20%	4	20%	3	15%
<b>Discovering its culture</b>	14	70%	18	90%	16	80%	16	80%	17	85%
<b>Total</b>	20	100%	20	100%	20	100%	20	100%	20	100%
<b>Mode</b>	2,00		2,00		2,00		2,00		2,00	

**\*F= Frequency / \*P= Percentage**

Understanding learners' interest from learning the English language is very important in determining the relationship between the learners and the target language. Evidently, if the participants display an interest to learn the English language solely, this means that the probability of the influence will decrease. Oppositely, if the learners are willing to discover more than the language, it means the culture, way of life, habits and the like, this will increase the opportunity of the influence. From Table 36 and the emerging mode, it is apparent that the majority of participants (81%) with all personality types highlight on their interest to learn more than the English language.



**Item 5.** Do you agree that long exposure to a foreign culture can impact learners' behaviours?

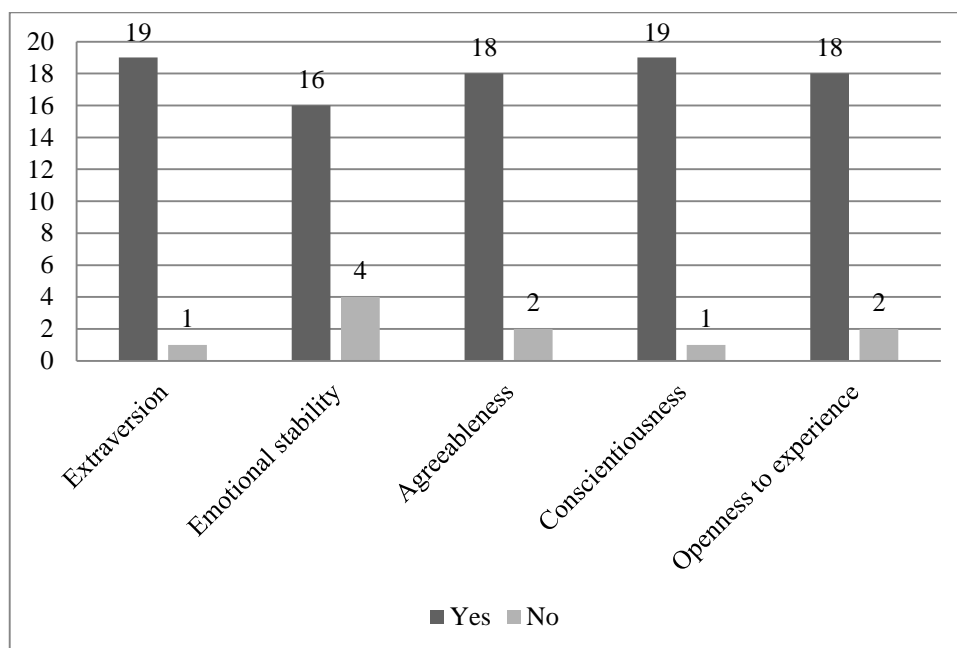
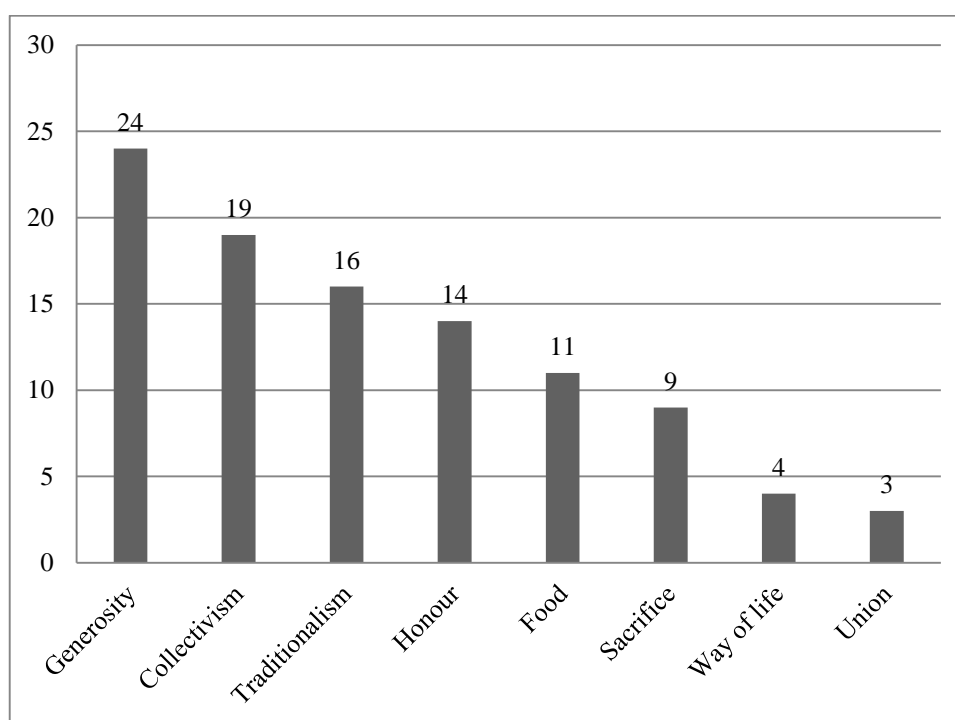


Figure 18. Learners' awareness about the impact 1

The above item was included to verify if learners are aware of the impact that can emerge from the English culture. As it is shown in Figure 18, almost all participants in the five personality types demonstrate their awareness about the cultural impact. In this account, 95% of students holding extraversion personality agree upon this item, 80% with emotional stability type, 90% with agreeableness type, 95% with conscientiousness type and 90% with openness to experience. Assuredly, results obtained can be interpreted in the sense that most of the participants do agree on the existence of influence as they learn a foreign language/culture.

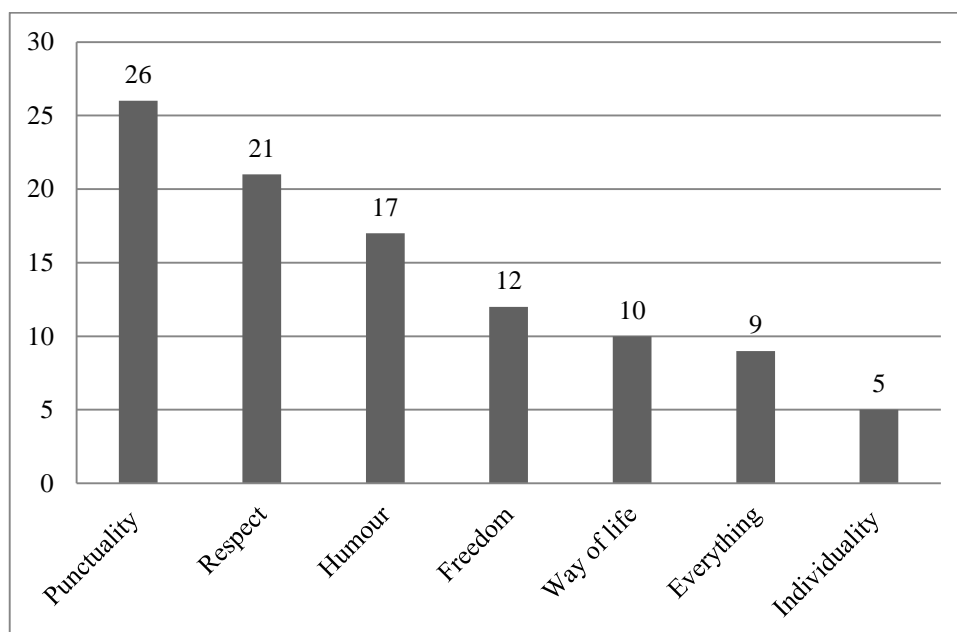
**Item 6.** What do you like about the Algerian people and culture?



*Figure 19.* Learners' preference about the Algerian culture 1

As learners were openly asked about what they like about the Algerian people and culture, eight themes have repeatedly appeared in learners' answers. Accordingly, some participants (24%) allude to the quality of generosity and some others (19%) suggest collectivism. 16% of the participants indicate that they like the way how the Algerians are traditional, 14% like their sense of honour, 11% prefer the food, 9% are proud of their readiness to sacrifice and few participants like the Algerian way of life (4%) and people's union (3%).

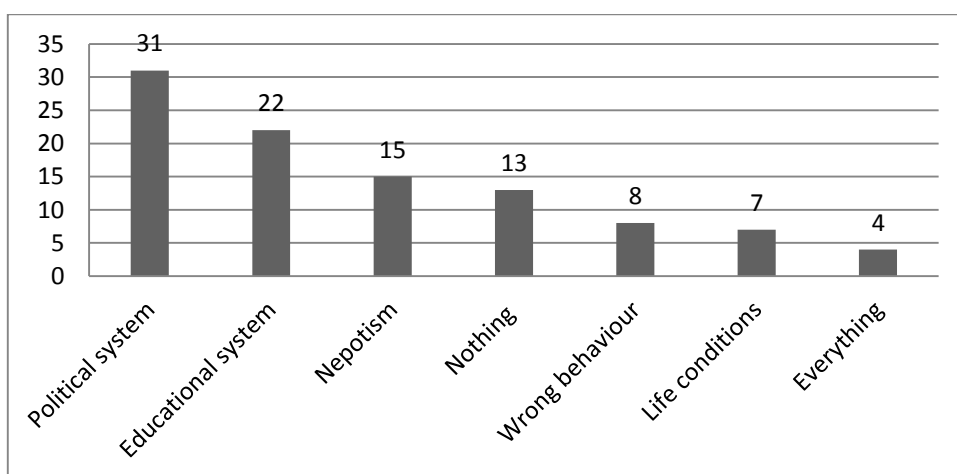
**Item 7.** What do you like about the British people and culture?



*Figure 20.* Learners' preference about the English culture 1

In the above item, our participants were invited to express what they admire in the English people and culture. By scrutinising the answers, seven themes have emerged. Actually, 26% of the participants like their punctuality, 21% admire how they respect each other, 17% appreciate their sense of humour. 9% of the students like everything in the English culture and the remaining ones indicate freedom (12%), way of life (10%) and individuality (5%).

**Item 8.** What do you want to change in the Algerian culture?



*Figure 21.* Learners' desire to change in their culture 1

The above figure highlights the aspects that our participants wish to change in their culture. The responses are based around seven themes. In this account, the aspects relating to the political system are depicted by 31% of the participants, educational system is addressed by 22% and nepotism is indicated by 15%. Likewise, 13% of the participants claim that they want to change nothing whereas the remaining ones want to change the wrong behaviours (8%), life conditioning (7%) and everything (4%).

### Section C. Personality

**Item 1.** Are you ready to change yourself to follow modernity?

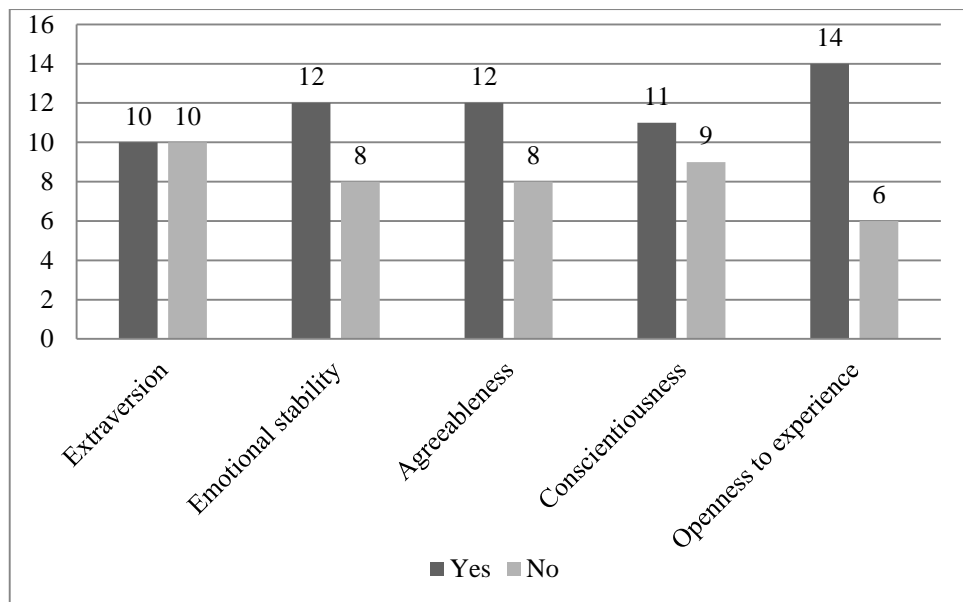
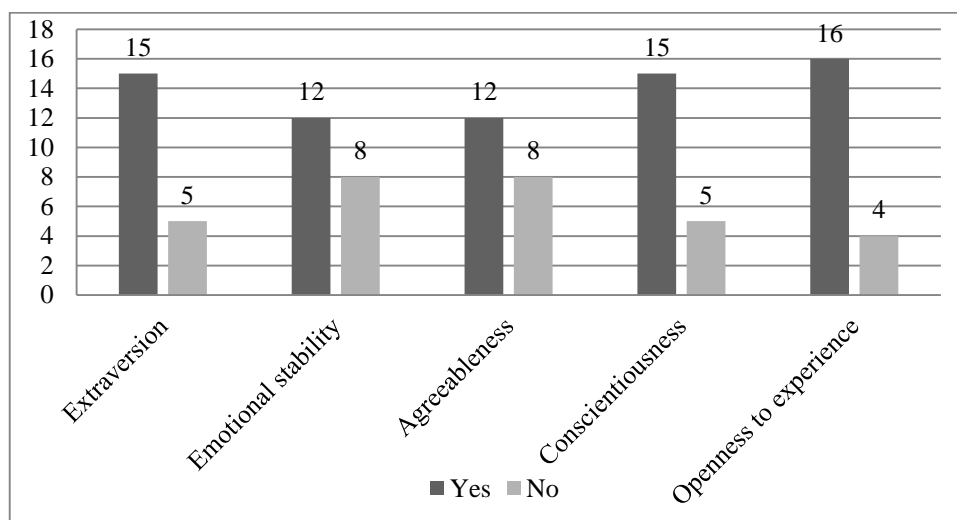


Figure 22. Readiness to follow modernity 1

When learners were directly asked about their readiness to change, more than a half in almost all personality types indicated their acceptance. In fact, this direct question was asked to verify whether our participants are with or against changing. Responses collected reveal that half of the participants holding extraversion personality type show their readiness to change and the other half refuse any change. The other types, however, include more than a half of students who are ready to change.

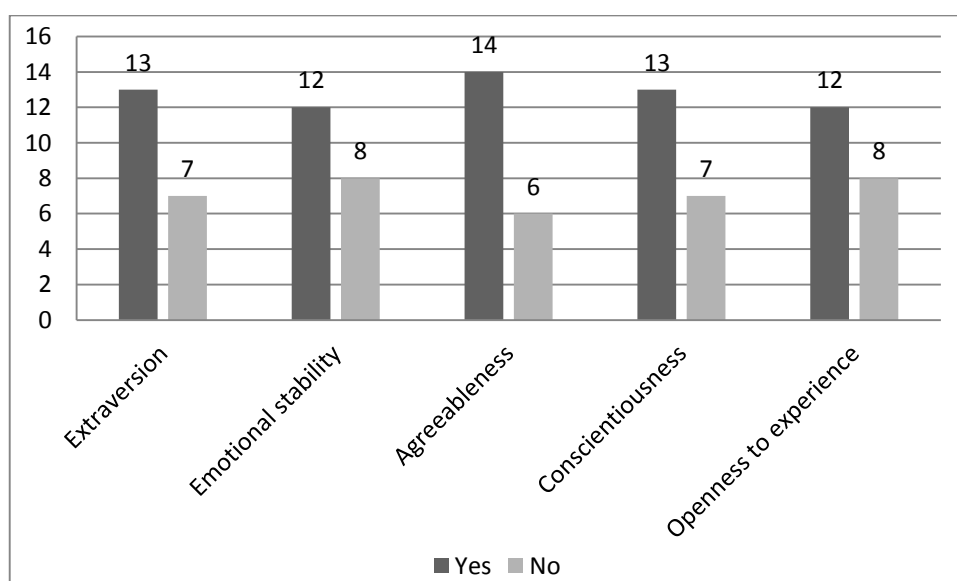
**Item 2.** Do you feel someone special when you talk in English?



*Figure 23.* Feeling special when talking in English 1

The impetus behind the second item is to find out if the learners feel special and develop a new entity when talking in English. Surprisingly, the majority of the participants, as portrayed in the above figure, agrees and indicates that they feel special as they speak in English. More precisely, 75% of the learners in extraversion and conscientiousness types agree, 60% in emotional stability and agreeableness types, and 80% in openness to experience type.

**Item 3.** Have you ever been influenced by a book or a movie?



*Figure 24.* Experiencing influence 1

The third item aims to discover whether the participants have already experienced any influence from a foreign culture. Accordingly, the above box chart (figure 24) depicts that the majority of our participants have indeed been influenced by a book or a movie. This verdict is confirmed among 65% of students holding extraversion type, 60% holding emotional stability and openness to experience types, 70% holding agreeableness type, and 65% holding conscientiousness type.

**Item 4.** Does learning a new language challenge you to learn more than its language?

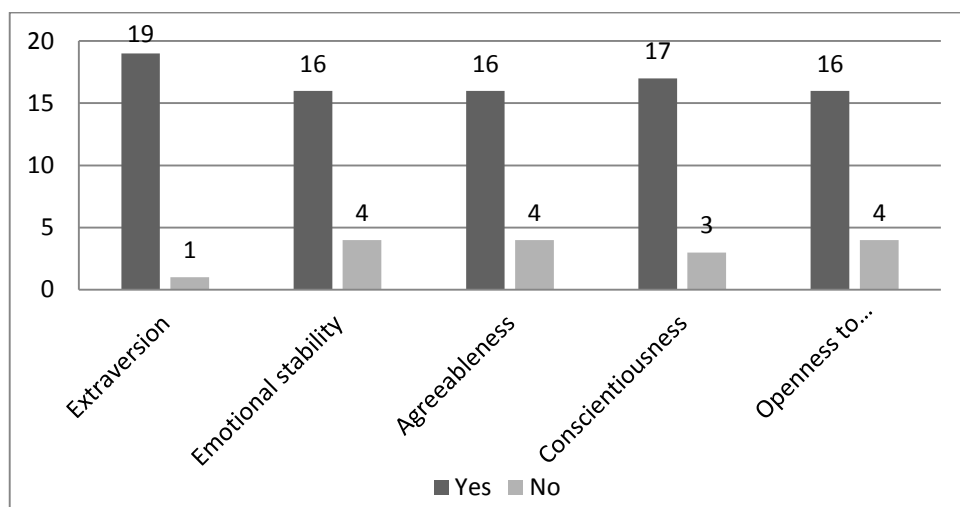


Figure 25. The challenge to learn more than the English language 1

Any foreign language learner is faced with either just learning the target language with its correct rules and vocabulary, or discovering more than its language (Sanz, 2013). If the latter is the case, this means that they are attracted by its culture and, of course, they develop a high curiosity to scrutinise its features. Through this item, we aim to check if our participants are willing to learn just the English language or they want to learn its culture too. Actually, scores collected reveal that almost all participants manifest their intent to discover what is beyond the English language, which means the culture. In this respect, the percentages of participants regarding this item are noted as follow: 95% within extraversion type, 80% within emotional stability, agreeableness and openness to experience types, and 85% within conscientiousness type.

*Item 5.* On a scale of 1 to 10 (1 being the lowest degree, and 10 the highest degree), please circle the number indicating the extent to which each trait best describes you.

Table 37

The scale of traits 1

The scale of traits 1	Extraversion										Emotional stability										Agreeableness									
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
Altruism	2	3	3	0	5	0	1	2	1	3	4	2	4	0	4	4	0	2	0	0	0	2	2	3	3	0	3	3	0	1
Exchange ideas with strangers	0	1	0	0	6	4	2	2	3	2	2	0	0	2	6	4	0	0	0	6	0	0	2	0	6	0	4	2	4	2
High curiosity	0	0	2	0	2	5	5	1	2	3	0	2	2	2	6	0	0	0	4	2	3	2	0	2	2	0	0	2	4	4
Teamwork	2	1	0	2	5	1	1	1	3	4	0	0	2	6	6	2	2	0	0	2	0	0	0	0	4	0	4	2	3	5
Readiness to re-examine principles	1	3	0	1	4	3	2	1	2	3	4	0	0	0	6	0	2	4	0	2	3	0	0	0	4	0	6	0	2	3
Feeling superiority	1	1	3	1	4	2	1	4	2	1	0	4	2	0	4	0	2	4	0	4	2	2	0	0	6	0	4	0	4	2
Enjoyment of change and renovations	3	5	5	2	2	1	2	0	0	0	4	0	2	4	8	0	2	0	0	0	4	6	2	2	4	0	0	0	2	0
Caring about people's opinions	0	2	2	0	3	1	2	5	3	2	2	0	2	4	0	2	2	0	2	6	2	0	2	0	4	0	2	4	2	4
Feeling anxious in new situations	3	4	1	3	6	1	1	1	0	0	0	2	3	0	8	4	2	0	0	1	4	4	2	4	6	0	0	0	0	0
Interest in ambiguous and atypical subjects	2	3	2	4	4	1	0	1	2	1	4	6	2	4	4	0	0	0	0	0	6	2	0	4	4	0	0	0	2	2

	Conscientiousness										Openness to experience									
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
Altruism	3	2	3	0	4	2	2	0	1	1	4	0	0	2	4	0	2	4	2	0
Exchange ideas with strangers	1	0	4	3	2	1	2	5	1	1	2	2	0	0	0	0	2	2	8	4
High curiosity	0	1	2	3	1	0	1	3	4	4	2	0	0	0	4	0	2	0	4	8
Teamwork	1	0	1	4	3	2	1	2	4	1	0	0	0	0	2	0	4	4	2	8
Readiness to re-examine principles	2	0	0	1	6	3		6	1	1	2	2	2	0	0	0	0	2	8	2
Feeling superiority	3	1	2	1	4	2	1	3	0	3	4	2	0	0	2	2	0	2	4	4
Enjoyment of change and renovations	5	4	3	3	5	0	0	0	0	0	4	4	4	0	4	0	0	0	2	2
Caring about people's opinions	2	0	1	0	1	2	4	3	3	4	0	2	2	0	2	2	2	2	4	4
Feeling anxious in new situations	8	4	3	3	2	0	0	0	0	0	4	2	2	0	2	0	0	2	4	4
Interest in ambiguous and atypical subjects	1	3	3	3	4	0	0	0	2	1	5	4	2	2	3	0	0	2	0	2

The above item 5 endeavours to reveal the major traits that best describe our participants in each of the five personality traits. In doing so, a 1-10 rating scale was incorporated in this item along with ten traits. More precisely, the traits that are highly supported by most extravert participants consist of exchanging ideas with strangers, high curiosity, readiness to re-examine principles, feeling superiority, and caring about people's opinions. Likewise, the traits that are dismissed include enjoyment of change and renovation, feeling anxious in new situations, and interest in ambiguous and atypical subjects. Altruism and teamwork appear to maintain different stands, this means that some participants support them and some others do not.

Concerning emotional stability type, most participants manifest their interest in exchanging ideas with strangers, feeling superiority, and caring about people's opinions. However, altruism, enjoyment of change and renovation, and interest in ambiguous and atypical subjects seem to be neglected by these students. The remaining traits, high curiosity, teamwork, readiness to re-examine principles, and feeling anxious in new situations, have received an in between reaction.

Unlike extraversion and emotional stability traits, agreeableness type was found to prop more than a half of the provided traits. Accordingly, exchanging ideas with strangers, high curiosity, teamwork, readiness to re-examine principles, feeling superiority, and caring about people's opinions are present among most of the participants. On the other hand, enjoyment of change and renovation, feeling anxious in new situations, and interest in ambiguous and atypical subjects are found to be absent. Altruism trait has received equal stand.

Moving to conscientiousness type, the obtained answers highlight that there are two traits that are maintained by all the twenty participants. These traits consist of enjoyment of change and renovation and feeling anxious in new situations. Besides,



high curiosity, readiness to re-examine principles, and caring about people's opinions are also supported by most participants. Traits that have got near scores are altruism, exchange ideas with strangers, and teamwork. The ones that have not been retained by most participants are feeling superiority and interest in ambiguous and atypical subjects.

The last personality type, openness to experience, entails six traits that are favored by most participants; exchange ideas with strangers, high curiosity, teamwork, readiness to re-examine principles, feeling superiority, and caring too much about people's opinions. Two traits are rejected, namely enjoyment of change and renovation, and interest in ambiguous and atypical subjects. Altruism and feeling anxious in new situations traits have been adopted by some and neglected by others.

**Item 6.** Choose your position in each of the following situations

Table 38

Learners' positions on different behaviour 1

	Extraversion			Emotional stability			Agreeableness			Conscientiousness			Openness to experience		
	A	N	D	A	N	D	A	N	D	A	N	D	A	N	D
<b>The refuse of getting influenced</b>	11	5	4	11	6	3	10	8	2	16	4	0	12	8	0
<b>Uncaring about society</b>	5	9	6	3	6	11	2	10	8	4	4	12	0	7	13
<b>Developing a new entity</b>	11	7	2	10	7	3	9	8	3	3	10	7	13	5	2
<b>Imitation of Westerns</b>	5	5	10	1	9	10	4	4	12	2	8	10	4	12	4
<b>Preference to educate their children like Westerns</b>	10	3	7	5	5	10	8	2	10	6	10	4	8	0	12
<b>Ashamed of their origin</b>	7	3	10	5	5	10	4	6	10	12	4	4	7	4	9
<b>Relying on feelings when making decisions</b>	9	3	8	4	6	10	4	7	9	10	6	4	12	2	6
<b>Ignorance of the cultural and social values</b>	4	3	13	5	0	15	10	2	8	10	2	8	3	6	12
<b>Proudness of being described as an English person</b>	12	8	0	10	9	1	10	4	6	12	2	6	11	5	4
<b>Eccentric and abnormal appearance</b>	3	8	9	4	6	10	6	8	6	2	8	10	6	4	10

\*A= Agree, N= Neutral, D= Disagree

Item 6 is devoted to identify learners' opinions concerning some actions about their personality. Hence, ten statements were juxtaposed using 3-points Likert scale. In this respect, the first sentence explores if the learners act independently without any outside influence. The obtained responses confirm learners' independent actions. The majority of participants in all personality types agree on the first statement.

The second statement concerns respecting the social norms and principles. Accordingly, learners were asked whether they do not care about the consequences of their actions regarding their society or not. The scores collected reveal that the majority of learners holding emotional stability, conscientiousness and openness to experience personality types do care about their social norms and principles. Besides, most of the participants belonging to extraversion and agreeableness types neither agree nor disagree. Oppositely, only the minority of students in all types agree on their careless about the norms and principals of their society.

Feeling better and developing a new entity when talking to strangers is what the third statement seeks to uncover. In this account, almost half of the participants with extraversion, emotional stability, agreeableness and openness to experience types agree on this statement. Consciousness type, however, entails half of the students (50%) who hold a neutral opinion and 35% disagree and only 15% who agree.

The fourth statement investigates if our participants tend to imitate the Western people. Responses show that most of the participants in all personality types indicate their rejection of this statement, except for openness to experience type. Actually, the majority of students within this type were neutral about their imitation.

Do learners prefer to educate their children as Western people do, is the inquiry of the fifth statement. Accordingly, half of the extravert students provide a positive reaction to this statement. On the other side, 50% of students belonging to emotional

stability, agreeableness and openness to experience types show negative reactions. 50% of conscientiousness students indicate a neutral reaction.

When asked about their difficulty to relax as treated like Africans, most participants from all personality types, except conscientiousness type, disagree on the statement and confirm their proudness of their origin. More than a half of students with conscientiousness type, however, agree that they feel ashamed of their origin.

The next statement attempts to unveil if the participants are emotional or analytical thinkers. Hence, most learners holding extraversion, conscientiousness and openness to experience types reveal that they think emotionally. In contrast, most of emotional stability and agreeableness learners tend to support analytical thinking.

Statement number eight aims to check whether learners are aware of the cultural differences that exist between societies or they are unaware. In this respect, half of the students holding agreeableness and conscientiousness types ignore the cultural differences and think that all societies are the like. Nevertheless, most of the learners from extraversion, emotional stability and openness to experience types are totally conscious that cultures differ from one society to another.

Sometimes EFL learners are described as English persons by learners from other fields. Indeed, this statement tend to determine the participants' opinions about this description. This means they agree if they feel proud of it, they disagree if they do not like it, and they are neutral if this does not make any sense for them. Based on this, answers obtained manifest that most of the participants in all personality types agree, which means that they feel proud when described as English persons.

Moving to learners' appearance, the last statement intends to examine if they are considered eccentric and abnormal by other members of the society. If so, this indicates that learners' appearance is not symmetric to, and in harmony with, their

culture. Thence, almost half of the students with extraversion, emotional stability, conscientiousness and openness to experience types demonstrate that their appearances are absolutely normal and correspond to those of others. Agreeableness, on the other hand, compromises a considerable number of students who reveal that they are neutral and they are not sure about the normality or abnormality of their appearances.

#### Section D. Social values

*Item 1.* Your reaction when you are given the opportunity to live in UK

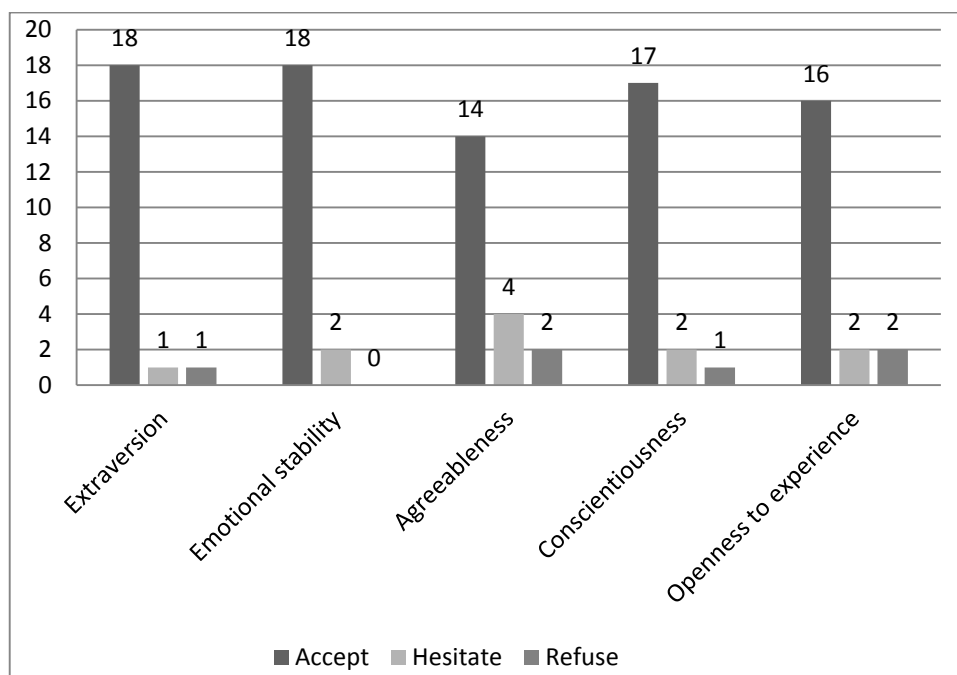
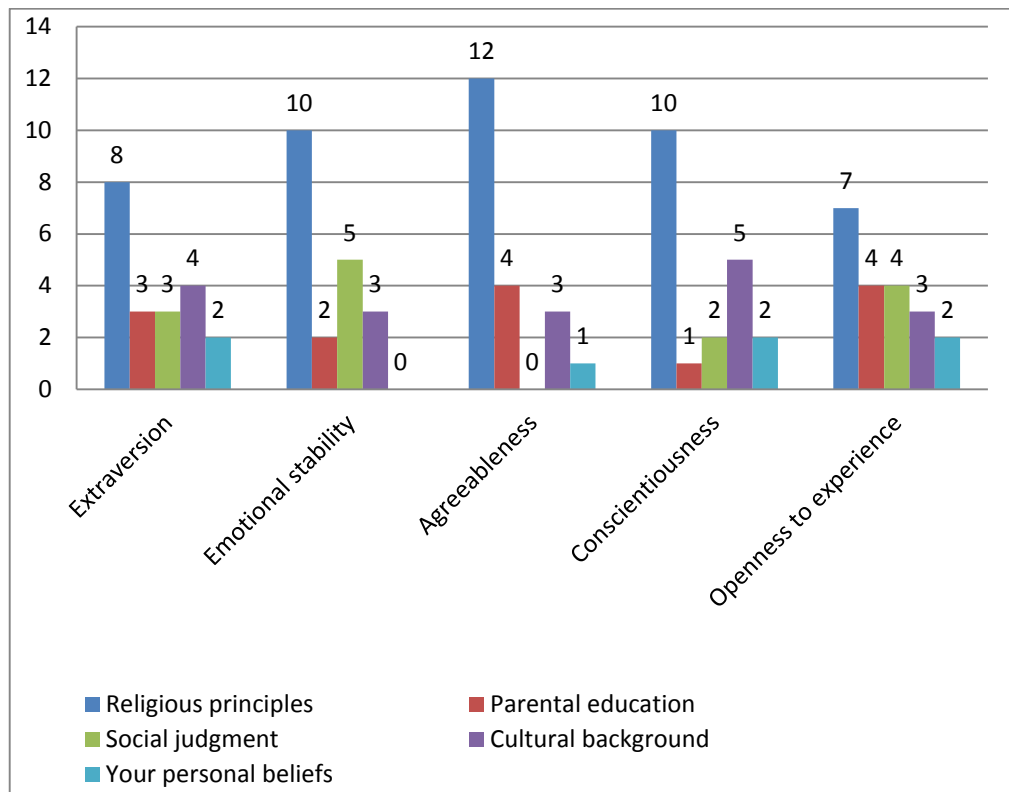


Figure 26. The reaction toward living in UK

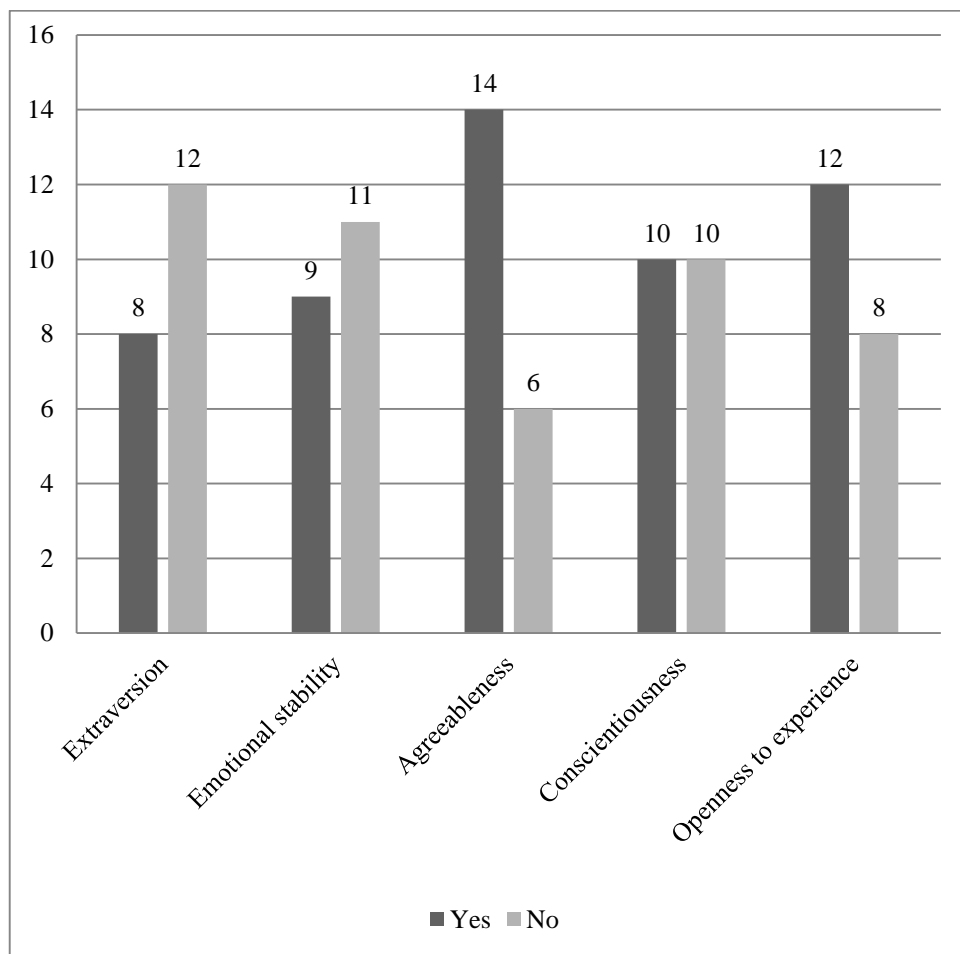
The above figure portrays learners' reactions toward living in the UK. As it is indicated, almost all participants in all personality types wish to live in the UK. In this account, students who accept the idea are distributed as follow: 90% students from extraversion and emotional stability personality types, 70% students from agreeableness type, 85% from conscientiousness type and 80% from openness to experience type. Therefore, these high scores allude to the fact that our participants are hoping to live in, and belong to, the English society.

**Item 2.** What do you refer to when you take any decision?



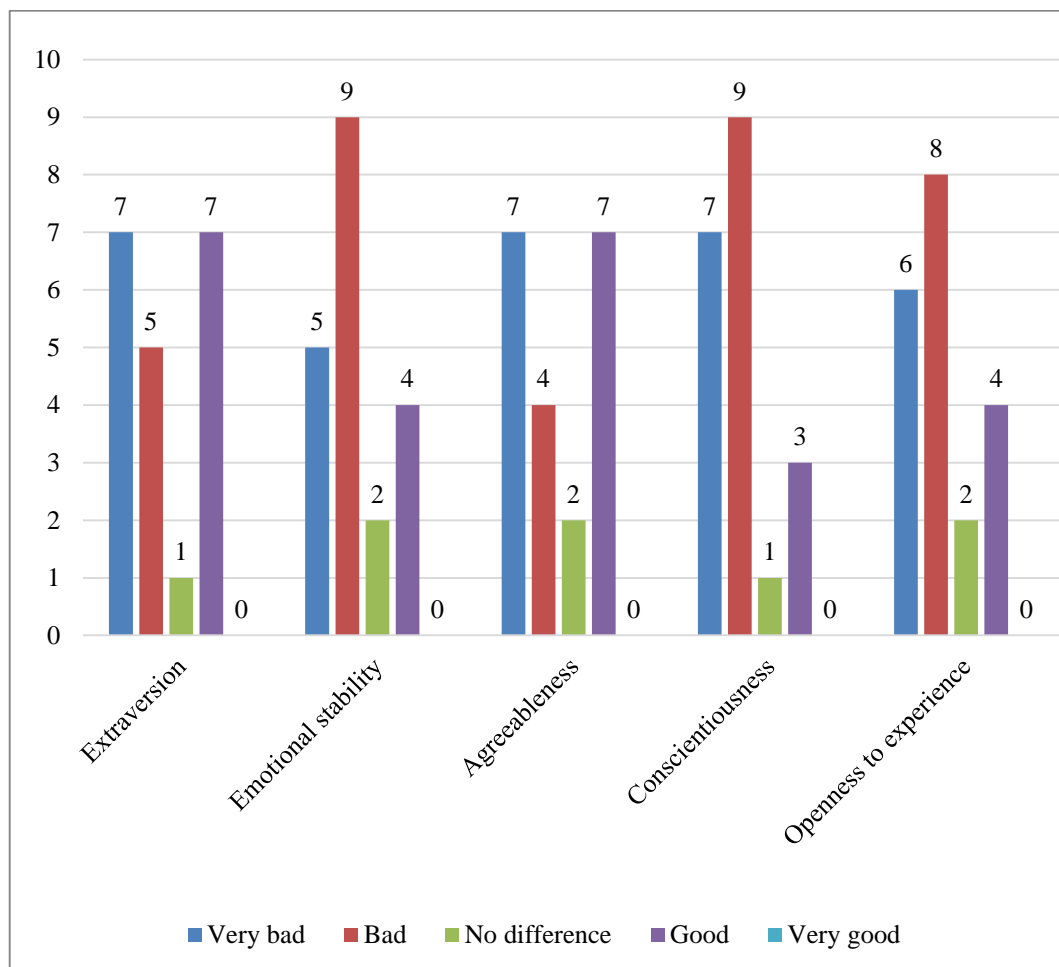
*Figure 27.* Reference of decision taking 1

The second item solicits learners' reference when taking decisions. Of course, everyone of us has a benchmark that we always refer to as taking any decision or making any behaviour. Apparently, some people refer to the rules and principles found in their religion like avoiding forbidden tasks. Some others consider their parental education to be sufficient in guiding them to the right way. Additionally, social judgment is referred to by looking into the normal and abnormal aspects in the society. Cultural background is another benchmark that is taken into account as making decisions. Also, some people refer to their personal beliefs and act the way they believe to be adequate without considering others' judgment. Thus, when providing these references to our participants, religious principle is the one that is selected the most. Personal beliefs, however, is the least chosen in all personality types.

**Item 3.** Are you satisfied with the way of life in Algeria?*Figure 28.* Satisfaction with the way of life 1

Exploring learners' opinions about the way of life in Algeria is the main purpose of this item. Accordingly, the above figure affirms that 60% of students holding extraversion personality are not satisfied with their way of living whereas 40% are satisfied. 55% of emotional stability students are not content with it and 45% are pleased. Concerning participants with agreeableness type, we obtained 70% who manifest their satisfaction and 30% who do not. Conscientiousness type includes 50% students who are pleased and 50% others who are not. Finally, 60% of openness to experience students are satisfied and 40% are not. Thoroughly, an analysis of these scores' description unveils binary realities and major contradiction among learners' answers.

**Item 4.** How do you rate the way of life in Algeria in comparison to Western countries?



*Figure 29.* Rating the way of life in Algeria 1

The above figure portrays a comparison between Algerian and Western countries' way of life. Actually, five-point Likert scale was provided ranged from very bad till very good. Oddly enough, none of the students has chosen very good point. Nonetheless, very bad and bad points are the most apparent in emotional stability, conscientiousness and openness to experience types. Extraversion and agreeableness students opt mostly on very bad and good points. So, from these results we can infer that most of the participants rate the way of life in Algeria in comparison to the Western countries to be very bad. Some others rate it to be good.

**Item 5.** Please, tick to provide your evaluation on each of the following statements.

Table 39

Learners' evaluation on their culture 1

	Extraversion			Emotional stability			Agreeableness			Conscientiousness			Openness to experience		
	A	N	D	A	N	D	A	N	D	A	N	D	A	N	D
Necessity to bring change to the Algerian culture	2	7	11	4	4	12	2	3	15	4	5	9	6	4	10
The existence of unfair and inadequate norms	1	5	14	3	6	11	3	8	9	10	4	6	7	5	8
Behaving freely even if others disagree	5	4	11	9	5	6	3	5	12	11	2	7	7	3	10
Developing fresh ideas and bringing change when learning new a culture	11	6	3	11	4	5	9	3	8	8	5	7	13	4	3
Insignificance of the cultural rules & principles	1	5	14	4	6	10	5	7	8	1	5	14	4	3	13
Everything in the British culture in a sign of modernity	5	5	10	7	5	8	2	5	13	6	4	11	5	6	9
The necessity to create a global culture	13	3	4	7	2	11	10	5	5	5	6	9	14	4	2

**\*A= Agree, N= Neutral, D= Disagree**

Item 5 addressed seven statements through which learners were asked to provide their evaluation. Accordingly, the first statement suggests that by learning about the British culture, learners may realise that it is necessary to bring changes to the Algerian culture. In this account, more than a half of participants within extraversion (55%), emotional stability (60%) and agreeableness (75%) types disagree on this statement. 45% students within conscientiousness type and 50% within openness to experience type also disagree. The remaining participants either agree or are neutral. Thus, it is



shown by most participants that learning about the British culture does not urge for any change in the native culture.

The second statement seeks to explore whether learners find some norms in their culture to be unfair and inadequate. Results obtained reveal that learners' evaluations vary from one type to another. The majority of extravert learners (70%) tend to not agree with the statement, half of emotional stability (55%) and conscientiousness types also disagree. Students with agreeableness and openness to experience types present different stands. In this respect, among agreeableness type, there are 45% students who disagree, 30% who agree, and 15% neither agree nor disagree. Likewise, openness to experience type holds 40% of students who disagree, 35% who agree and 25% who are neutral.

I can behave the way I believe it is appropriate even when other members of my culture disagree, is the third statement of this item. In fact, this statement indicates that most of the learners with extraversion (55%), agreeableness (60%) and openness to experience (50%) types provide a negative reaction. In contrast, most of emotional stability (45%) and conscientiousness (55%) demonstrate a positive one.

Likewise, many participants in the fourth statement reject the idea that learning another culture helps developing fresh ideas and to bring different changes to our life. In this respect, scores are distributed as follow: extraversion (55%), emotional stability (55%), agreeableness (45%), conscientiousness (40%) and openness to experience (65%).

The fifth statement emphasises on checking whether learning a foreign culture can impact learners' thoughts about their cultural norms, rules and principles or not. Actually, scores gathered reveal that most students in all personality types discard the possibility of this assumption. Accordingly, students who disagree consist of 70% from

extraversion type, 50% from emotional stability type, 40% from agreeableness type, 70% from conscientiousness type and 65% from openness to experience type.

Moreover, the idea of everything in the British culture is a sign of modernism has been as well discarded by almost half of the participants from all personality types. Hence, we obtained 50% participants in extraversion, 40% in emotional stability, 65% in agreeableness, 55% in conscientiousness and 45% in openness to experience personality types.

Finally, the last statement inquires into learners' opinions about the necessity to create a global world. Actually, different opinions were collected from our students. Most of the students from extraversion (65%) and openness to experience (70%) types do agree, half students from agreeableness type also agree, but 55% of students from emotional stability and 45% from conscientiousness types disagree.

**Item 6.** Classify the following values from one to five

Table 40

Learners' classification to social values 1

Extraversion			Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	Value	F	Value	F	Value	F	Value	F	Value	F
1 <sup>st</sup>	• Religion	7	• Religion	8	• Religion	7	• Religion	9	• Family	8
	• Parental-attachment	6	• Family	5	• Parental-attachment	5	• Parental-attachment	7	• Religion	6
	• Family	5	• Freedom	4	• Freedom	5	• Family	4	• Freedom	3
	• Realism	2	• Generosity	3	• Family	3			• Generosity	3
2 <sup>nd</sup>	• Family	7	• Parental-attachment	5	• Religion	7	• Parental-attachment	5	• Parental-attachment	9
	• Religion	6	• Religion	5	• Parental-attachment	5	• Religion	4	• Family	
	• Freedom	3	• Generosity	3	• Family	4	• Freedom	3	• Freedom	5
	• Simplicity	3	• Conservative	3	• Conservatism	2	• Family	3	• Hard-work	3
	• Hard-work	1	• Culture	2	• Generosity	2	• Simplicity	2	• Simplicity	2
			• Liberal	2			• Shyness	1	• Culture	1
3 <sup>rd</sup>	• Generosity	6	• Hard-work	8	• Religion	5	• Parental-attachment	4	• Religion	6
	• Simplicity	6	• Family	6	• Fashion	4			• Freedom	4
	• Culture	3	• Freedom	4	• Boldness	4	• Culture	3	• Conservatism	3
	• Realism	2	• Nationalism	2	• Generosity	3	• Simplicity	3	• Culture	3
	• Nationalism	1			• Freedom	2	• Shyness	3	• Boldness	2
					• Realism	1	• Freedom	2	• Simplicity	1
4 <sup>th</sup>	• Generosity	6	• Fashion	7	• Simplicity	5	• Simplicity	4	• Freedom	6
	• Shyness	4	• Realism	6	• Shyness	5	• Shyness	3	• Shyness	4
	• Fashion	3	• Nationalism	4	• Family	4	• Obedience	3	• Simplicity	3
	• Boldness	3	• Culture	2	• Freedom	3	• Parental-attachment	3	• Fashion	3
	• Traditionalism	2	• Proactiveness	1	• Fashion	2		2	• Nationalism	2
	• Culture	2			• Liberal	1	• Generosity	2	• Boldness	1
5 <sup>th</sup>	• Freedom	6	• Simplicity	8	• Simplicity	6	• Shyness	7	• Simplicity	5
	• Fashion	5	• Shyness	5	• Traditionalism	4	• Boldness	5	• Shyness	4
	• Shyness	3	• Fashion	4	• Shyness	4	• Realism	4	• Fashion	3
	• Liberal	2	• Obedience	2	• Fashion	3	• Freedom	3	• Freedom	2
	• Boldness	2	• Traditionalism		• Boldness	2	• Liberal	1	• Traditionalism	2
	• Traditionalism	2		1	• Proactiveness	1			• Culture	2
								• Boldness	2	

**\*F= Frequency**

In item 6, learners were provided with a list of different social values and asked to classify them from one (1) being the most important to five (5) being less important.

As figured in the above table, values that emerged in each rank were presented along with their frequencies. More precisely, values that appear in the first rank include religion, parental attachment, family, freedom and generosity. The second rank, for instance, entails family, religion, freedom, simplicity, parental-attachment, generosity, conservative, culture, liberal, hard-work and shyness. Furthermore, generosity, simplicity, culture, nationalism, hard-work, family, freedom, shyness, realism, religion, fashion, parental-attachment, boldness, conservatism are the values obtained in the third rank. Concerning values that were classed in the fourth rank consist of generosity, shyness, fashion, boldness, traditionalism, culture, realism, nationalism, proactiveness, obedience, simplicity, family, freedom, liberal, parental-attachment and hard-work. The last rank embeds freedom, fashion, shyness, liberal, boldness, traditionalism, obedience, simplicity, proactiveness, realism and culture values. Therefore, religion, parental attachment, family and freedom values are the most chosen values. Remarkably, procrastination, patriotism and non-pragmatism values have not emerged at all.

**The second questionnaire**

The same questionnaire was administered for the second time after four months. This was done as an attempt to pursue our participants and to explore whether there is any change in their personality and social values. As already mentioned, the first section was not readdressed because it embeds general facts about the participants. Therefore, the second, third and fourth sections are depicted in the following sub-sections.

## Section B. Language and culture

*Item 1.* What is your radical/cultural identification?

Table 41

Learners' cultural identification 2

Cultural identification	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
<b>Arab</b>	4	20%	10	50%	10	50%	10	50%	14	70%
<b>Chaoui</b>	16	80%	8	40%	10	50%	10	50%	4	20%
<b>Kabyle</b>	0	0%	2	10%	0	0%	0	0%	2	10%
<b>Total</b>	20	100%	20	100%	20	100%	20	100%	20	100%
<b>Mode</b>	2,00		1,00		1,00		1,00		1,00	

**\*F= Frequency / \*P= Percentage**

From table 41, it is evident that scores obtained from the first questionnaire are similar to those gathered from the second one. Apparently, the majority of participants (80%) holding extraversion personality type still identify themselves as Chaoui. Whereas, the other types still consider themselves to be Arab (50%, emotional stability, 50%, agreeableness, 50% conscientiousness and 70% openness to experience types). From above, it is clear that our learners still do prefer to belong to Arab more than Chaoui.

**Item 2.** What is your mother tongue?

Table 42

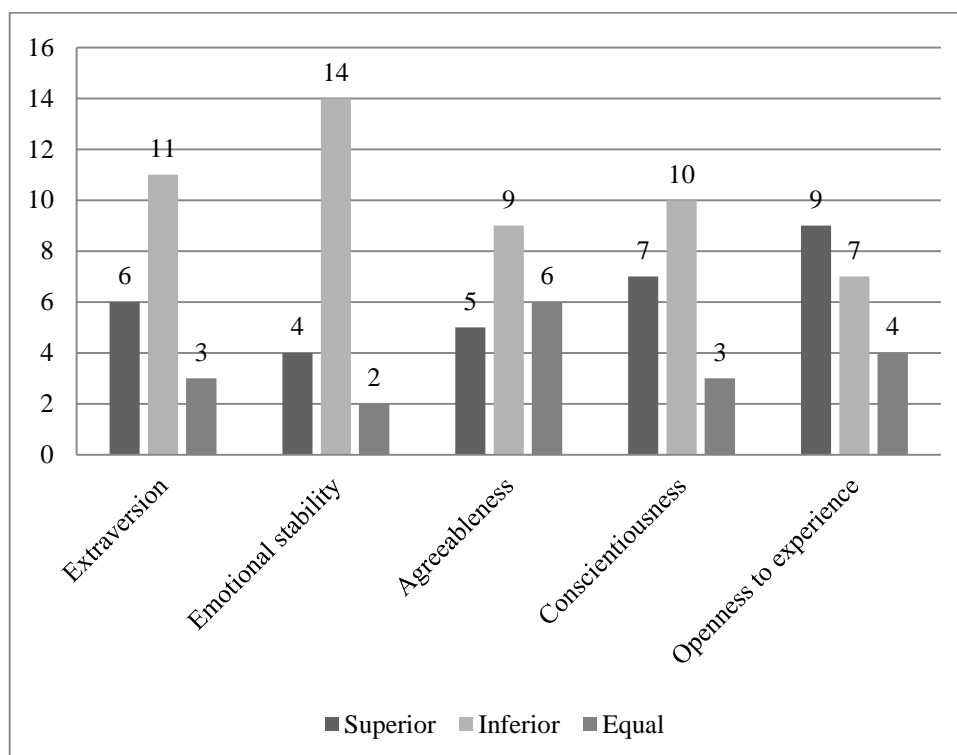
Learners' mother tongue 2

Mother tongue	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
Arab	0	0%	0	0%	0	0%	0	0%	0	0%
Algerian dialect	10	50%	14	70%	10	50%	17	85%	18	90%
Chaoui	10	50%	4	20%	10	50%	3	15%	2	10%
Kabyle	0	0%	2	10%	0	0%	0	0%	0	0%
Total	20	100%	20	100%	20	100%	20	100%	20	100%
Mode	3,00		2,00		2,00		2,00		2,00	

**\*F= Frequency / \*P= Percentage**

The second item illustrates some slight changes in learners' responses. Actually, Arab mother tongue no longer exists in the provided answers. This could be interpreted in the sense that either learners have recognised that Arab language refers to the language that they learn at school (classical Arabic) or they confused it with the Algerian dialect (Derja). In both cases, learners withdraw their first selection to Arabic language. The Algerian dialect is the dominant one in all personality types, except for extraversion and agreeableness types. In fact, we get in these two types 50% of participants who select Algerian dialect and 50% who choose Chaoui language.

**Item 3.** How do you consider your culture in comparison to the English culture?



*Figure 30.* Comparison between the Algerian and English cultures 2

With regard to the scores obtained in the first questionnaire (figure 17), it is evident that the number of participants believing that Algerian culture is inferior to the English culture has augmented within students in all personality types. In this vein, the number of students who consider their culture inferior has reached fifty one students (51%) and which was thirty three (33%) in the first time. Likewise, the number of students who still regard their culture to be superior has diminished from thirty eight students (38%) to thirty one (31%). Hence, it is may be appropriate to say that Algerian culture starts losing its value among EFL students.

**Item 4.** Interest from learning the English language

Table 43

Learners' interest in learning the English language 2

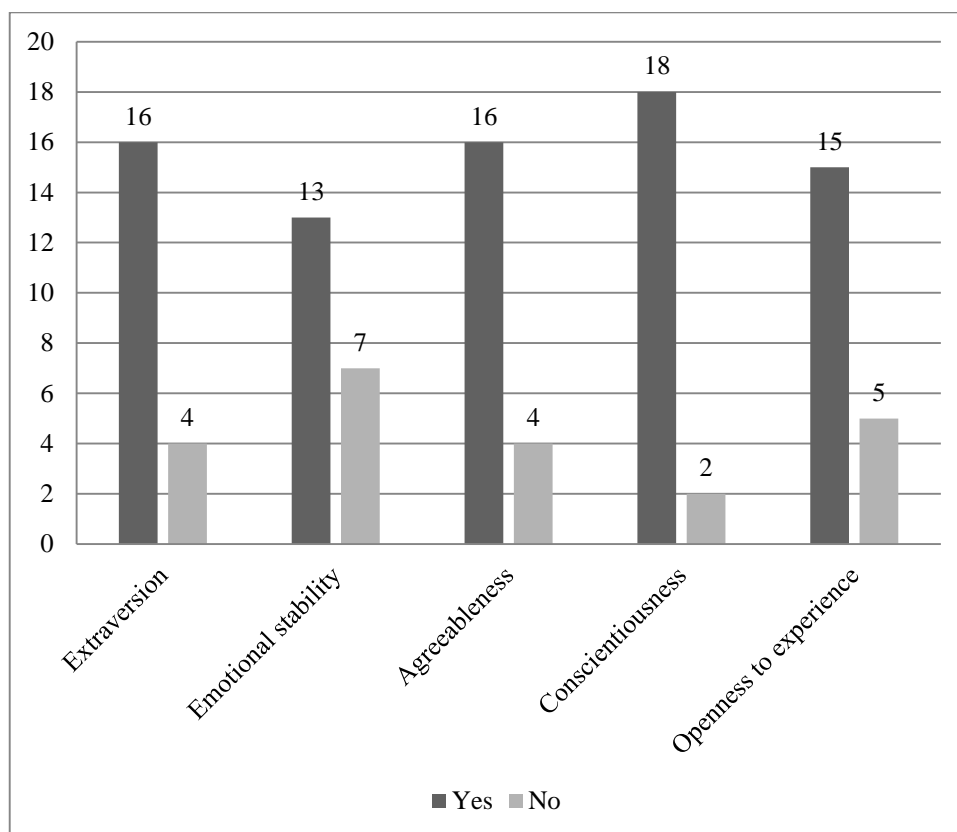
	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
<b>Learning only the English language</b>	4	20%	2	10%	3	15%	2	10%	4	20%
<b>Discovering its culture</b>	16	80%	18	90%	17	85%	18	90%	16	80%
<b>Total</b>	20	100%	20	100%	20	100%	20	100%	20	100%
<b>Mode</b>	2,00		2,00		2,00		2,00		2,00	

**\*F= Frequency / \*P= Percentage**

Table 43 affirms that almost all participants with all personality types still endeavour to learn more than the English language. Nevertheless, from the obtained statistics, it is apparent that the rate of students enrolled in learning only the English language has declined in all personality types, except for openness to experience type that has augmented from 80% to 85%. Emotional stability type depicts the same results (90%). The remaining types have slightly enhanced.



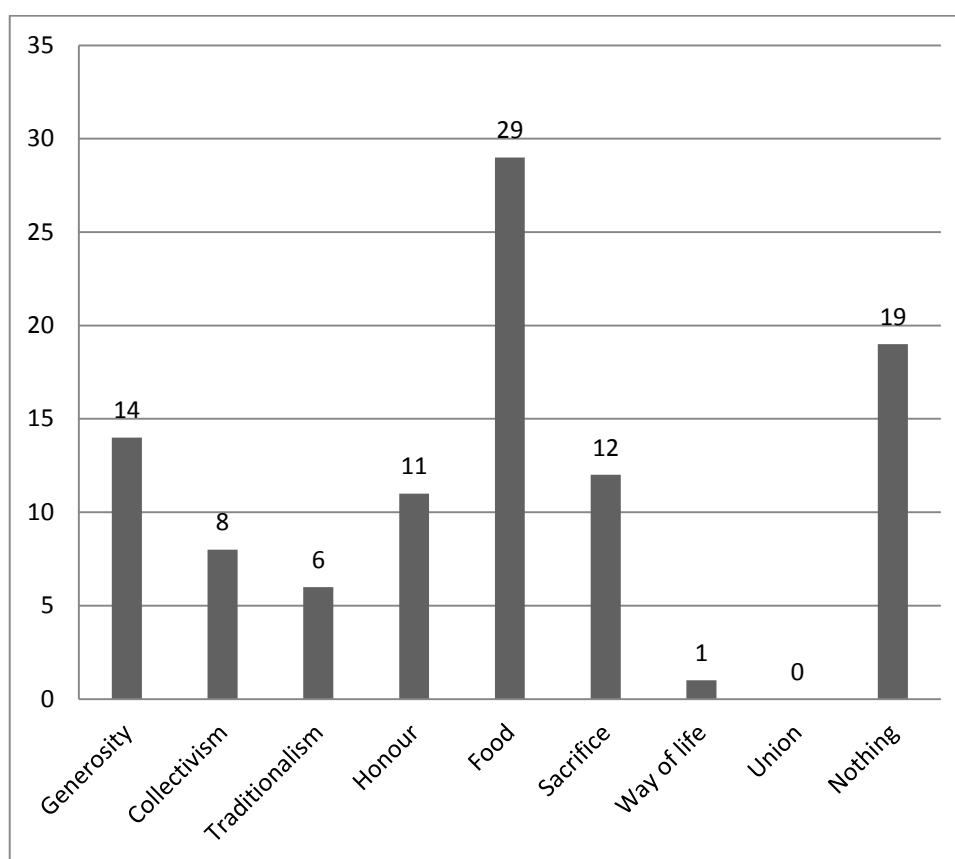
**Item 5.** Do you agree that long exposure to a foreign culture can impact learners' behaviours?



*Figure 31.* Learners' awareness about the impact 2

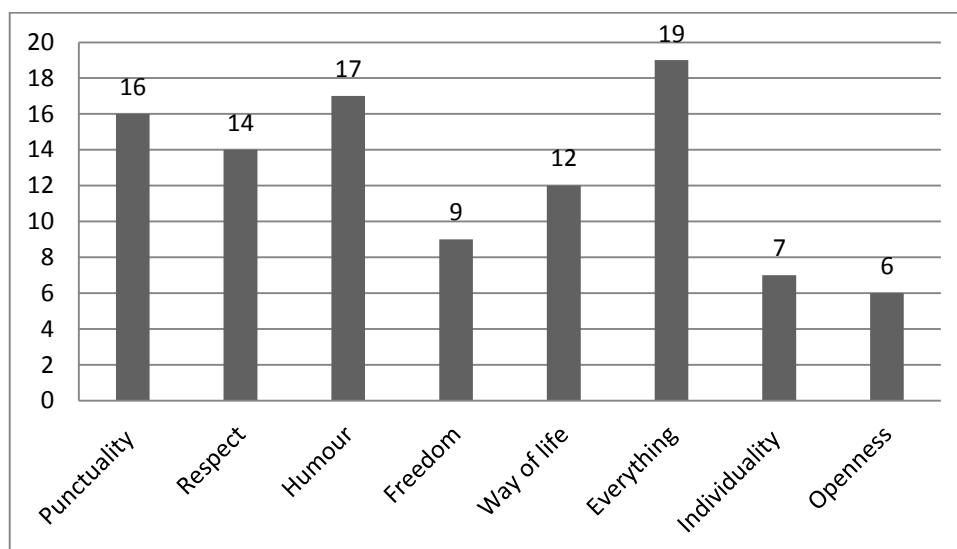
Data obtained in this item reports a statistical difference between the first and the second questionnaires. Oddly enough, the number of students who were aware of the cultural impact has decreased. Accordingly, extravert students have changed from 95% to 80%, emotional stability students from 80% to 65%, agreeableness students from 90% to 80%, conscientiousness students from 95% to 90%, and openness to experience students from 90% to 75. It seems that learning English language and culture makes learners' less aware of the existence of the impact.

**Item 6.** What do you like about the Algerian people and culture?

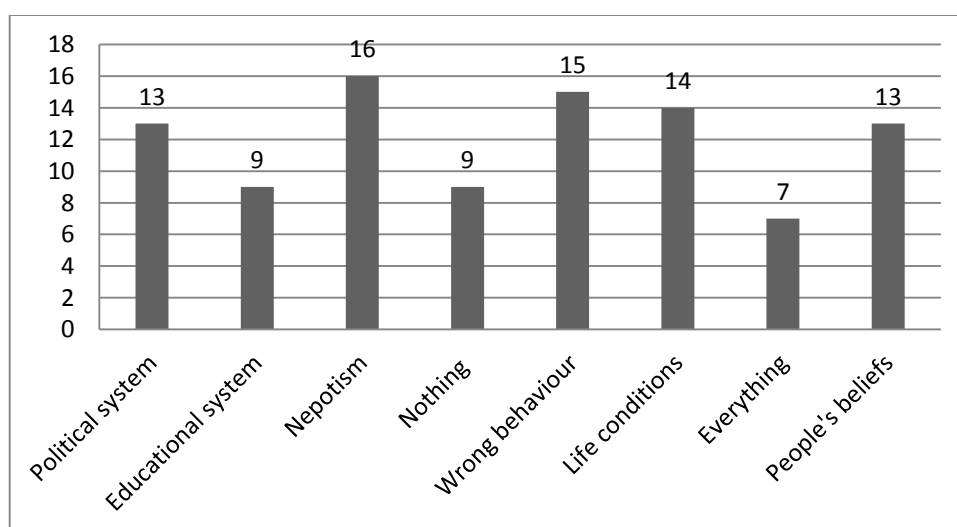


*Figure 32.* Learners' preference about the Algerian culture 2

Concerning learners' preferences regarding the Algerian people and culture, it is apparent that their viewpoints have changed. In reality, a new theme has joined the previous list which consists of nothing. As can be noticed in the above figure (figure 32), students' choices of food and sacrifice themes have raised whereas the other themes have diminished. More importantly, 19% of the participants claim that they like nothing about the Algerian culture and people.

**Item 7.** What do you like about the British people and culture?*Figure 33.* Learners' preference about the English culture 2

From figure 33, it is evident that our participants are shifting toward appreciating everything that concerns the English culture. 19% of the participants claim that they like everything in the English culture, 17% like their sense of humour, 16% like their punctuality, 14% like their respect, 12% like their way of living, 9% like their freedom and 7% like their individuality. Noticeably, a new theme emerged in this second questionnaire which consists of openness. Actually, this theme was indicated by 6 learners.

**Item 8.** What do you want to change in the Algerian culture?*Figure 34.* Learners' desire to change in their culture 2

In this second questionnaire, the aspects that learners' desire to change in their culture are the same as in the first one, besides to the aspect of people's beliefs. Statistically speaking, the frequency of the participants who want to change the political system is 13%, educational system 9%, nepotism 16%, nothing 9%, wrong behaviour 15%, life conditioning 14%, everything 7%, people's beliefs 13%.

### Section C. Personality

**Item 1.** Are you ready to change yourself to follow modernity?

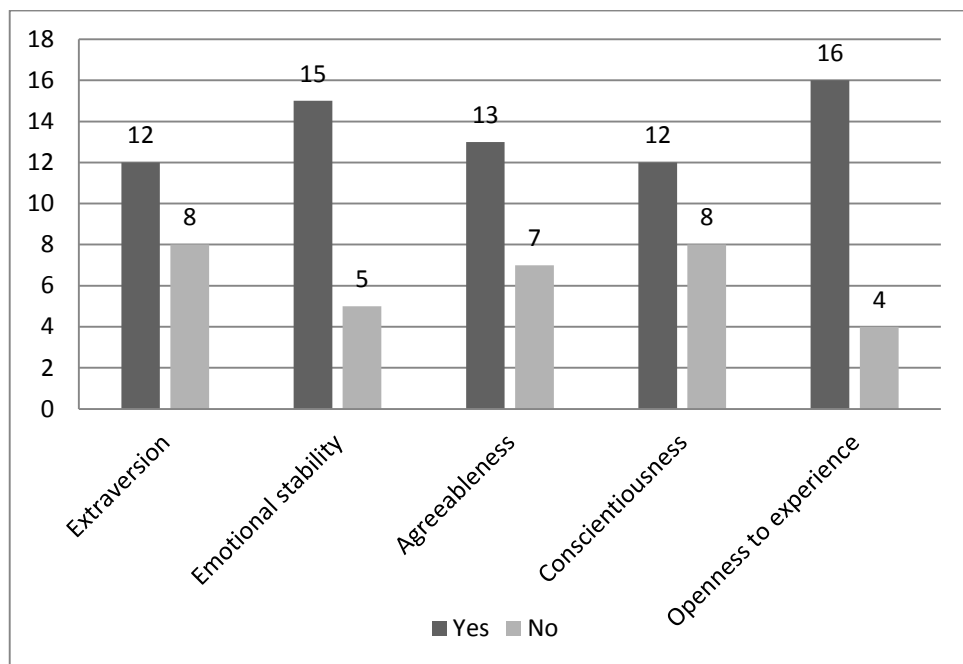


Figure 35. Readiness to follow modernity 2

The amount of learners who elucidate their readiness to change for modernity has risen as compared to the first questionnaire. Hence, the majority of participants in all personality types answer positively to this item. In this respect, we have obtained 60% of students within extraversion and conscientiousness types, 75% within emotional stability type, 65% within agreeableness type and 80% within openness to experience type. Comparatively, in the first questionnaire, scores emerged in this item were as follow: extraversion type 50%, emotional stability and agreeableness types 60%, conscientiousness type 55%, and openness to experience type 70%.

**Item 2.** Do you feel someone special when you talk in English?

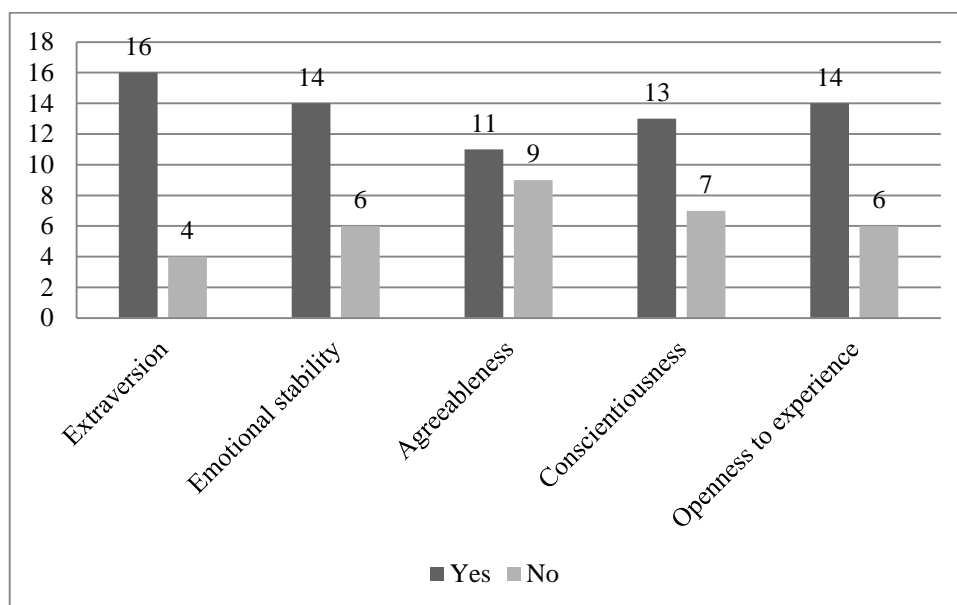


Figure 36. Feeling special when talking in English 2

Unlike the first questionnaire, the second one includes different scores that exist between the personality types. In this account, the number of students who feel special as they talk in English has increased among extravert and emotional stability types. Oppositely, agreeableness, conscientiousness and openness to experience students' number have decreased. Thus, the results of this item (figure 36) entail different changes.

**Item 3.** Have you ever been influenced by a book or a movie?

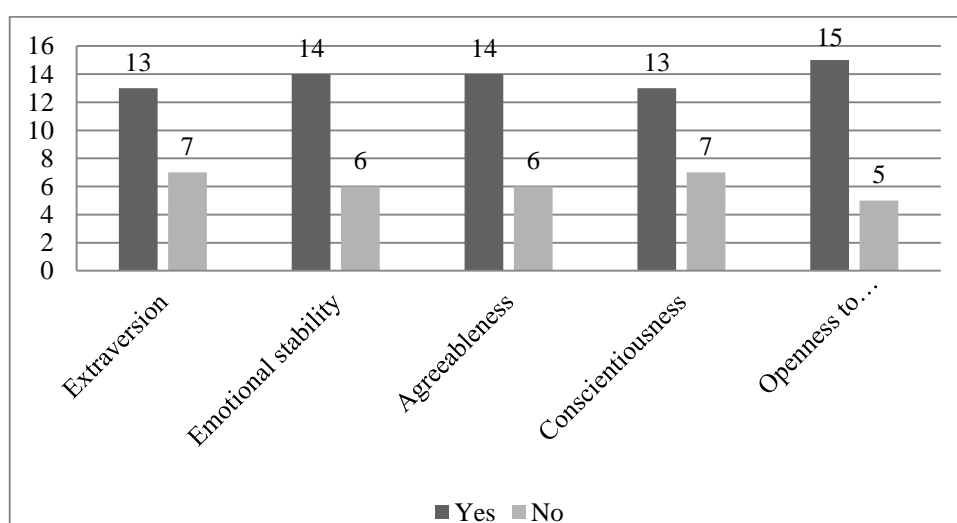


Figure 37. Experiencing influence 2

Concerning learners' former experience to the influence, data gathered clearly provides almost the same results as compared to those collected from the first time. More precisely, the same number of the students who indicate that they have already been influenced appears within students holding extraversion (65%), agreeableness (70%) and conscientiousness (65%) personality types. However, a slight difference in scores emerges among emotional stability (70%) and openness to experience (75%) students.

**Item 4.** Does learning a new language challenge you to learn more than its language?

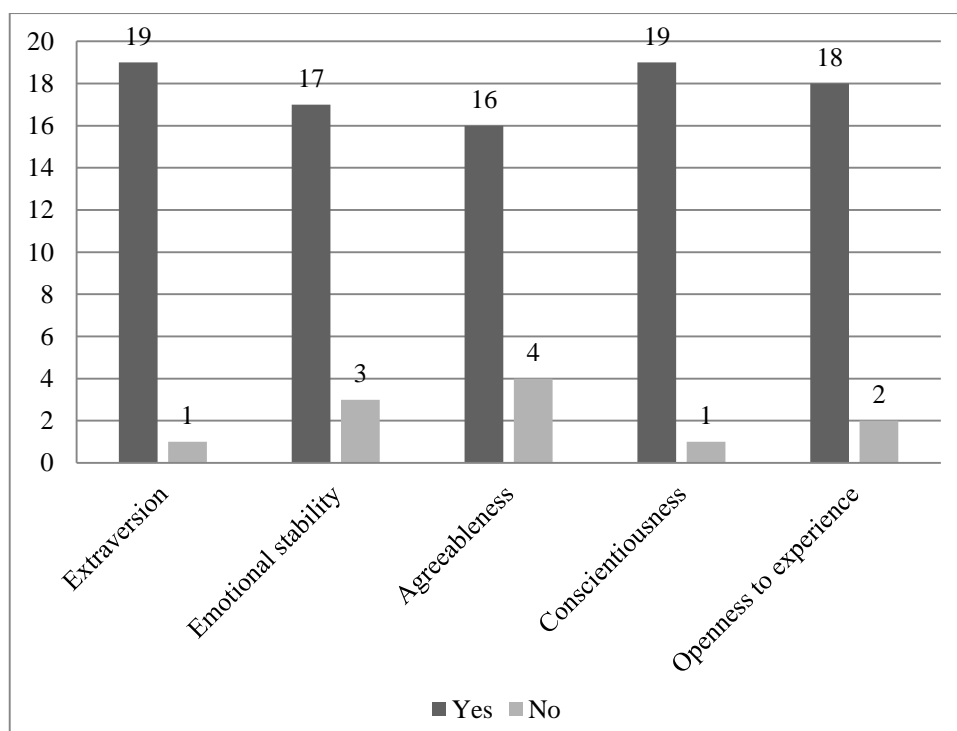


Figure 38. The challenge to learn more than the English language 2

This item denotes the paramount concern of our participants to discover everything that is related to the English language. Data described in figure 38 pinpoint approximately the same results compared to the ones obtained in figure 25 with a slight difference. Apparently, 89% of the learners answer that they are challenged to learn more the language itself. Assuredly, this reveals that the majority of our students still manifest their willingness to learn what is beyond the English language.

*Item 5.* On a scale of 1 to 10 (1 being the lowest degree, and 10 the highest degree), please circle the number indicating the extent to which each trait best describes you.

Table 44

The scale of traits 2

	Extraversion										Emotional stability										Agreeableness									
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
<b>Altruism</b>	3	2	1	0	3	1	2	1	3	4	1	2	0	3	7	1	2	0	3	1	4	3	1	2	4	2	0	1	1	2
<b>Exchange ideas with strangers</b>	1	3	0	1	5	1	0	2	5	3	3	2	1	0	3	2	0	3	2	4	1	0	2	0	5	0	4	2	4	2
<b>High curiosity</b>	2	1	2	1	6	2	3	0	1	2	2	2	0	1	4	0	3	1	3	4	4	1	1	0	4	1	1	3	2	3
<b>Teamwork</b>	3	2	1	4	4	1	0	0	3	2	2	0	3	3	5	0	1	2	1	3	2	0	3	2	6	3	1	1	0	2
<b>Readiness to re-examine principles</b>	2	1	1	0	3	2	3	2	1	5	1	1	2	1	2	3	2	2	4	2	2	2	0	1	2	4	0	2	3	4
<b>Feeling superiority</b>	3	2	0	1	4	0	2	2	3	3	3	0	1	2	3	1	0	3	2	5	3	1	0	3	4	1	2	0	3	3
<b>Enjoyment of change and renovations</b>	3	2	1	0	4	0	1	3	2	4	2	3	0	2	6	3	1	0	2	1	0	3	1	2	5	1	1	2	4	1
<b>Caring about people's opinions</b>	5	1	3	2	2	0	1	1	2	3	4	4	1	0	5	1	2	0	1	2	1	1	3	2	3	2	3	1	2	2
<b>Feeling anxious in new situations</b>	4	3	2	2	4	1	0	1	2	1	3	1	3	4	3	0	3	1	0	2	5	2	0	4	5	1	2	0	1	0
<b>Interest in ambiguous and atypical subjects</b>	1	2	1	0	5	2	0	2	4	3	3	2	0	2	6	2	1	1	3	0	4	5	1	0	6	0	1	2	0	1

	Conscientiousness										Openness to experience									
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
<b>Altruism</b>	2	3	0	1	6	0	3	2	0	3	3	1	2	0	7	3	1	1	0	2
<b>Exchange ideas with strangers</b>	1	2	1	2	4	3	0	2	3	2	1	2	1	2	3	2	0	3	2	4
<b>High curiosity</b>	0	2	2	0	4	1	2	3	2	4	2	3	0	1	5	0	2	0	3	4
<b>Teamwork</b>	4	1	3	2	5	0	0	1	3	1	1	2	0	1	3	1	1	3	6	2
<b>Readiness to re-examine principles</b>	2	1	1	0	4	2	1	3	2	4	2	0	1	1	4	0	2	3	3	4
<b>Feeling superiority</b>	4	2	0	2	5	3	0	0	2	2	2	1	3	2	1	2	1	1	4	3
<b>Enjoyment of change and renovations</b>	3	3	2	3	4	2	0	0	1	2	1	0	1	2	6	3	2	2	2	1
<b>Caring about people's opinions</b>	3	2	0	2	6	1	2	1	0	3	4	2	1	2	5	1	0	2	0	1
<b>Feeling anxious in new situations</b>	2	2	1	3	5	0	1	0	2	2	3	3	0	4	3	3	1	0	1	2
<b>Interest in ambiguous and atypical subjects</b>	4	2	1	1	4	2	0	3	1	2	1	3	2	0	4	0	3	1	2	4

Table 44 probes ten traits related to learners' personalities. Of course, the emerged scores are compared with the ones in the previous questionnaire. As can be observed, some traits have been successfully preserved whereas some others have been impacted. Comparing to the first questionnaire, traits that have changed among students with extraversion personality type are altruism, teamwork, enjoyment of change and renovation, caring too much about people's opinions, feeling anxious in new situations, and interest in ambiguous and atypical subjects. As a matter of fact, altruism and enjoyment of change and renovation traits were not supported in the first questionnaire and are found present in the second one. Additionally, teamwork and caring too much about people's opinions are no longer adopted by major students. The traits of feeling anxious in new situations and interest in ambiguous and atypical subjects had not a high position among most extravert students in the first time, and get a middle position in the second one.

Emotional stability type depicts as well, some changes among its adherents. Actually, the majority of learners' traits tend to be influenced. In this vein, high curiosity and readiness to re-examine principles become maintained by most participants. Whereas, caring too much about people's opinions and feeling anxious in new situations traits are found to be rejected by most of them. Altruism, enjoyment of change and renovation, interest in ambiguous and atypical subject's traits become neutral.

The third personality type, like other types, manifests a transformation among some of its learners' traits. In this account, enjoyment of change and renovation trait is found to become supported by most agreeableness students. Altruism trait, however, is now belonging to the rejected traits. Teamwork and caring too much about people's opinions traits are neither supported nor rejected.



Concerning students with conscientiousness personality type, they indicate a change in four traits. These traits consist of exchange ideas with others, which become supported by most participants, teamwork, which is lost, feeling superiority and caring too much about people's opinions, which fall in the middle position.

The final type, openness to experience, as well receives some modifications among its learners' traits. In this account, most of the learners start considering the enjoyment of change and renovation, and interest in ambiguous and atypical subjects traits. On the other hand, they neglect the traits of caring too much about people's opinions and feeling anxious in new situations.

**Item 6.** Choose your position in each of the following situations

Table 45

Learners' positions on different behaviour 2

	Extraversion			Emotional stability			Agreeableness			Conscientiousness			Openness to experience		
	A	N	D	A	N	D	A	N	D	A	N	D	A	N	D
The refuse of getting influenced	9	6	5	8	8	4	10	4	6	11	7	2	6	9	5
Uncaring about society	9	6	5	11	6	3	4	8	6	5	4	11	10	3	7
Developing a new entity	12	6	2	12	5	3	11	5	3	5	9	6	10	6	4
Imitation of Westerns	4	10	6	2	12	6	3	4	13	4	10	6	3	14	3
Preference to educate their children like Westerns	10	6	4	3	8	9	4	11	5	8	9	3	4	6	10
ashamed of their origin	5	3	12	3	4	13	4	5	11	11	7	2	10	5	5
Relying on feelings when making decisions	10	4	6	2	6	12	2	8	10	4	7	9	11	5	4
Ignorance of the cultural and social values	10	3	7	4	6	12	10	7	3	4	5	11	4	2	14
Proudness of being described as an English person	15	3	2	13	5	2	12	5	3	14	4	2	13	3	4
Eccentric and abnormal appearance	2	6	12	3	6	11	10	4	6	4	7	9	10	3	7

\*A= Agree, N= Neutral, D= Disagree

Table 45 probes into some behaviour related to learners' personalities. By comparing the results obtained in this second questionnaire (table 45) with the ones gathered in the first one (table 38), it is apparent that some behaviour have changed while others have not.

The first statement depicts that extraversion, emotional stability, agreeableness and conscientiousness personality types have successfully maintained the same position concerning their rejection of others' influence. Openness to experience type, on the contrary, seems to hold a neutral position with most of its adherents.

Contrary to the first statement, the second one reveals a change in the majority of learners' opinions about their carelessness regarding the society. Hence, most of the extravert, emotional stability and openness to experience participants tend to agree with the statements. Besides, a considerable number of agreeableness students neither agree nor disagree. More than a half of conscientiousness students disagree.

Unlike the previous statements, the third one provides almost the same results as in the first questionnaire. This means that more than a half of students holding extraversion, emotional stability, agreeableness and openness to experience personality types always tend to hold a new entity when talking in English. Half of the students with conscientiousness type, as well, tend always to disagree.

Concerning the fourth statement, your actions often resemble to those of Western people, it indicates that there is a statistical difference between the scores provided in both questionnaires. For instance, more than a half of students with extraversion, emotional stability, and conscientiousness types tend to shift to the middle position. This means that from disagreeing on their imitation to the Westerns, they become neutral. Agreeableness and openness to experience types with most of their

participants tend to keep their first position, which is disagreeing in agreeableness type and being neutral in openness to experience type.

The fifth statement highlights learners' opinions about educating their children as Western people do. In fact, the scores obtained in this second questionnaire allude to almost the same ones obtained previously with extraversion, emotional stability, conscientiousness and openness to experience personality type. Agreeableness type, however, reveals that more than half of its participants shift to a neutral opinion.

Like the third statement, the sixth one presents almost the same positions of learners as in the first questionnaire, except for openness to experience type. In this respect, most of the learners holding extraversion, emotional stability and agreeableness personality types still disagree concerning their difficulty to relax as treated like an African. Also, 55% of students with conscientiousness type always agree. However, half of openness to experience students changes their first opinions to confirm the statement.

Relying on feelings when making decisions is the inquiry of the seventh statement. Hence, the data collected in this statement imply that most learners do always keep the same position, solely for those in conscientiousness personality type. More precisely, almost half of participants in extraversion (50%) and openness to experience (55%) types confirm that they are, indeed, more emotional thinkers. On the other hand, 60% of emotional stability participants, 50% of agreeableness ones and 45% of conscientiousness students do think analytically.

Moving to statement number eight, the collected answers suggest that the already obtained results have changed for both extraversion and conscientiousness students. More precisely, half of extraversion participants move from rejecting the assumption that all societies in the world are relative to accepting it. On the opposite,

more than a half of conscientiousness participants move from accepting the same idea to rejecting it. Concerning emotional stability (60%) and openness to experience (70%) students, they tend to always discard the statement. Half of agreeableness participants do always disagree.

In the ninth statement, the number of learners who feel proud when described as English person increases. In this account, the majority of students in all personality types tend to agree on the statement. Respectively, there are 75% of students in extraversion type, 65% in emotional stability type, 60% in agreeableness type, 70% in conscientiousness type and 65% in openness to experience type.

The last statement clearly indicates that more than a half of participants believe that their appearances and behaviour are considered normal to others. Most of the students from extraversion, emotional stability and conscientiousness types are confirming this belief. Whereas, half of those from agreeableness and openness to experience types believe the opposite. Therefore, these results are not so different from those obtained before, only for agreeableness and openness to experience learners.

#### Section D. Social values

**Item 1.** Your reaction when you are given the opportunity to live in UK

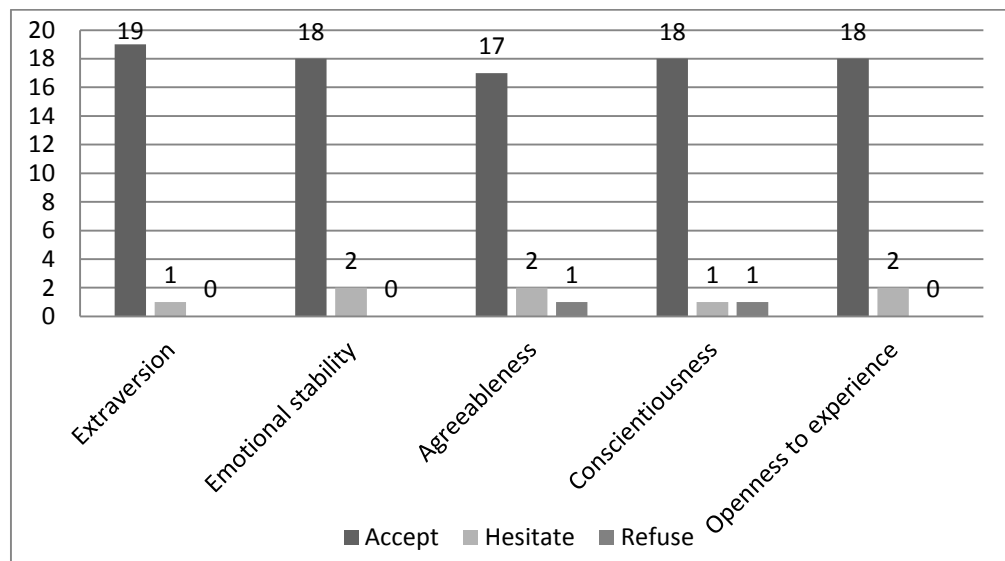


Figure 39. The reaction toward living in UK 2

As can be observed in the above picture (figure 33), the majority of students (90%) accept to live in the UK. From assessing the scores obtained, it is apparent that almost the same number of students (83%) indicates their acceptance in the first questionnaire, as well. Hence, it is obvious to say that the majority of participants still wish to live in the UK.

**Item 2.** What do you refer to when you take any decision?

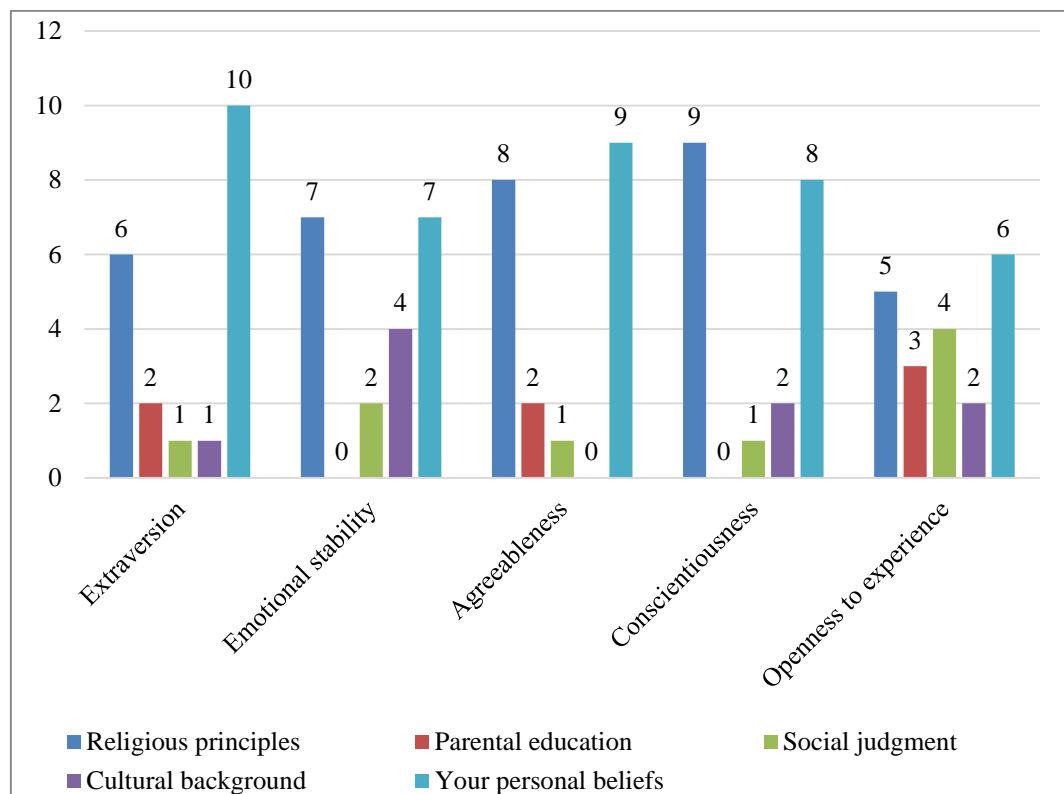
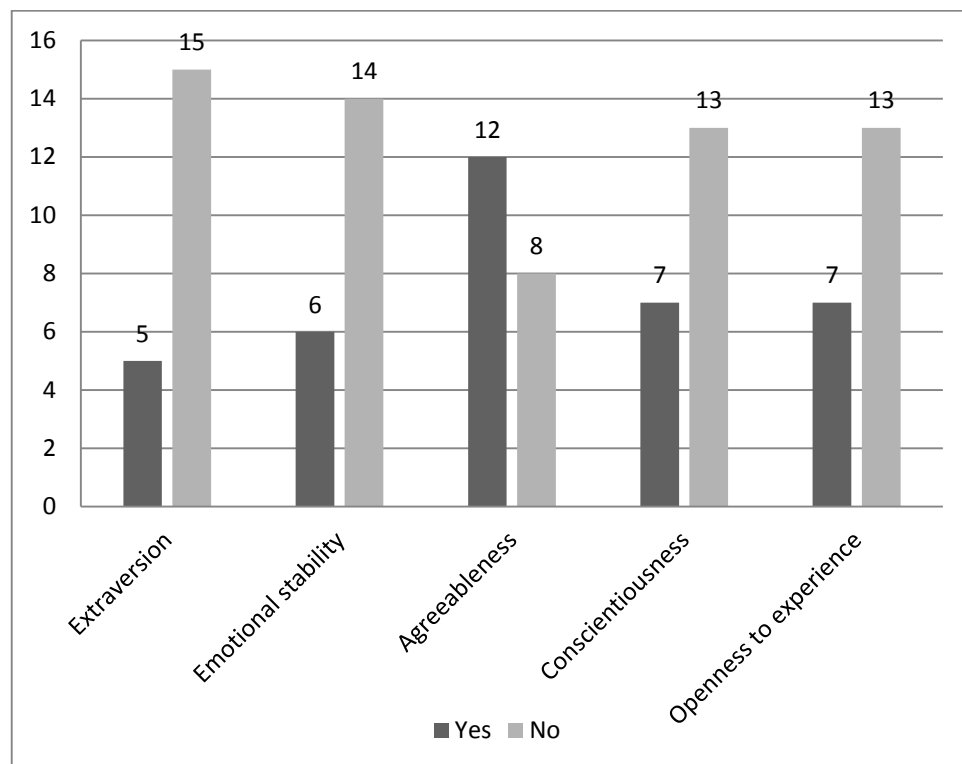


Figure 40. Reference of decision taking 2

The second questionnaire provides different significant scores comparing to the first questionnaire. Noticeably, the learners' personal belief has reached its peak in almost all personality types, only for conscientiousness type. However, this reference of personal beliefs was found to take the lowest position in the previous questionnaire. Hence, the above graph (figure 40) clearly demonstrates that there are two references that are mostly selected. They consist of religious principles and personal beliefs.

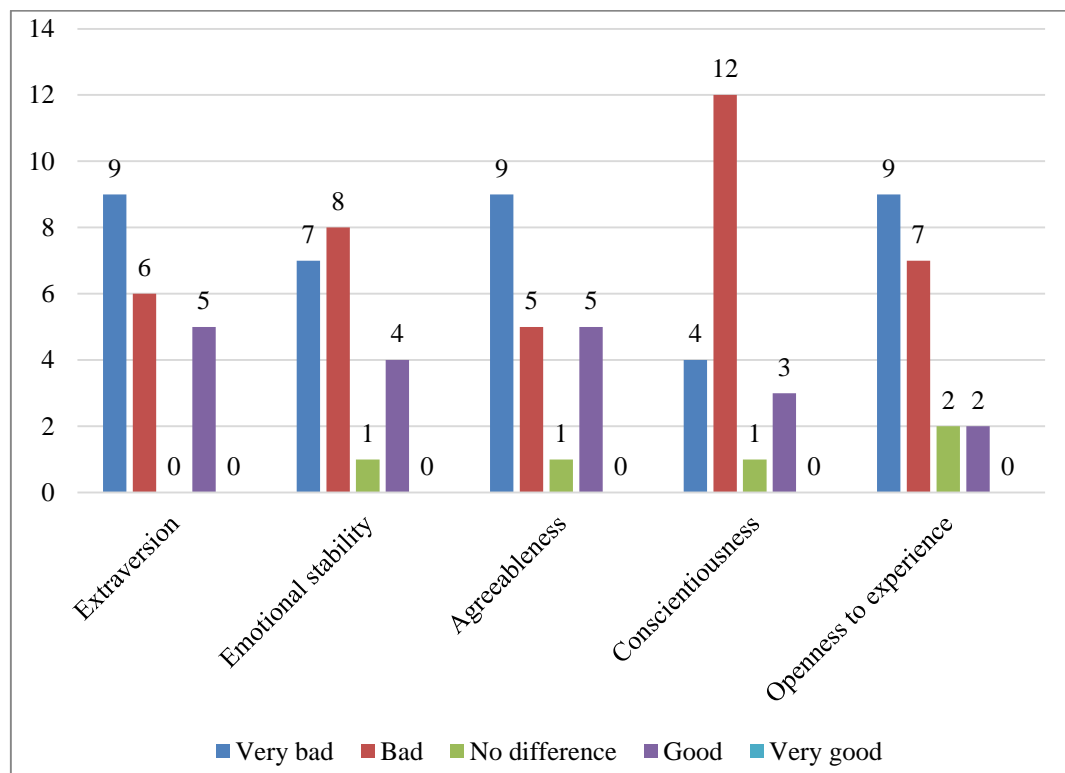
**Item 3.** Are you satisfied with the way of life in Algeria?



*Figure 41.* Satisfaction with the way of life 3

The third item inquires into learners' satisfaction with their way of life. The tailed figure portrays that the number of students who are unsatisfied has obviously augmented in all personality types. Of course, students who provided a no answer in the first questionnaire were 47%, and the number has increased to reach 63% in the second questionnaire. The latter entails scores of 75% in extraversion type, 70% in emotional stability type, 40% in agreeableness type and 65% in both of conscientiousness and openness to experience types. As can be noticed, more than a half of our students demonstrate that they are not pleased with their way of life though most of them were so in the first questionnaire.

**Item 4.** How do you rate the way of life in Algeria in comparison to Western countries?



*Figure 42.* Rating the way of life in Algeria 2

When learners' have compared between the way of life in the Algerian and Western societies in this second questionnaire, the responses obtained seem to be relative to the ones found in the first questionnaire. Accordingly, the very good rate seems to be always absent in their answers. Bad and very bad rates still take the first positions. More importantly, what is most noticeable in the obtained results is that the number of students who rate the way of life in the Algerian society to be good or found no difference regarding the Western societies has diminished. Whereas, the number of those who rate it to be bad and very bad has augmented.

**Item 5.** Please, tick to provide your evaluation on each of the following statements.

Table 46

Learners' evaluation on their culture 2

	Extraversion			Emotional stability			Agreeableness			Conscientiousness			Openness to experience		
	A	N	D	A	N	D	A	N	D	A	N	D	A	N	D
<b>Necessity to bring change to the Algerian culture</b>	3	10	7	6	4	10	4	5	11	7	7	6	8	7	5
<b>The existence of unfair and inadequate norms</b>	5	6	9	3	8	9	4	10	6	12	6	2	7	7	6
<b>Behaving freely even if others disagree</b>	8	7	5	11	6	3	6	6	8	10	6	4	4	7	9
<b>Developing fresh ideas and bringing change when learning new a culture</b>	13	5	2	13	5	2	10	5	5	11	6	3	6	10	4
<b>Insignificance of the cultural rules and principles</b>	2	9	9	2	7	11	3	10	7	0	6	14	3	8	9
<b>Everything in the British culture in a sign of modernity</b>	5	8	7	7	7	6	9	4	7	9	2	9	3	9	8
<b>The necessity to create a global culture</b>	12	5	1	9	3	8	11	3	6	6	10	4	12	4	4

\*A= Agree, N= Neutral, D= Disagree

From assessing responses gathered in the above table (table 46), it is apparent that most scores have changed as compared to the first questionnaire. Accordingly, in the first statement, opinions of more than half of participants have changed. Half of participants in extraversion type have shifted to a neutral opinion instead of disagreeing on the necessity to bring changes to the Algerian culture. Besides, almost half of students in emotional stability (50%) and agreeableness (55%) types still disagree with a somehow decrease in the number. Conscientiousness and openness to experience students indicate difference position.



The second statement depicts, as well, changes concerning the scores of students who find some norms in their culture unfair and inadequate. Actually, results manifest that there are some students, in extraversion (45%) and emotional stability (45%) types, who always disagree with the statement but there is a decrease in the number. Additionally, the number of students in agreeableness type has augmented in neutral opinion to reach 50%. Almost the same results were obtained in conscientiousness and openness to experience, with slight differences.

The third statement explores learners' opinions about behaving freely without considering their cultural norms and rules. In reality, table 43 reveals that a considerable number of learners in extraversion (40%), emotional stability (55%), and conscientiousness (50%) personality types tend to agree on this statement. On the other hand, 40% of students in agreeableness and 45% in openness to experience types do always disagree. Evidently, these positions seem to change only with extraversion type.

The analysis of the fourth statement implies that there is an enhancement in the number of students who agree with the idea that learning a foreign culture helps developing fresh ideas and bring different changes. Actually, this enhancement concerns extraversion type (65%), emotional stability type (65%), agreeableness type (50%) and conscientiousness type (55%). Openness to experience type, although more than a half of its participants (65%) agreed in the first questionnaire, now there is 50% of them who hold a neutral opinion.

Moreover, the fifth statement unveils learners' opinions regarding their cultural rules, principles and norms. Results obtained highlight a statistical difference in learners' opinions. Accordingly, students who value their cultural norms consist of 40% from extraversion type, 55% from emotional stability type, 35% from agreeableness type, 70% from conscientiousness type and 45% from openness to experience type.

Comparatively, the results gathered from both questionnaires have remained the same with some personality types and changed with others. Emotional stability (50%) and conscientiousness (70%) types exhibit almost similar results. Extraversion (70%) and openness to experience (65%) types denote an increase in the number of students who value their cultural norms. Agreeableness type, in the opposite, is the only one that manifests a shift of 50% of students toward neutral position.

The sixth statement elucidates that the number of students who disagree with the idea that everything in the British culture is a sign of modernism has significantly decreased. However, the scores of neutral opinion have increased in extraversion (40%), emotional stability (35%) and openness to experience (45%) types. Likewise, the scores of agreement also have increased in agreeableness (45%) and conscientiousness (45%) types.

The last statement portrays differences in scores regarding learners' opinions concerning the necessity to create a global world. In fact, two types have changed their positions with almost half of their participants. These types are emotional stability, in which 45% agree, and conscientiousness, in which 50% are neutral. More than a half of students in the other types do agree with the statement (extraversion 60%, agreeableness 55% and openness to experience 60%)

**Item 6.** Classify the following values from one to five (one (1) being the most important to five (5) being less)

Table 47

Learners' classification to social values 2

	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	Value	F	Value	F	Value	F	Value	F	Value	F
<b>1<sup>st</sup></b>	• Family	6	• Religion	6	• Parental-attachment	7	• Family	8	• Family	7
	• Parental-attachment	5	• Parental-attachment	5	• Religion	5	• Parental-attachment	5	• Religion	4
	• Religion	5	• Family	5	• Family	3	• Religion	4	• Freedom	4
	• Generosity	2	• Realism	4	• Generosity	3	• Freedom	3	• Parental-attachment	3
	• Freedom	2			• Realism	2			• Generosity	2
<b>2<sup>nd</sup></b>	• Simplicity	7	• Parental-attachment	5	• Family	6	• Freedom	4	• Simplicity	5
	• Family	5		4	• Parental-attachment	4	• Family	4	• Family	5
	• Freedom	4	• Religion	4			• Boldness	3	• Freedom	4
	• Religion	2	• Generosity	3	• Conservatism	3	• Simplicity	3	• Parental-attachment	3
	• Conservatism	1	• Conservative	2	• Hard-work	2	• Religion	2	• Hard-work	2
	• Nationalism	1	• Simplicity	2	• Religion	2	• Generosity	2	• Liberal	1
			• Boldness		• Liberal	2	• Nationalism	1		
					• Traditionalism	1				
<b>3<sup>rd</sup></b>	• Freedom	6	• Simplicity	7	• Freedom	6	• Generosity	5	• Freedom	5
	• Boldness	5	• Fashion	4	• Conservatism	4	• Simplicity	4	• Fashion	4
	• Simplicity	3	• Freedom	3	• Boldness	3	• Fashion	4	• Boldness	4
	• Fashion	3	• Boldness	2	• Simplicity	3	• Boldness	3	• Liberal	3
	• Nationalism	2	• Conservatism	2	• Culture	2	• Freedom	3	• Boldness	2
	• Culture	2	• Traditionalism	1	• Liberal	1	• Culture	3	• Traditionalism	1
	• Proactiveness	1	• Culture	1	• Shyness	1	• Hard work	2	• Parental-attachment	1
<b>4<sup>th</sup></b>	• Simplicity	5	• Generosity	6	• Simplicity	4	• Simplicity	6	• Shyness	5
	• Traditionalism	5	• Simplicity	5	• Fashion	4	• Boldness	4	• Boldness	4
	• Shyness	3	• Obedience	3	• Conservatism	4	• Obedience	3	• Realism	4
	• Fashion	3	• Realism	3	• Freedom	3	• Proactiveness	3	• Obedience	3
	• Boldness	2	• Culture	2	• Shyness	2	• Hard-work	2	• Conservatism	2
	• Proactiveness	2	• Nationalism	1	• Culture	2	• Shyness	1	• Freedom	1
					• Liberal	1	• Traditionalism	1	• Liberal	1
<b>5<sup>th</sup></b>	• Fashion	6	• Simplicity	7	• Freedom	5	• Generosity	5	• Fashion	7
	• Boldness	4	• Shyness	5	• Hard-work	4	• Fashion	4	• Realism	4
	• Generosity	3	• Fashion	3	• Simplicity	4	• Boldness	3	• Nationalism	3
	• Culture	2	• Obedience	3	• Fashion	3	• Obedience	3	• Obedience	2
	• Obedience	2	• Liberal	1	• Nationalism	2	• Traditionalism	2	• Culture	2
	• Realism	1	• Traditionalism	1	• Boldness	2	• Culture	2	• Proactiveness	2
	• Nationalism	1			• Proactiveness	2	• Conservatism	1		

**\*F= Frequency**

Item 6 illustrates the most important social values among our participants. As can be observed in Table 47, the same values that emerged in the first questionnaire are

always present in this second one. Specifically, the first rank depicts always religion, parental attachment, family, freedom, realism and generosity. Nevertheless, the frequency of the selection of religion value seems to decline somehow.

Furthermore, the second, third and fourth ranks, as well, bear similar values that emerged previously. What is noticeable in this second questionnaire is that the frequencies of some values have changed. In this account, the frequency of boldness and fashion values has remarkably augmented. Culture value frequency, in the opposite, has declined. Finally, procrastination, patriotism and non-pragmatism values are absent as well.

**The third questionnaire**

To determine whether there is, indeed, a change in learners' personality and social values through subsequent waves, the same questionnaire was re-administered for the third time. The main impetus behind this questionnaire is to compare between scores obtained previously and to provide insightful data concerning the learners' impact. In this vein, the same participants were followed for a period of one academic year, and this third questionnaire was handed at the end of their academic year. Thus, results collected are displayed in tables and graphs and scrutinised in the following subsection.

## Section B. Language and culture

*Item 1.* What is your radical/cultural identification?

Table 48

Learners' cultural identification 3

Cultural identification	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
Arab	4	20%	10	50%	11	50%	10	50%	14	70%
Chaoui	16	80%	8	40%	9	50%	10	50%	4	20%
Kabyle	0	0%	2	10%	0	0%	0	0%	2	10%
Total	20	100%	20	100%	20	100%	20	100%	20	100%
Mode	2,00		1,00		1,00		1,00		1,00	

\*F= Frequency / \*P= Percentage

Data obtained in the above table reports a high correlation between the three questionnaires regarding this item. Actually, the same results, as in the two previous questionnaires, have emerged, except for one student in agreeableness type who shifted from Chaoui to Arab origin. In this account, more than a half of participants in emotional stability, agreeableness, conscientiousness and openness to experience personality types claim to hold an Arabic origin. Extraversion type, on the other hand, with the majority of its participants (80%) who indicate that they pertain to Chaoui origin. From assessing these scores, it is evident that most of the participants still refuse to maintain a Chaoui origin despite the fact that more than a half of them have a Chaoui identification.

**Item 2.** What is your mother tongue?

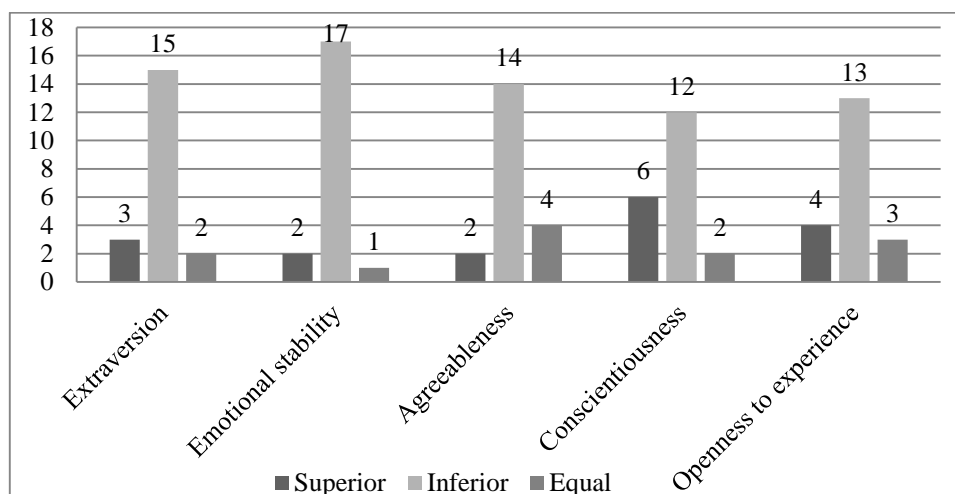
Table 49

Learners' mother tongue 3

Mother tongue	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
Arab	0	0%	0	5%	0	0%	0	0%	0	0%
Algerian dialect	10	50%	14	70%	10	50%	17	85%	18	90%
Chaoui	10	50%	4	20%	10	50%	3	15%	2	10%
Kabyle	0	0%	2	10%	0	0%	0	0%	0	0%
Total	20	100%	20	100%	20	100%	20	100%	20	100%
Mode	3,00		2,00		2,00		2,00		2,00	

**\*F= Frequency / \*P= Percentage**

Table 49 elucidates similar scores as in table 39 from the second questionnaire. Accordingly, the majority of participants in emotional stability (70%), conscientiousness (85%) and openness to experience (90%) personality types report that their mother tongue is Algerian dialect (Derja). Extraversion and agreeableness types entail half of participants whose mother tongue is Chaoui and the other half with an Algerian dialect's mother tongue. Arab and Kabyle languages are selected by none (0%) of the participants. So, these scores pinpoint to the fact that the mother tongue of the majority of our learners has been, and continue to be, the Algerian dialect.

**Item 3.** How do you consider your culture in comparison to the English culture?*Figure 43.* Comparison between the Algerian and English cultures 3

The above figure (figure 43) reveals that learners' point of view concerning their culture at the departure seems to be no longer the same after a year. As a matter of fact, most participants (71%), in all personality types, tend to consider their culture to be inferior to the English culture. However, this was not the case in the first questionnaire. Ultimately, it is obvious from the gradual change that emerged from the three questionnaires that, indeed, the English culture can have an influence on our participants.

**Item 4.** Interest from learning English language

Table 50

## Learners' interest in learning the English language 3

	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	F	P	F	P	F	P	F	P	F	P
<b>Learning only the English language</b>	2	10%	1	5%	3	15%	0	0%	2	10%
<b>Discovering its culture</b>	18	80%	19	95%	17	85%	20	100%	18	90%
<b>Total</b>	20	100%	20	100%	20	100%	20	100%	20	100%
<b>Mode</b>	2,00		2,00		2,00		2,00		2,00	

\*F= Frequency / \*P= Percentage

With regard to the previous questionnaire, table 50 denotes an increase in the number of students who are interested in discovering the English culture. In this vein, the students who show their willingness to explore this culture are distributed as follow: 80% in extraversion personality type, 95% in emotional stability type, 85% in agreeableness type, 100% in conscientiousness type and 90% in openness to experience type. Thus, results obtained can be interpreted in the sense that the longer students learn the English language, the more their curiosity increases to unveil more than this language.

**Item 5.** Do you agree that long exposure to a foreign culture can impact learners' behaviours?

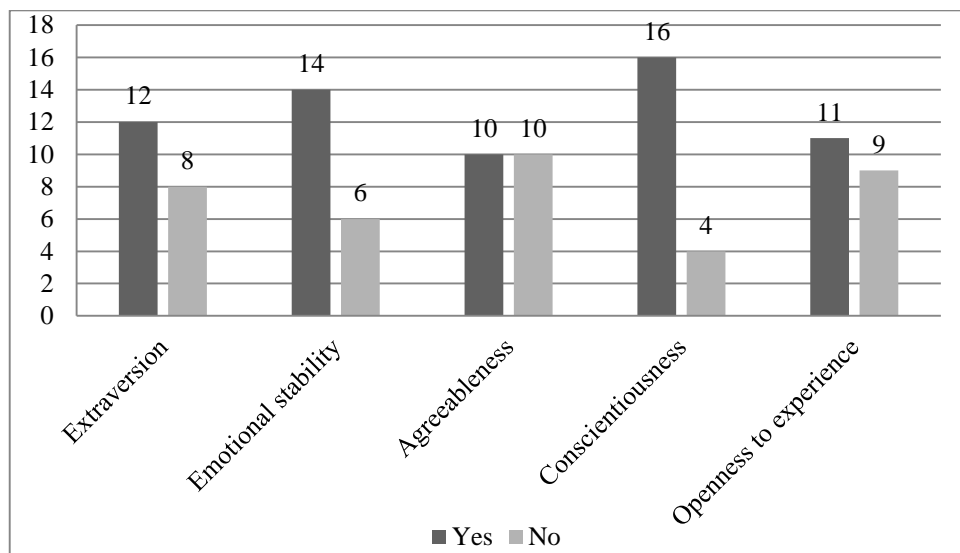
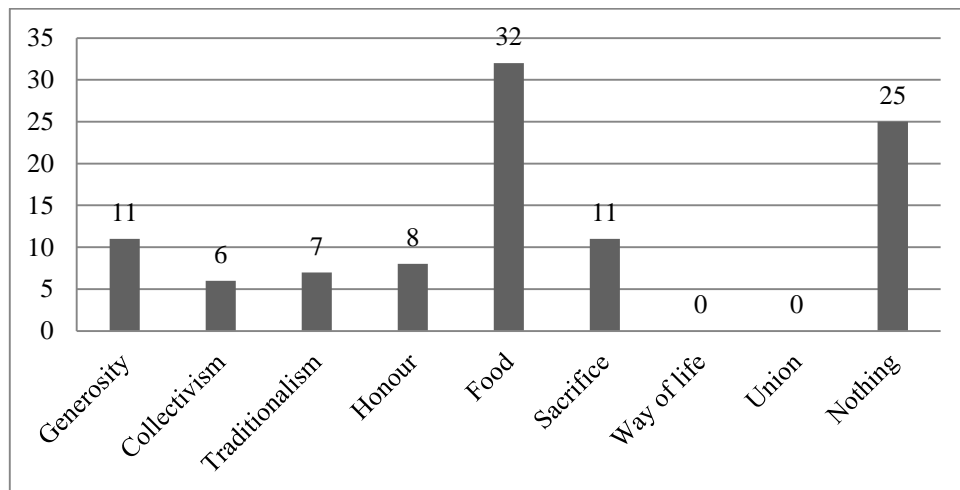


Figure 44. Learners' awareness about the impact 3

The emerging picture in figure 44 demonstrates that the number of students who elucidates their awareness about the English culture's impact continues to diminish. In this regard, the scores which represent students who agree on the possibility of impact have reached 60% in extraversion type, 70% in emotional stability type, 50% in agreeableness type, 80% in conscientiousness type and 55% in openness to experience type. What is astonishing with these results is that the more the learners are exposed to the English culture, the more they become unaware of its impact.



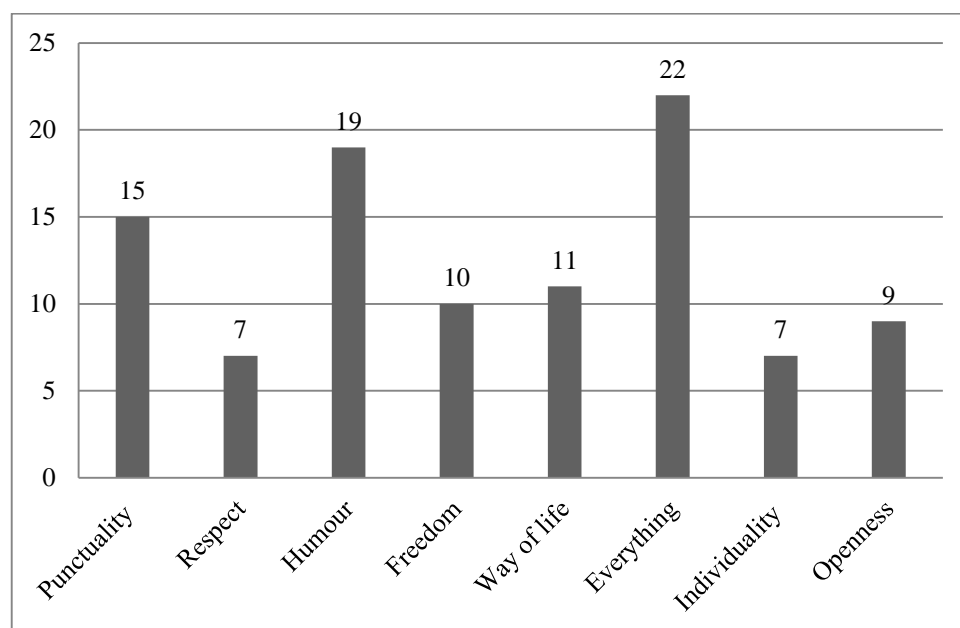
**Item 6.** What do you like about the Algerian people and culture?



*Figure 45.* Learners' preference about the Algerian culture 3

Item 6 reports an apparent change in the participants' opinions. By comparing the actual findings (figure 45) with the previous ones (figure 19 and 32), it is obvious that after a year many learners (32%) prefer only the Algerian food and some others (25%) indicate that they prefer nothing. However, the way of life and the union feature themes are no longer preferred among the participants. The remaining themes were mentioned by less participants.

**Item 7.** What do you like about the British people and culture?



*Figure 46.* Learners' preference about the English culture 3

The findings depicted in this seventh item elucidate themes similar to those that emerged in the previous questionnaires. However, scores obtained differ in each time. As can be noticed, the amount of responses augments concerning everything (22%), humour (19%) and openness (9%) themes. The other themes as well have been chosen. Hence, 15% of the participants like the English punctuality, 7% like their respect, 10% like their freedom, 11% like their way of life and 7% like their individuality.

**Item 8.** What do you want to change in the Algerian culture?

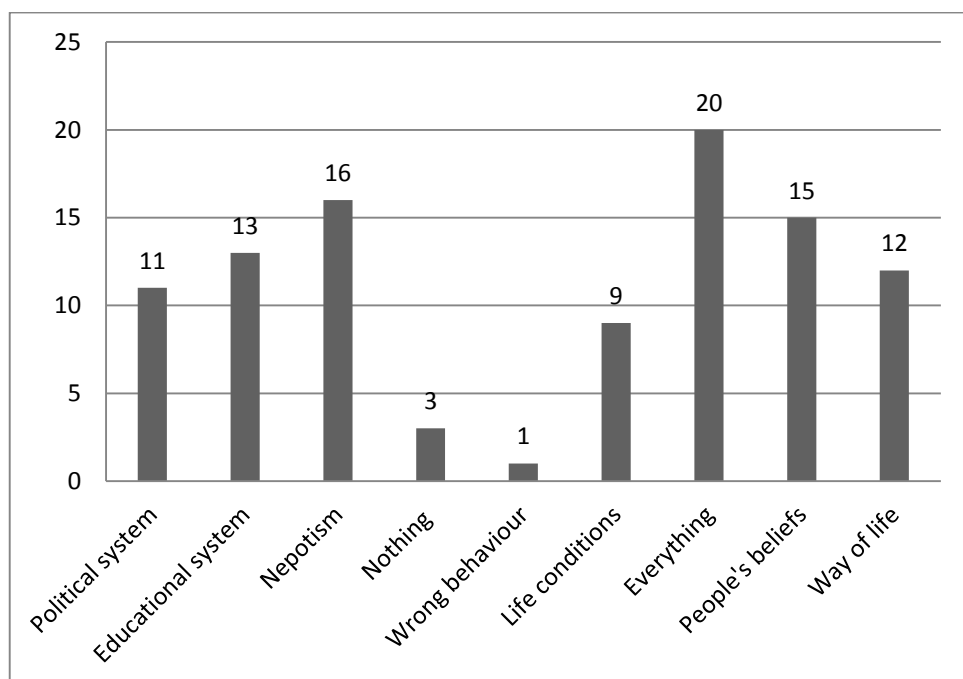


Figure 47. Learners' desire to change in their culture 3

The findings displayed in the above figure (figure 47) denote that the English culture has affected the opinions of the participants regarding the aspects that they desire to change in their culture. Actually, the number of the participants who want to change everything has considerably increased. In the same account, the number of learners who indicate their desire to change people's belief and their way of life has increased too. The other themes, political system, educational system, nepotism and life conditioning, are also found in this questionnaire. Nothing and wrong behaviour, however, are mentioned by very few students.

## Section C. Personality

**Item 1.** Are you ready to change yourself to follow modernity?

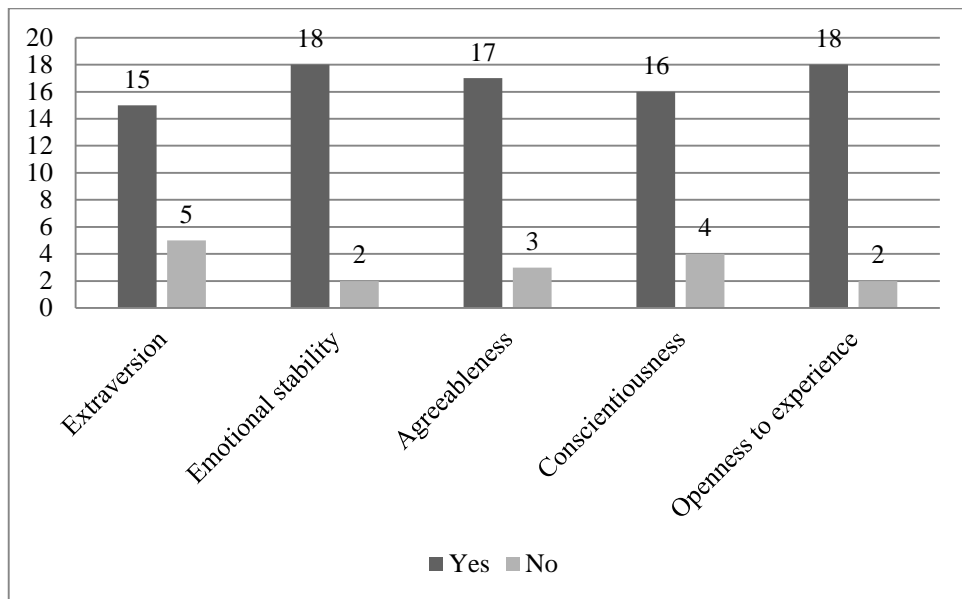


Figure 48. Readiness to follow modernity 3

The last questionnaire confirms learners' capability to be impacted. Generally speaking, the above figure portrays an increase in learners' acceptance to change for modernity compared to the two previous questionnaires. In this vein, results obtained from this item reveal that almost all participants (84%) in all types are ready to change.

**Item 2.** Do you feel someone special when you talk in English?

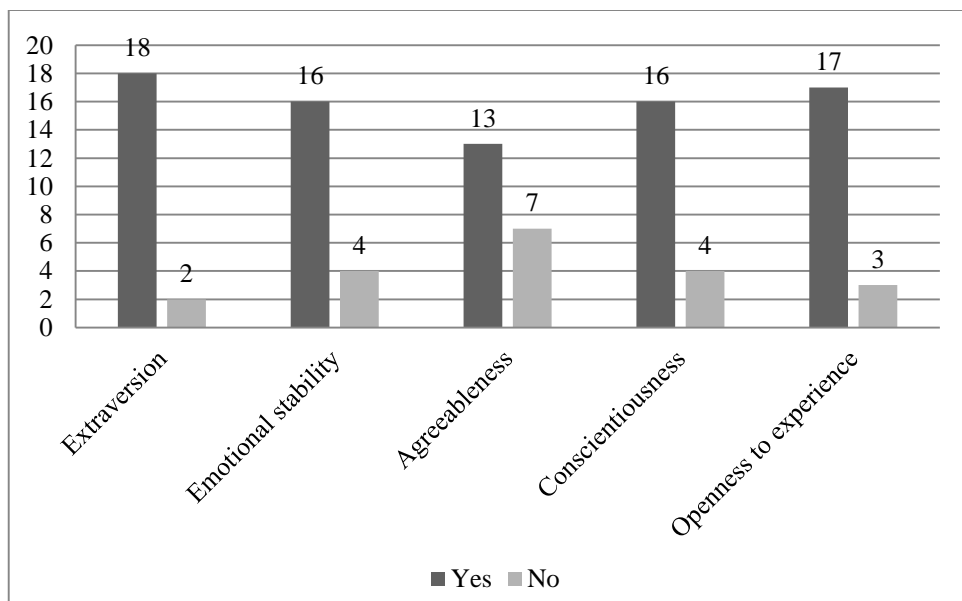


Figure 49. Feeling special when talking in English 3

This item checks if learners do feel special as they talk in English. Scores collected carry enhancement in participants' confirmation. Apparently, the same item has witnessed some increases and decreases among the same participants in the second questionnaire. However, this third questionnaire highlights a significant increase within students' answering yes from all personality types.

**Item 3.** Have you ever been influenced by a book or a movie?

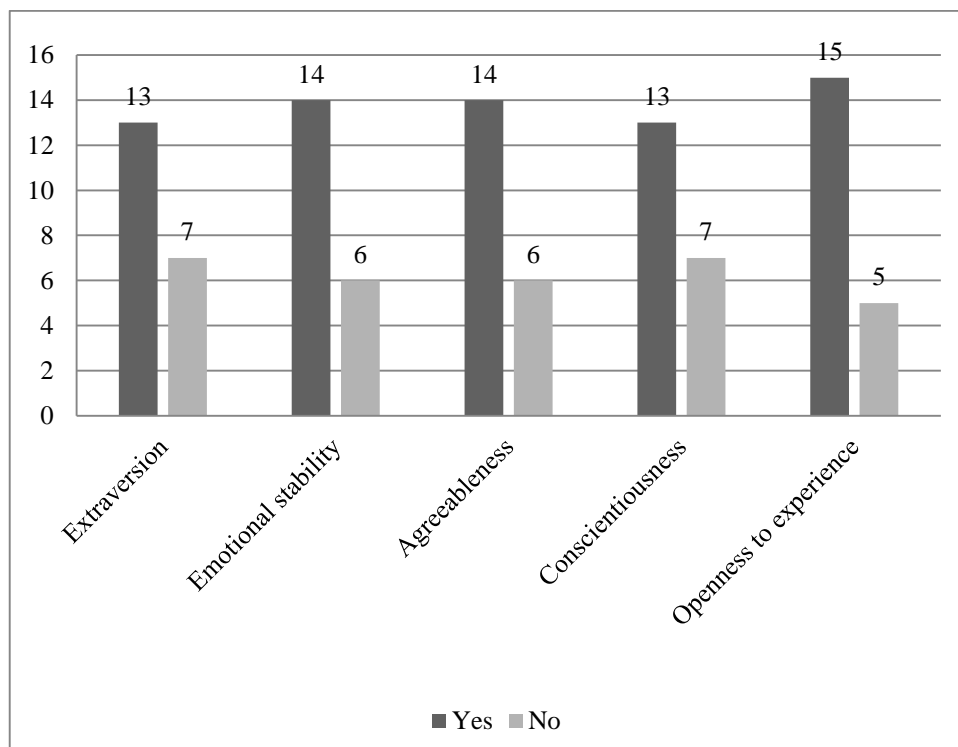
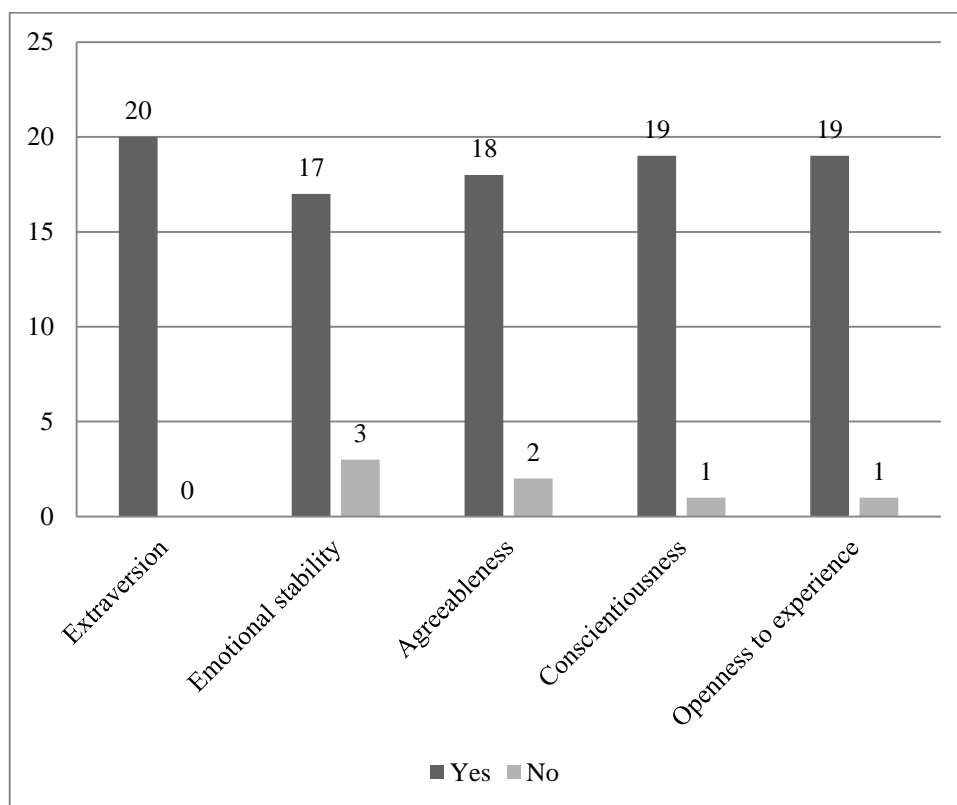


Figure 50. Experiencing influence 3

The picture emerging from the above figure portrays similar results between the second and the third questionnaires. Accordingly, the number of students who confirm their previous influence and the one of those who reject it are completely similar to the ones appeared in the second questionnaire. So, these similarities reveal that the answers provided by the participants are indisputable.

**Item 4.** Does learning a new language challenge you to learn more than its language?



*Figure 51.* The challenge to learn more than the English language 3

Another increase can be noticed among the students' answers. This time the enhancement is related to learners' intent to learn more than the English language, which means its culture. Accordingly, the number of students who provide a positive answer reaches 20 (100%) with extraversion personality type, 17 (85%) with emotional stability type, 18 (90%) with agreeableness type, 19 (95%) with conscientiousness and openness to experience types. Ultimately, it can be appropriate to claim that learners' curiosity is augmenting more and more as they learn the English language.

*Item 5.* On a scale of 1 to 10 (1 being the lowest degree, and 10 the highest degree), please circle the number indicating the extent to which each trait best describes you.

Table 51

The scale of traits 3

	Extraversion										Emotional stability										Agreeableness									
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
<b>Altruism</b>	3	1	0	1	4	0	2	3	2	4	3	0	1	2	4	2	0	3	2	3	5	2	2	0	5	0	1	2	2	1
<b>Exchange ideas with strangers</b>	0	2	2	0	3	2	1	1	3	6	3	2	1	0	3	2	0	3	2	4	2	0	1	1	4	2	1	0	4	6
<b>High curiosity</b>	3	2	1	1	5	2	3	0	1	2	1	1	2	0	5	1	2	0	4	4	2	1	0	3	2	3	0	1	3	5
<b>Teamwork</b>	5	3	2	0	3	3	1	1	0	2	4	3	1	2	6	1	0	2	1	0	5	3	1	2	5	0	2	1	0	1
<b>Readiness to re-examine principles</b>	0	2	0	1	2	2	3	2	3	5	3	2	0	0	4	0	4	1	3	3	0	2	2	1	4	2	1	0	5	3
<b>Feeling superiority</b>	2	0	2	1	3	1	3	1	4	3	0	1	2	1	5	2	1	0	3	5	1	1	0	1	6	2	3	0	2	4
<b>Enjoyment of change and renovations</b>	1	2	1	1	5	2	0	1	3	4	2	0	1	2	3	3	0	1	2	6	2	0	2	2	4	0	2	0	5	3
<b>Caring about people's opinions</b>	4	3	2	3	4	1	2	0	0	1	5	3	0	3	6	0	1	0	2	0	2	1	3	1	3	2	2	1	2	3
<b>Feeling anxious in new situations</b>	4	4	1	4	3	0	2	1	1	0	3	2	2	4	4	2	0	0	2	1	1	3	4	0	2	2	1	1	3	3
<b>Interest in ambiguous and atypical subjects</b>	0	1	3	1	2	3	1	2	2	5	2	1	2	0	3	3	1	1	3	4	3	1	1	2	6	0	0	3	2	2

	Conscientiousness										Openness to experience									
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10
<b>Altruism</b>	4	2	2	3	5	1	0	2	1	0	2	2	1	2	5	0	3	1	2	2
<b>Exchange ideas with strangers</b>	2	1	3	0	3	1	2	1	3	4	1	3	0	2	4	2	0	2	2	4
<b>High curiosity</b>	1	0	2	1	5	3	1	1	1	5	2	3	1	0	2	1	2	1	3	5
<b>Teamwork</b>	3	4	1	2	4	2	1	0	2	1	2	3	2	0	6	1	1	2	0	3
<b>Readiness to re-examine principles</b>	0	3	2	1	3	2	2	3	1	3	0	1	1	2	3	2	1	2	4	4
<b>Feeling superiority</b>	3	2	1	3	4	1	2	0	3	1	2	2	0	2	3	2	0	1	5	3
<b>Enjoyment of change and renovations</b>	3	2	2	0	7	0	2	1	1	2	1	2	1	0	5	3	1	2	3	2
<b>Caring about people's opinions</b>	4	3	1	2	3	2	0	3	0	2	5	3	2	1	3	2	1	1	2	0
<b>Feeling anxious in new situations</b>	0	1	3	3	6	3	0	0	2	2	3	2	1	4	3	2	1	3	1	1
<b>Interest in ambiguous and atypical subjects</b>	3	2	1	2	5	0	1	2	1	3	3	0	2	1	2	1	2	0	3	6

The third analysis of item 5 ensures that learners' traits are not stable or durable. Undoubtedly, the majority of the presented traits have been impacted through the allocated period of one academic year. Statistically speaking, participants holding extraversion personality type have succeeded to preserve the traits of exchange ideas with strangers, readiness to re-examine principles and feeling superiority. Also, the trait of feeling anxious in new situations continues always to be rejected. The other traits have all been changed either by adopting or discarding them.

Emotional stability learners have maintained only two traits that they came with. These traits consist of exchange ideas with strangers and feeling superiority. Many other traits have been upheld by these participants like altruism, high curiosity, readiness to re-examine principles, feeling superiority and interest in ambiguous and atypical subjects. Three traits were completely lost among our participants. They are teamwork, caring about people's opinions and feeling anxious in new situations.

The third personality type, agreeableness, entails six impacted traits. Some of these traits have been adopted; enjoyment of change and renovations, and feeling anxious in new situations. Some have been rejected (altruism and teamwork) and others are in between; caring about people's opinions and interest in ambiguous and atypical subjects.

Concerning conscientiousness type, learners have succeeded to retain two traits which are high curiosity and readiness to re-examine principles. Likewise, there is only one trait that continues to be unsupported which is interest in ambiguous and atypical subjects.

Finally, the openness to experience personality type, like other types, has witnessed some traits that have kept their first position. These traits consist of altruism, exchange ideas with strangers, high curiosity, readiness to re-examine principles and feeling superiority.

**Item 6.** Choose your position in each of the following situations

Table 52

Learners' positions on different behaviour 3

	Extraversion			Emotional stability			Agreeableness			Conscientiousness			Openness to experience		
	A	N	D	A	N	D	A	N	D	A	N	D	A	N	D
The refuse of getting influenced	4	12	4	5	11	4	5	9	6	5	8	7	3	7	10
Uncaring about society	12	3	5	13	4	3	10	6	4	5	4	11	4	4	12
Developing a new entity	12	4	4	14	2	4	13	4	3	9	8	3	15	3	2
Imitation of Westerns	6	12	2	4	13	3	3	6	11	5	12	3	1	15	4
Preference to educate their children like Westerns	13	4	3	5	11	4	9	8	3	7	12	1	3	11	6
ashamed of their origin	4	5	11	2	4	14	5	6	9	14	3	3	12	6	2
Relying on feelings when making decisions	12	2	6	3	2	15	3	10	7	5	4	11	13	2	5
Ignorance of the cultural and social values	14	4	2	3	4	13	13	6	1	4	5	11	4	2	14
Proudness of being described as an English person	16	2	2	12	4	4	8	9	3	10	5	5	9	6	5
Eccentric and abnormal appearance	4	5	11	0	6	14	12	3	5	2	5	13	12	2	6

\*A= Agree, N= Neutral, D= Disagree



By exploring learners' reactions toward some behaviour related to their personality, the above table highlights their reactions after dealing with the English language/culture for one academic year. In this account, most of our participants tend to manifest reactions different from those indicated in the first and second questionnaires.

Actually, the first statement, which concerns the refuse to get influenced by others, indicates a change in the positions of most learners in all personality types. Accordingly, most of the extraversion, emotional stability, agreeableness and conscientiousness learners select to be neutral instead of agreeing. Half of openness to experience learners, however, disagree with the statement and indicate that their actions can, in fact, be influenced by others.

The second statement, which seeks to explore learners' respect for the social norms and principles, bears with it changes regarding the answers to the first and second questionnaires. Respectively, most of the learners who tend to reject their carelessness about the social norms and principles, within extraversion, emotional stability and agreeableness types, are found to support it now. Oppositely, more than a half of learners within conscientiousness and openness to experience types still discard this behaviour.

Concerning the third statement, which deals with feeling better and developing a new entity when talking to strangers, indicates some slight differences in scores. These differences enhance the number of students who confirm the statement in extraversion, emotional stability, agreeableness and openness to experience personality types. Nevertheless, students in conscientiousness type, who tend to disagree in the previous questionnaire, are found shifting toward an agreement. Statistically speaking, 45% of students agree, 40% neither agree nor disagree and only 15% who disagree.

Imitating the actions of Westerns, which is the fourth statement, appears to retain the same position as in the second questionnaire. Actually, learners in extraversion, emotional stability, conscientiousness and openness to experience are holding a neutral position whereas agreeableness students always disagree.

Moving to the fifth statement, students were asked if they prefer to educate their children as Western people do. This inquiry reveals that almost half of the participants in emotional stability, conscientiousness and openness to experience have changed their position regarding this statement. In this account, 55% of emotional stability students, 60% of conscientiousness students and 55% others of openness to experience type manifest a neutral opinion. Agreeableness students (45%) have, as well, changed their position but toward agreement whereas 65% of extravert students maintain the same opinion of the agreement.

The sixth statement deals with learners' difficulty to relax as treated like Africans. This statement reveals that most students in all personality types maintain the same opinions as in the second questionnaire. Accordingly, most participants from extraversion (55%), emotional stability (70%) and agreeableness (45%) personality types neglect that they feel ashamed of their origin. On the other hand, most students from conscientiousness (70%) and openness to experience (60%) types do agree on the statement.

Relying more on feelings rather than analysis when making a decision, is the seventh statement. As indicated in the above table (table 52), most of the students tend to keep their first choice, except those in agreeableness and conscientiousness personality types. Statistically, 60% of students with extraversion type and 65% with openness to experience type reveal that they think emotionally. Further, 75% of

participants with emotional stability and 55% ones with conscientiousness tend to think analytically. 50% of participants with agreeableness type hold a neutral position.

The next statement shows that only 39% of the available sample are aware of the cultural difference that exists between societies. More precisely, 70% of students from extraversion type and 65% from agreeableness type support the idea that all societies are relatives. More than a half of students from the other types reject this idea. Evidently, these results are almost similar to those found in the second questionnaire.

Feeling proud when described as an English person, is what the ninth statement scrutinises. In reality, scores available in this questionnaire affirm the previous ones, except for agreeableness type. Actually, the majority of participants in extraversion (80%), emotional stability (60%), conscientiousness (50%) and openness to experience types (45%) indicate they, indeed, feel proud to be described as an English person. However, the majority of conscientiousness type (45%) have shifted to the neutral position.

The tenth statement entails the same results as in the previous questionnaire. The scores obtained confirm that more than a half of participants holding extraversion, emotional stability and conscientiousness personality types indicate that their appearances and behaviour are normal and accepted by others. In the other hand, agreeableness and openness to experience types depict 60% of students, in both types, who claim that others consider their appearances and behaviour eccentric and abnormal.

## Section D. Social values

**Item 1.** Your reaction when you are given the opportunity to live in UK

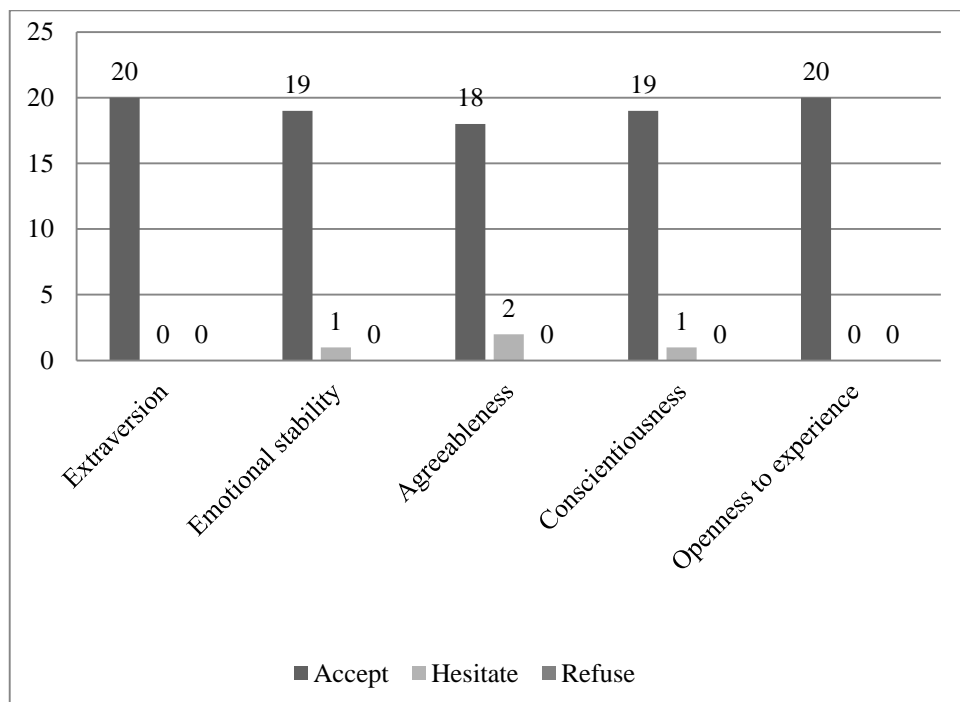
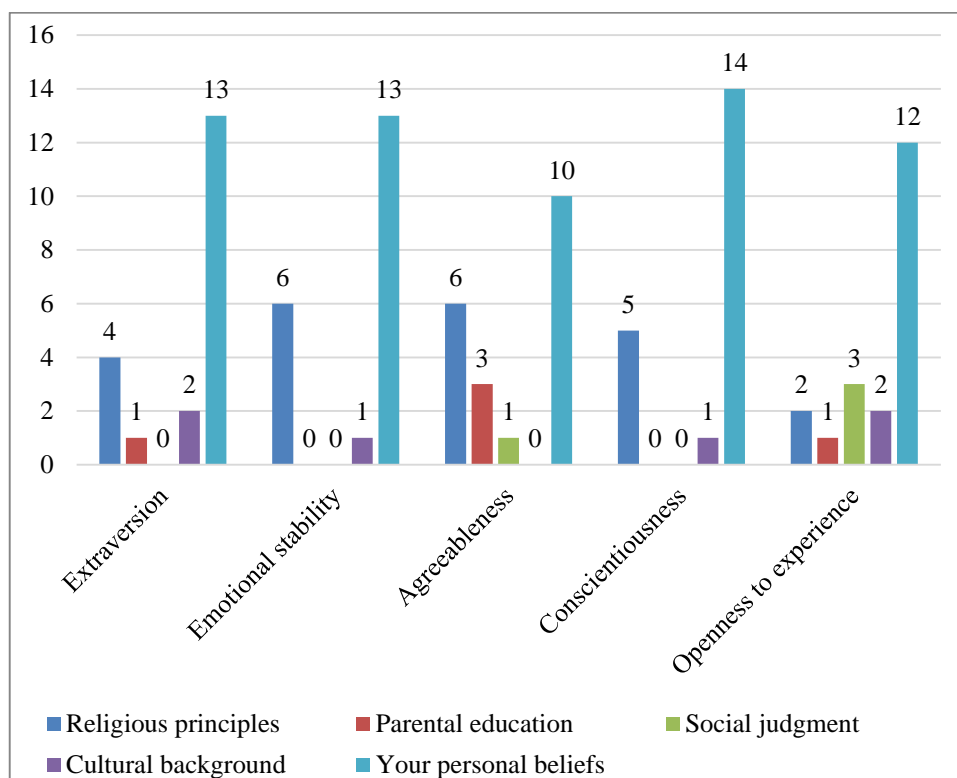


Figure 52. The reaction toward living in UK 3

The picture portrayed in figure 52 eludes that almost all participants from the five personality types fervently accept to live in the UK if given the opportunity. These results are like the ones obtained in the first and second questionnaires with a slight difference in scores. Actually, the number of students who accept is 100% in extraversion and openness to experience types, 95% in emotional stability and conscientiousness types and 90% in agreeableness type. Thus, it is evident that almost all participants hold a positive image toward British people and wish to belong to them.

**Item 2.** What do you refer to when you take any decision?*Figure 53.* Reference of decision taking 3

In this item, it is clear from the results obtained that personal beliefs' reference continues to be important among our participants, as in the second questionnaire, although this was not the case in the first questionnaire. Moreover, the references of social judgment and cultural background seem to take the smallest positions. Importantly, religious principles' reference tends to lose its value gradually. The number of students who refer to their religious principles when taking decisions has decreased from 47% to only 23%. Therefore, it might be logical to say that learning English language/culture has a significant impact on learners' religion, social and cultural references.

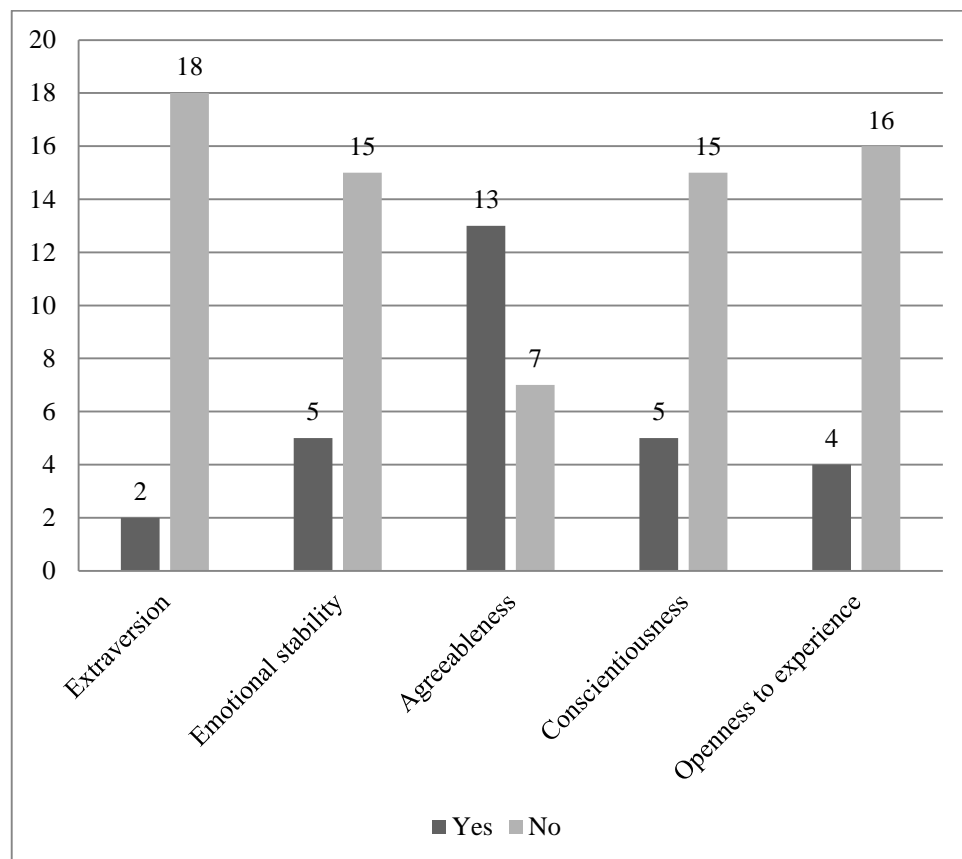
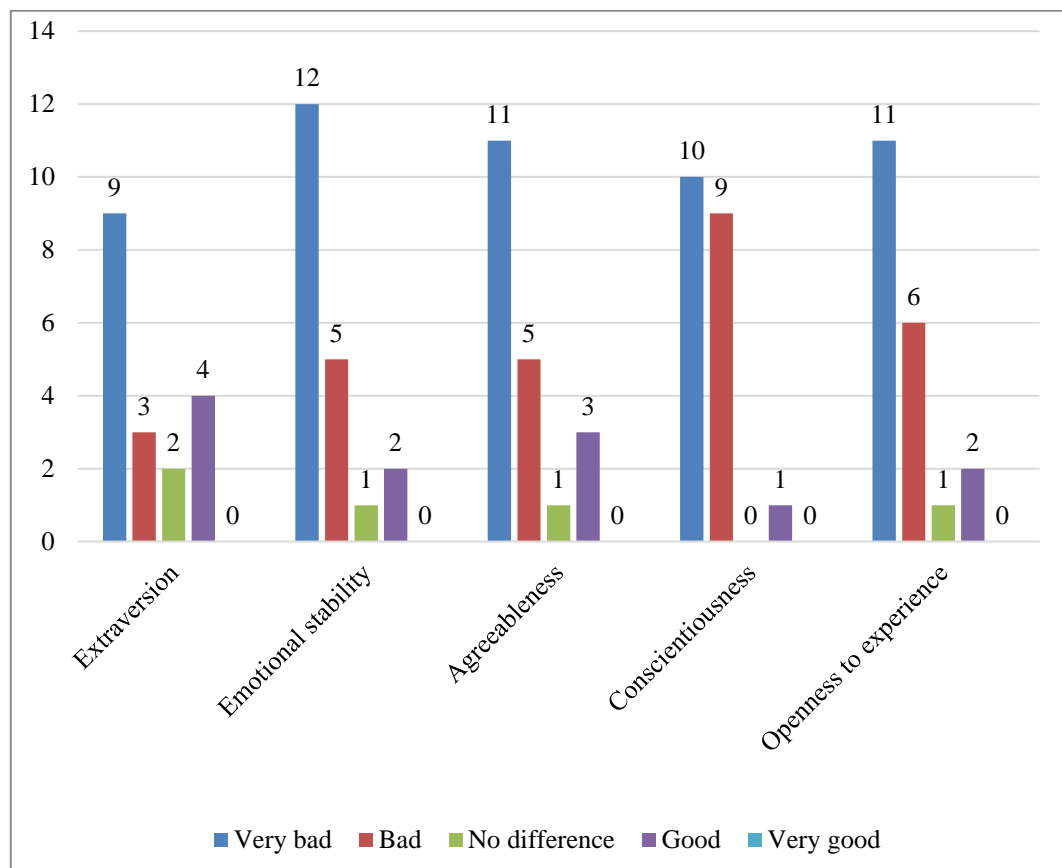
**Item 3.** Are you satisfied with the way of life in Algeria?

Figure 54. Satisfaction with the way of life 3

Concerning the third item, the emerging results are always reinforcing the ones get in the previous questionnaires. In this account, the number of students who indicate their dissatisfaction about their way of life is still increasing with participants from all personality types, except for agreeableness type. Indeed, more than a half of agreeableness students still manifest their satisfaction. However, the majority of students from the other types, 90% in extraversion, 75% in emotional stability, 75% in conscientiousness and 80% in openness to experience, are not content.

**Item 4.** How do you rate the way of life in Algeria in comparison to Western countries?



*Figure 55.* Rating the way of life in Algeria 3

Item 4 reports a considerable increase in the number of students who claim that their Algerian way of life is very bad regarding Western countries. In this vein, the scores obtained for this rate, very bad, consist of 45% in extraversion personality type, 60% in emotional stability type, 55% in agreeableness type, 50% in conscientiousness type and 55% in openness to experience type. The very good rate, in the opposite, receives 0% in all personality types, the same as in the previous questionnaires. Thus, these results might well denote that the more our participants are exposed to the English culture, the more they consider their way of life very bad.

**Item 5.** Please, tick to provide your evaluation on each of the following statements.

Table 53

Learners' evaluation on their culture 3

	Extraversion			Emotional stability			Agreeableness			Conscientiousness			Openness to experience		
	A	N	D	A	N	D	A	N	D	A	N	D	A	N	D
Necessity to bring change to the Algerian culture	12	2	6	7	5	8	8	3	9	11	8	1	13	4	3
The existence of unfair and inadequate norms	12	6	2	9	4	7	8	8	4	15	4	1	14	4	2
Behaving freely even if others disagree	10	8	2	12	8	0	9	6	5	14	4	2	8	5	7
Developing fresh ideas and bringing change when learning new a culture	16	4	0	12	4	4	14	5	1	16	2	2	9	6	5
Insignificance of the cultural rules and principles	4	10	6	2	5	13	3	7	10	1	7	12	0	9	11
Everything in the British culture in a sign of modernity	8	11	1	6	4	10	12	4	4	10	6	4	7	2	11
The necessity to create a global culture	10	3	7	5	3	12	14	4	2	4	8	8	15	2	3

**\*A= Agree, N= Neutral, D= Disagree**

As shown in the above table (table 53), the fifth item, as well, reports modifications concerning learners' opinions about their culture. In this vein, the first statement implies that the number of students who disagree in the first and the second questionnaires about the necessity to bring changes to the Algerian culture has diminished. In the opposite, the number of those who agree has considerably augmented. More precisely, the number of students who disagree was fifty-seven (57%) in the first questionnaire, thirty-nine (39%) in the second questionnaire and twenty-seven (27%) in the last one. Furthermore, the number of students who agree was eighteen (18%) in the first questionnaire, twenty-eight (28%) in the second questionnaire and fifty-one (51%) in the last questionnaire. Thus, we can infer that



learning the English culture makes learners' gradually reject their own culture and adopt the new one.

The second statement highlights that most of the learners in all personality types do find some norms in their culture to be unfair and inadequate. However, this was not the case in the previous questionnaires. Assuredly, the scores that present students' agreement has increased in all types. In this account, we have obtained 60% of learners in extraversion type, 45% in emotional stability type, 40% in agreeableness type, 75% in conscientiousness and 70% in openness to experience type. Hence, this clearly indicates that learners' cultural norms have been impacted.

Concerning the third statement, the participants provide different opinions depending on their personality types. Actually, most of the students who agree on their careless about their behaviours regarding the society belong to extraversion type (50%), emotional stability type (60%), agreeableness type (45%), conscientiousness type (70%) and openness to experience type (40%). Obviously, these scores indicate a change in learners' positions, except for emotional stability and conscientiousness types.

The fourth statement depicts consistent results as compared to the previous questionnaires. In fact, the majority of students still consider that learning another culture helps them to develop fresh ideas and bring different changes to their life. Accordingly, scores obtained concerning students who confirm the statement are distributed as follow: 80% in extraversion type, 60% in emotional stability type, 70% in agreeableness type, 80% in conscientiousness type and 45% in openness to experience type.

Moreover, the fifth statement suggests that learners' position about the insignificance of their cultural rules, principles and norms have not changed. Indeed, most of our participants still reject this statement. With this respect, more than half of participants in all personality types tend to disagree, only for extraversion type. Specifically, learners who dismiss the fifth statement consist of 65% in emotional stability type, 50% in agreeableness type, 60% in conscientiousness type and 55% in openness to experience type. Extraversion type, on the other hand, reports half of its participants who are neutral.

The sixth item, which concerns the idea of everything in the British culture is a sign of modernism, brings some modification in learners' answers. In reality, some learners' opinions have shifted toward agreement (60% in agreeableness and 50% in conscientiousness types) and some others indicate a neutral opinion (55% in extraversion). Openness to experience and emotional stability types, however, have maintained their previous positions with a slight increase in the number of students (openness to experience 55% and emotional stability 50%).

Finally, our participants have preserved their previous opinions in the seventh statement, as well. In other words, learners' opinions regarding the necessity to create a global world have not been impacted. Actually, most of the participants in extraversion (50%), agreeableness (70%) and openness to experience (75%) types do always agree with the statement. Besides, most participants in emotional stability (60%) and conscientiousness (40%) do always disagree.

**Item 6.** Classify the following values from one to five (one (1) being the most important to five (5) being less)

Table 54

Learners' classification to social values 3

	Extraversion		Emotional stability		Agreeableness		Conscientiousness		Openness to experience	
	Value	F	Value	F	Value	F	Value	F	Value	F
1 <sup>st</sup>	• Religion	5	• Family	6	• Parental-attachment	7	• Family	7	• Family	7
	• Parental-attachment	5	• Religion	5	• Religion	5	• Religion	5	• Parental-attachment	6
	• Family	4	• Parental-attachment	4	• Family	4	• Parental-attachment	5	• Religion	4
	• Simplicity	4	• Freedom	3	• Freedom	2	• Generosity	3	• Freedom	2
	• Freedom	2	• Generosity	2	• Realism	2			• Generosity	1
2 <sup>nd</sup>	• Family	6	• Generosity	6	• Religion	7	• Parental-attachment	8	• Parental-attachment	7
	• Simplicity	5	• Family	5	• Parental-attachment	5	• Family	5	• Family	5
	• Religion	4	• Parental-attachment	4	• Family	4	• Religion	2	• Freedom	3
	• Freedom	2	• Religion	2	• Conservatism	2	• Freedom	2	• Simplicity	2
	• Fashion	1	• Conservative	2	• Generosity	2	• Simplicity	1	• Boldness	2
	• Boldness	1	• Freedom	1			• Boldness		• Generosity	1
	• Traditionalism	1								
3 <sup>rd</sup>	• Simplicity	7	• Family	6	• Fashion	8	• Family	5	• Freedom	7
	• Generosity	5	• Freedom	6	• Boldness	4	• Simplicity	4	• Simplicity	5
	• Realism	4	• Hard-work	4	• Freedom	3	• Shyness	4	• Conservatism	3
	• Culture	2	• Parental-attachment	2	• Religion	2	• Hard work	3	• Boldness	2
	• Nationalism	2	• Nationalism	2	• Generosity	2	• Culture	2	• Religion	2
					• Fashion	1	• Fashion	1	• Culture	1
							• Generosity	1		
4 <sup>th</sup>	• Generosity	5	• Fashion	6	• Freedom	5	• Simplicity	7	• Fashion	6
	• Boldness	5	• Realism	4	• Simplicity	4	• Boldness	4	• Boldness	4
	• Shyness	3	• Nationalism	3	• Family	3	• Realism	3	• Proactiveness	2
	• Fashion	3	• Boldness	3	• Fashion	3	• Obedience	2	• Freedom	2
	• Traditionalism	2	• Liberal	2	• Shyness	2	• Generosity	2	• Simplicity	2
	• Culture	2	• Culture	1	• Liberal	2	• Traditionalism	1	• Culture	2
			• Proactiveness	1	• Culture	1	• Hard-work	1	• Nationalism	2
5 <sup>th</sup>	• Fashion	5	• Simplicity	5	• Boldness	6	• Shyness	5	• Simplicity	4
	• Freedom	4	• Fashion	5	• Simplicity	4	• Boldness	4	• Fashion	4
	• Boldness	4	• Shyness	4	• Traditionalism	4	• Realism	4	• Boldness	4
	• Shyness	3	• Boldness	3	• Fashion	3	• Freedom	3	• Freedom	3
	• Liberal	2	• Traditionalism	2	• Shyness	2	• Liberal	2	• Shyness	2
	• Traditionalism	1	• Obedience	1	• Proactiveness	1	• Traditionalism	2	• Traditionalism	2
	• Culture	1							• Culture	1

**\*F= Frequency**

The last item in this section highlights almost similar results as compared to the previous two questionnaires. For instance, our participants tend to always favour religion, family, parental attachment, realism, freedom and generosity values to be in

the first rank. The others four ranks always report the same values which consist of family, religion, freedom, simplicity, parental-attachment, generosity, conservatism, culture, liberal, hard-work, shyness, nationalism, realism, fashion, boldness, traditionalism, proactiveness and obedience. Of course, some modifications emerge in the frequencies of these values. Therefore, it is interesting to note that our participants highly report religion, parental-attachment, family and freedom values, and totally neglect procrastination, patriotism and non-pragmatism values.

To conclude, the analyses of the three questionnaires have accentuated a correlation between the variables of the present study. Noticeably, the learners' opinions toward some aspects of their culture, personality and social values have gradually changed. Of course, this does not deny the fact that some features have been successfully preserved. Thus, results obtained from the three questionnaires reveal that there exists a relationship between the English culture, which is the independent variable, and the personality and social values of the participants, which are the dependent variables.

### **Summary**

In this closing section, we tend to elucidate the essential points that were extracted from the research tools. In this account, the present chapter reports an analysis of the data collected to investigate the participants' personality and social values that are impacted by the English culture. Three data sources were applied to probe the overarching qualitative and quantitative research questions of whether the English culture impacts the personality and social values of the learners or not? To what extent are the personality and the social values of the learner influenced by the culture of the English language? and how can the impact of the English culture differ from one learner to another through time, if any?

Section one displays an investigation into the findings of four BFPT tests of personality. Actually, results obtained from these tests of personality allude to the fact that the types of personality of almost all participants from Islamic and social science departments seem to be more consistent. The types of the personality of many participants from English department have changed, however. Accordingly, the data reveal that the conscientiousness type is more likely to be influenced than the others whereas emotional stability and openness to experience are more resistant to get influenced.

The second section is devoted to examine whether learners' social values actually change with regard to the English culture, and if so, which ones are more likely to change than others. In this account, data collected from the social values checklists report that the longer the participants are exposed to the English culture, the more they tend to negotiate some of their social values. Hence, values like courage and conservatism are found to be influenced positively. On the other hand, shyness, traditionalism, simplicity and culture values have vanished among most of the participants.

The last section entails the analysis of data gathered from the questionnaires. The emerging results clearly underpin the previous findings and confirm the research hypothesis. Correspondingly, learners' opinions toward some aspects of their culture, personality and social values have gradually changed. Likewise, the awareness of these participants about cultural differences was found absent. This makes them favour some aspects of the English culture and reject those in their own culture.

The interpretation of these findings will be the main inquiry of chapter five along with the description of the limitations of the study. Besides, the fifth chapter

suggests some implications for teaching English as a foreign language and recommendations for further research.

**Chapter Five****General Conclusion****Summary**

The last chapter summarises a longitudinal investigation of the impact of the English language and its culture on learners' personality and social values. As discussed at length earlier, culture has long been an essential subject of discussion in the field of foreign language learning (Freire, 2003; Scarino and Liddicoat, 2009). The amount of research in the field accentuated the idea that language and culture are inseparable (Warschauer and Kern, 2000; BMitchell and Myles, 2004; Coupland, 2010). Of course, this leads learners to learn about the culture while learning a new language. Based on previous research, it has been deduced that the foreign culture may yield influence on its learners (Scarino and Liddicoat, 2009). This is particularly true of English language learning.

For this reason, the issue we would like to tackle in this thesis concerns whether first-year students of English at Batna-2 University are affected by the English culture, particularly at the level of their personality and social values. In this respect, the study hypothesises that a longer exposure of students to the English culture is likely to cause, and increase, the change in their personality and social values. As we probe into investigating this issue, we mainly aim to develop a deep understanding of the relationship between learning a foreign language and its culture and change in learners' personality and social values. The study aims, as well, to shed light on the nature of the influence and to unveil which type of personality is open to change more and vice versa.

To examine the tension between the English culture and the learners' personality and social values, the study addressed the following questions:

Does the English culture's impact actually exist with regard to the personality and the social values of learners, and if so, to what extent they are affected, and how can the impact differ from one learner to another through time, are the fundamental questions that the study seeks to answer.

Moreover, the thesis clarifies how the literature in the field has sought to explain the links between the research variables, namely culture, personality and social values. Arguably, the salient review of the literature relevant to this study covers three major themes, each of which is presented in a separate section. The first theme concerns language, culture and learning. It mainly focuses on the idea that language and culture are intimately interrelated to each other. We cannot learn any language without absorbing its culture because language conveys meaning only in its cultural context (Freire, 2003). The section sheds light on the belief that learning a new language enables an appreciation of other cultures (Sanz, 2013). This appreciation may even lead to adapting some features from the new culture (Scarino and Liddicoat, 2009).

The second section probes some aspects of learners' personality. It provides insight into the major qualities and features that characterise one person from another. Apart from that, this section yields the idea that culture can exert pressures on personality formation because personality is constructed depending on the biological and the environmental factors and, of course, culture belongs to the environmental factors (Pervin, 1996). Likewise, the literature in the field has even suggested that while learning a foreign language, the culture of this language may entail a change in learners' personality (Norton, 1997).

The third theme outlines some aspects of social values. Hence, this third section endeavours to clarify the construction of social values and their role in one's life. Further, it accents on the assumption that social values are part of the person entity



(Roe & Ester, 1999). They are implicated in their beliefs, behaviours, attitudes and even thoughts (Rokeach, 1973). For this reason, studies in the field have reached to the theory that as individuals learn a new language, they are expected to learn not only the linguistic skills but also the cultural and social elements (Rezaee, 2011). In this vein, it is suggested that learners may gain new social values and even lose some of their primary ones when learning a foreign language (Booth, Rolls & Gaffan, 2001).

After discussing how the literature has provided some conceptions, theories and models in the fields of language, culture, personality and social values, the research methodology was determined. Given the nature of the problem to be explored, the study follows a longitudinal descriptive study. Actually, we opted for 100 first-year students of English at Batna-2 University to be our sample following a systematic random sampling technique. Additionally, three data sources were designed to collect both qualitative and quantitative information. These tools consist of a test of personality (BFPT), social values checklist and questionnaire.

Yet, to ensure that the fieldwork gleans adequate and sufficient data, eleven tools were administered. More precisely, the test of personality was submitted twice to the participants from the English department and twice to the participants from Islamic and social science departments, as well. The same thing was done with the social values checklist. Specifically, the first time was in the first session at the beginning of the academic year, and the second time was after a year i.e., by the end of the academic year. Besides, the questionnaire was administered three times to the students of English, in the beginning, in the middle and at the end of their academic year.

By scrutinising the obtained data, results collected from the personality test revealed that 80% of participants with extraversion personality type have maintained their type while 20% have shifted to agreeableness and openness to experience types.

90% of the participants with emotional stability type have kept their type and only 10% ones who have changed it by adopting a conscientiousness type. In agreeableness type, 60% of the participants have not been affected and 40% have indicated a change to extraversion, emotional stability and conscientiousness types. Conscientiousness type entails only 10% of the participants who still hold their conscientiousness traits and 90% who have diverged to extraversion, emotional stability and agreeableness types. The last type, openness to experience, reports 90% of the participants who have succeeded to maintain their type and 10% have shifted to extraversion type.

The participants from the Islamic and social science departments showed different results. Fundamentally, it is found that the personality types of 97% of these participants have not changed, except for three students (3%) holding extraversion personality. Two of them have shifted to conscientiousness type and one has developed an openness one.

Scores collected from the social values checklists highlight different statistics among the twenty social values. In terms of data, the numbers of students of English who affirm their maintenance to the listed social values in the first checklist were 53% in generosity value, 76% in offering help value, 32% in proactiveness, 86% in family value, 60% in simplicity value, 61% in obedience value, 47% in shyness, 60% in patriotism value, 56% in freedom value, 34% in hard-work, 71% in parental attachment value, 12% in pragmatic, 88% in religion value, 85% in collectivism value, 80% in sociability value, 42% in courage, 43% in independence, 57% in traditionalism, 28% in conservative and 43% in culture in the first time.

The second time provides scores of 54% in generosity value, 60% in patriotism value, 57% in freedom value, 66% in parental attachment value, 58% in offering help value, 65% in family value, 42% in simplicity value, 51% in obedience value, 57% in

religion value, 52% in collectivism value, 54% in sociability value, 26% in proactiveness, 39% in shyness, 22% in hard-work, 5% in pragmatic, 51% in courage, 52% in independence, 41% in traditionalism, 50% in conservative and 44% in culture.

Likewise, students from the Islamic and social science departments denote nearly similar scores from the first and the second checklists. Accordingly, the number of students who maintain the presented social values in the first checklist consisted of 62% in generosity value, 73% in offering help value, 28% in proactiveness, 84% in family value, 57% in simplicity value, 73% in obedience value, 52% in shyness, 63% in patriotism value, 72% in freedom value, 42% in hard-work, 81% in parental attachment value, 16% in pragmatic, 89% in religion value, 87% in collectivism value, 82% in sociability value, 33% in courage, 39% in independence, 58% in traditionalism, 28% in conservative and 45% in culture.

On the other hand, the second checklist that was administered at end of the year yielded the following scores: 60% in generosity value, 27% in patriotism value, 79% in freedom value, 78% in parental attachment value, 69% in offering help value, 78% in family value, 39% in simplicity value, 78% in obedience value, 82% in religion value, 85% in collectivism value, 79% in sociability value, 23% in proactiveness, 57% in shyness, 43% in hard-work, 19% in pragmatic, 43% in courage, 25% in independence, 67% in traditionalism, 26% in conservative and 46% in culture.

The questionnaires, which represent the last data source, outlined different findings, except for a few items. Respectively, the first section, which was meant to glean general information about the participants, reports in the first item scores of 14% males and 86% females. The second item presents an average age ranged from 17 to 28 years old. In this account, the most frequent age was 18 in the five personality types. Furthermore, the third item traced the background of the participants. The obtained

scores elucidate that all the participants belong to Batna city and its surroundings like Ain-Touta, Arris, Barika, El Madher, Marouana and so on. The emerging mode in all the personality types highlights Batna region to be the most apparent. The last item, item four, reveals that many participants (85%) are newcomers to the University.

The second section, which was administered three times, portrays different scores concerning language, culture and learning. Correspondingly, the first item presents findings regarding learners' identification. In the first and the second times, 48% of the students selected an Arab identification, 48% selected Chaoui and only 4% selected Kabyle. The third time manifests a slight difference. 49% of the students identify themselves as Arab, 47% as Chaoui and 4% as Kabyle.

The second item collect data related to the learners' mother tongue. In the first questionnaire, we obtained 8% of the participants whose mother tongue is Arab language, 63% Algerian dialect, 27% Chaoui and 2% Kabyle. The second and third questionnaires held some changes. Apparently, the Arab language becomes spoken by 0% of the participants, Algerian dialect by 69%, Chaoui by 29% and Kabyle by 2%.

Further, the third item entails different scores. When asked to compare between the Algerian and English cultures, the number of participants who rate Algerian culture as superior was 38%, and the number of those who rate it as inferior was 33% and 29% for those who rate them equally in the first time. In the second time, the number of students who rate their culture as superior has decreased to 31% and the number of those who rate it as inferior has increased to 51%. In the third time, however, we get 17% who viewed it superior, 12% equal and 71% inferior.

The fourth item represents the impetus behind learning the English language. The first questionnaire reports 19% of the participants who intend to learn only the English culture and 81% who intend to discover more than the language. The second

and the third questionnaires highlight almost similar results, which means 85% who want to discover more than the language in the second questionnaire and 92% in the third one. The fifth item mainly reveals learners' awareness about cultural influence. Results collected reveal that their awareness has diminished from being 90% in the first questionnaire, 88% in the second till 63% in the last one.

The sixth item collected some aspects that our participants like in their culture. Generosity, collectivism, traditionalism, honour, food, sacrifice, way of life and union are the suggested themes. Noticeably, these themes were found in the three questionnaires with a change in the frequency of their appearance. The seventh item addressed the same query as in the sixth item, but this time it concerns the English culture. Hence, punctuality, respect, humour, freedom, way of life, everything, individuality and openness are the apparent themes.

The last item explored the aspects that our participants want to change in Algerian society. The first questionnaire reports the themes of the political system, educational system, nepotism, nothing, wrong behaviour, life conditioning and everything. The second questionnaire reports the same themes in addition to people's beliefs. The third questionnaire includes all the previous themes along with the way of life.

The third section, which dealt with learners' personality, also reports a low correlation between the three questionnaires. The first item manifestes a noticeable increase in learners' readiness to follow modernity. Accordingly, the number of the participants who answered yes is 59% for the first time, 68% for the second and 84% for the third time. The second item concerns learners' special feeling when talking in English. The first questionnaire depicts 70% of students who agree with the item, 68% in the second one and 80% in the third.

In addition, the third item checks if learners are predisposed to get influenced. In reality, the scores that depict the fact that learners have already been impacted are nearly the same in the three questionnaires. The first one contains 64% students who agree, the second and the third report 69%. The fourth item unveils whether our participants are challenged to learn the English culture. Data shows a gradual increase in the number of students who confirm the inquiry. Evidently, we obtain 84% for the first time, 89% for the second and 93% for the third.

The fifth item displays learners' opinions regarding some traits. The findings reveal that some traits are absent in the beginning and appear at the end, and vice versa. The sixth item concerns learners' reactions toward different behaviours. Similarly to the fifth item, some positions have changed whereas some others remain stable.

The last section targets learners' social values. The first item portrays enhancement in the number of participants who wish to live in the UK. In this account, 83% are found in the first questionnaire, 90% in the second and 96% in the last one. The second item explores learners' reference when making decisions. In the first questionnaire, religious principles reference is the most apparent in all personality types with a frequency of 47. The second questionnaire elucidates different choices, but the religious principle (35%) and the personal belief (40%) references are the most selected. The third questionnaire reveals a significant increase in the personal belief reference. The number of students who select it reaches 62%.

Furthermore, the third item investigates learners' satisfaction about the way of life in Algeria. More than half of the participants (53%) were not content in the first time, 63% in the second time and 64% in the third. The fourth item investigates learners' comparison between the way of life in Algeria and Western countries. Actually, the most apparent evaluations in the first questionnaire are very bad (35%)

and good (35%) in extraversion and agreeableness personality type, bad (45%) in emotional stability type, very bad (35%) and bad (45%) in conscientiousness and very bad (35%) and bad (45%) in openness to experience. The second and the third questionnaires demonstrate an augmentation in learners' choice to very bad and bad.

The fifth item portrays learners' opinions regarding some social values. Generally speaking, scores elucidate that many opinions have changed. Finally, the last item presents the social values' classification. Hence, religion, parental-attachment, freedom and family values are chosen in the first rank in all questionnaires. The other ranks include different social values, solely procrastination, patriotism and non-pragmatism values are not selected in the three questionnaires. Besides, the last questionnaire reveals an increase in the frequency of boldness and courage values.

### **Conclusions**

An exploration into the findings collected from the field work denotes the following conclusions:

Starting with the first data source, the personality test, it is evident that the personality types of the majority of our participants from English department have changed. In this account, the conscientiousness type tends to get impacted more than the other types whereas the emotional stability and the openness to experience types are less influenced. On the other hand, the types of personality of Islamic and social science departments seem to be more consistent. Hence, all students have maintained their original types, except for three students holding extraversion type.

The social values checklist reveals that six social values out of twenty have changed among learners from the English department. In this respect, courage and conservatism values are found to be affected positively. Shyness, simplicity, traditionalism and culture values have been discarded, however. Concerning the

learners from Islamic and social science departments, data report that almost all the social values were found consistent, except for only two values namely simplicity and patriotism.

The last data source, the questionnaire, denotes that the longer learners are exposed to the English culture, the more they change their opinions and positions toward some aspects of their culture, personality and social values. In this vein, the second section infers that the more learners get exposed to the English culture, the more they regard their culture as inferior and develop a high curiosity to discover this culture. Above all, this exposure makes the students less aware of the cultural influence.

Further, the third section determines that the personality types of many participants have changed. Apparently, learners' readiness to change to follow modernism and their challenge to discover more than the English language have augmented. Likewise, a slight change is depicted concerning learners' opinions as related to the special feeling when talking in English and the experience of the influence.

The last section shed lights on the fact that the social values of the participants have been affected as well. Students' reference when making decisions has shifted from religious principles to personal belief. Also, learners' satisfaction about their society and their rate to the Algerian way of life have gradually changed from good to bad and very bad. More importantly, some social values are found more supported than they were at first like boldness and procrastination values. The opposite is true concerning culture, religion and shyness values.

In short, the analyses of the three questionnaires reveal that the English culture makes our participants favour some of its aspects and reject those in their own culture.



### Discussion

In an attempt to answer the overall research questions and to accomplish the aims of the thesis, this section reviews the research findings displayed in the fourth chapter. Thoroughly, it systematically scrutinises the findings and conclusions, particularly in the light of both the purpose of the study and the existing literature review. Significantly, this section states the contribution to knowledge collected and their implications to the existing literature. It elucidates how the data obtained explores the research questions of this study.

It is therefore important at this stage to answer the research questions. Concerning the first research question, can the English language/culture change learners' personality, reveals that, indeed, it can. More precisely, the same inquiry on learners' personality was made within both, students from English department and others outside the department. The purpose is to check whether culture is the major factor that entails this change.

Data collected from both samples denote that the personality of learners from English department has been significantly modified. However, the personality of learners from Islamic science and social science departments was found consistent, except for three students who hold an extraversion personality type. This change may be interpreted in the sense that since these students are holding an extraversion type, they possess a high curiosity to discover new events. This leads them to get influenced by any foreign aspect. Hence, it is evident that almost all participants from Islamic science and social science departments have preserved their personality types.

Moreover, the results obtained from learners of English language infer that both of the emotional stability and the openness to experience types are the most consistent whereas the conscientiousness type is the least resistant. As a matter of fact, emotional

stability learners are found to be stable and need strong stimuli to be provoked or changed. These kinds of people are self-satisfied and unemotional (Costa & McCrae, 1995). Additionally, emotional stability persons have a strong control on their urges (Erdheim, Wang & Zickar, 2006). They possess self-control and the ability to manage psychological stress. So, they do not receive any weakness from their emotions (Costa & McCrae, 1995).

Likewise, participants in openness to experience type tend to have an urge for the experience. These participants like novelty and involve imagination in their thinking (Erdheim, Wang & Zickar, 2006; (Barrick & Mount, 2001). Thus, their openness to new ideas, cultural interest and willingness to live new experience gave them a strong adaptability with new cultures.

On the other hand, the apparent influence of consciousness participants could result from the fact that these people always consider others when making decisions (Erdheim, Wang & Zickar, 2006). They have high characters of flexibility and ambition (Barrick & Mount, 2001). Further, consciousness people are more impulsive and easier to be persuaded. These are, for sure, some reasons that made this type the most impacted.

Concerning the remaining types, most participants (80%) in extraversion type have succeeded to maintain their original type. This could be mainly because persons in this type are predisposed to deal with new experiences. They have a high social adaptability and a keen interest in external events (Bono, Boles, Judge & Lauver, 2002). Agreeableness type bears not many participants who have preserved their type. By analysing the traits of this type, we can deduce that these participants are self-centeredness in a way that stimulates them to think only about satisfying their ego (Erdheim, Wang & Zickar, 2006). In addition to that, these participants are bounded by

an emotional support that makes them unstable (Barrick & Mount, 2001). Their reliability has facilitated their opportunity to be influenced. Thus, it is an undeniable fact that the traits of each personality type have a significant effect on the learners' personality.

Therefore, the research results regarding the impact of learners' personality clearly confirm our assumption that the culture of the foreign language is one of the salient factors that influence foreign language learners' personality. This holds true mainly because the majority of participants from English department have indicated a change in their personality types whereas almost all participants from Islamic science and social science departments have preserved their personality types. Ultimately, when learners are exposed to an external stimulus, like a foreign culture, their personality will be influenced depending on its type.

Can a foreign language/culture impact learners' social values, is the second question that the present research endeavours to unveil through the social values checklist. As already mentioned, the same checklist was administered twice to both samples, participants from English department and those from Islamic science and social science departments. The purpose from doing so is to verify whether an impact actually exist with regard to the social values of EFL learners, and if so, is it the English culture that yields such influence.

Interpreting the findings outlined in chapter four reveals that some of the Algerian social values were found absent right in the beginning whereas others have been gradually affected by the English culture. Within the same respect, the social values that were found already vanished among English participants are proactiveness, pragmatic, courage, conservatism and hard work. The same values were found absent, as well, among Islamic and social science students in addition to independence value.

Undoubtedly, this clearly demonstrates that the departure point for both samples is almost the same.

More precisely, getting up early, doing chores and duties early and being always early is what characterised Chaoui people among Algerians (Bourdieu, 1958). Oddly enough, this proactiveness value no longer exists within most of our participants. This clearly alludes to the fact that Algerian society in general, and Chaoui region in particular, is gradually changing proactiveness value by procrastination value. Besides, the Anglo-French writer Hilaire Belloc (1906) notes about the Chaoui people that:

“It was in these rugged hills that the native languages and perhaps the purity of the native race took refuge both during the Roman occupation and the Arabian conquest. It is there that the Berber type, though it is still everywhere what we ourselves are, has maintained itself least mixed with the foreigner” (p. 64).

Indeed, Algerian people, especially Chaouia, have succeeded on conserving their heritage, origin, rituals and traditions for millennia. This conservatism value appears to be no longer maintained among this new Chaoui generation. Further, the country of million and a half million martyrs, who died for the independence of their beloved Algeria, starts losing the eagerness to, and enthusiasm for, independence along with patriotism and courage values. Hard work value is also found to be among the values that was maintained by the minority.

Therefore, it is clear that the Algerian society nowadays is changing some of its social values. These changes have, of course, no relation within the influence of the English culture rather it is due to the circumstances and condition of life. Social media and globalisation, also, play an important role in this transformation. What is the salient factor, and what are the major reasons that led to the loss of such precious and

fundamental values are basic ideological questions that goes beyond the scope of the present research.

The second re-administered social values checklist confirms that longer exposure to the English culture does, in fact, affect some of learners' social values. This result was suggested by Rezaee (2011) when he accentuated the importance to take socio-cultural aspects into account in the process of foreign language learning. By comparing the scores collected from the first and the second checklists submitted to the participants of English, it is evident that 30% of the social values have been impacted and 30% others are menaced to change. However, both checklists handed to participants from Islamic science and social science departments depict almost the same results with only 10% values that have changed.

The values that witnessed change among learners of English language consist of traditionalism, shyness, culture, simplicity, conservatism and courage. More precisely, courage and conservative values manifest a positive influence. This means that these two values were found absent in the first checklist and they have appeared in the second one.

Assuredly, this positive impact may be explained by the fact that English society is known for its courage and conservatism that is why many of the participants have adopted them. Indeed, British people do not like change at all. "[They] value continuity over modernity for its own sake" (O'driscoll, 1995, p.59). Also, British people do possess sufficient courage to do what is right and worthy even if it appears unfamiliar, or risk danger or ridicule (Fox, 2014). So, learning English language has contributed in reinforcing our participants' conservatism and courage values.

Nevertheless, traditionalism, shyness, culture, simplicity values have been affected negatively. So, as concluded by Buckley, Booth, Rolls & Gaffan. (2001) and

Selwood (2002) in the literature review, foreign language learning can yield a positive as well as a negative influence on learners' social values.

Accordingly, Algerians, Amazigh particularly, are known for their eternal character and originality. Their identity is, hence, resistant and contestant to external domination (Djerbal, 2004). Their traditionalism value, therefore, had long been existed. However, results depicted from data collected reveal that it is no longer the case. It appears that many of our participants from English department dismiss their traditions and prefer to follow modernism, which was not the case in the first checklist neither it is with the participants from Islamic and social science departments. Nevertheless, it is interesting to highlight the contradiction between conservatism and traditionalism values. Here an inevitable question comes to the mind; why traditionalism value no longer occupies the same position?

Concerning shyness value, Algerians are known to be respectful, polite and very shy (Oakes, 2008). However, their shyness seems to be in its way to disappear. Indeed, our participants from English department seems to discard their shyness value after getting exposed to the English culture. This may be due to the cultural differences in which the taboo subjects are not the same in both societies, Algerian and British. Thence, learners of English language imitate the British people blindly and act according to their culture without being aware of the intercultural differences.

Culture value also appears among the affected values. Yet, it is worth noting that this value did not get high adherents at the first time. Hence, even if culture is one of the main constituents of any society, it seems that our participants are unaware of their own culture. This stimulates us to raise the following question: do students really know about their culture? As already mentioned in the literature review that learning a

foreign language allows learners “to transcend ethnocentrism, appreciate other cultures, and generate appropriate behavior in ... different cultures” (Bennett et al., 2003, p.237).

Simplicity value is the last value that is influenced. Basically, everybody has a particular image of themselves, but this image vary depending on the society where they live. For example, in Britain people consider themselves to be the best in the world and tend always to make themselves special (O’driscoll, 1995). However, Algerians prefer to live simple away of light (Oakes, 2008). That is why social class differences does not exist in Algeria but it does in Britain. This can be sufficient to explain the reason why the simplicity value has been affected.

Furthermore, it is worth noting that offering help, family, obedience, religion, collectivism and sociability values seem to be, also, influenced but not to a big extent. These values were found to be maintained by the majority of the participants at the beginning of the academic year, but they are not maintained by the same amount after a year. As a matter of fact, examining the English social values reveals that family, collectivism and sociability values are rather weak in the UK as compared to the Algerian society. Similarly, religion value is not an important part of the British’s social identity.

In contrast to learners of English, results gleaned from the students of Islamic and social science elucidate that the persistent majority of their social values are maintained. In reality, only simplicity and patriotism values are found to be discarded by many of these learners besides the ones found in the first checklist.

Ultimately, at the beginning of the academic year, the social values’ results tended to be similar to respondents from English department and those from Islamic and social science departments. However, the checklists administered at the end of the year report different results. In this account, students of Islamic and social science have

succeeded to preserve most of their social values. Students of English, in the opposite, entail 30% of lost values and 30% of values menaced to disappear. Evidently, as already explained in the literature review, the social background and values are constantly involved while learning a second language, due to the permanent exposure to a variety of contexts. These findings permit us to deduce that English culture has a salient role in the influence of some social values (Scott & Palinscar, 2009).

The two remaining questions are elaborated in the questionnaire. The findings highlight that the female majority reflected the general gender structure in all personality types. Thence, it is apparent that females show more tendencies toward learning foreign languages. In addition, the majority of respondents vary between 18 and 22 years old, whereby 18 is the most frequent. This can be interpreted in the sense that most of the learners are young and still lack experience about life. They neither possess enough experience about their cultural awareness nor about cultural differences. Respectively, a lot of students from all personality types are new comers. This means that they also have no idea about either its atmosphere or its system. Moreover, almost all participants are from Batna region and its surroundings, only one student who came from Touggourt, Ouargla region. Assuredly, this indicates that the participants share the same background and cultural features.

Concerning learners' positions toward language and culture of the Algerian and the English societies, it is found that many learners identify themselves as Arab although they belong to Chaoui region. This result can have mainly two explanations, either these participants deny their origin or the Chaoui people start to diminish from Batna region. Additionally, the English culture has caused shakiness in learners' linguistic identity. In fact, the findings regarding the selection of the mother tongue have changed throughout the three questionnaires. Equally, the number of participants



who value the English culture to be superior has considerably increased through the three questionnaires. This clearly indicates that learning English as a foreign language has provoked a cultural appreciation. This, for sure, makes learners' undervalue their culture.

Furthermore, many participants indicated that they came with a tendency to discover the English culture, norms and way of life when they first came to study English at the university. As the question was re-asked for the second and the third times, the number of students who manifest their interest to discover the English culture has gradually augmented. This can be considered as evidence about the enthusiasm and eagerness of our learners to unveil the English culture. In this regard, Prodromou (1992) denotes that the knowledge of the target culture makes learners sheer the intrinsic pleasure in discovering more about this culture.

Findings report a considerable decrease in the number of students who manifest their awareness about the impact that can be yielded by a foreign culture. Hence, it is fair to say that the more learners are exposed to the English culture, the more they become unaware of its influence. This means that as they develop an appreciation to this culture, they dismiss the probability of the influence.

Learners' preference about the Algerian people and culture has changed. Correspondingly, the first questionnaire reports that generosity is the most favored, followed by collectivism, traditionalism, honour, food and sacrifice. The way of life and the union aspects are less mentioned. However, these ranks have changed in the other questionnaires. In reality, all the themes have been less mentioned, except for food and sacrifice. Learners have suggested a new theme which indicates that they like nothing in their culture. Likewise, learners' preference about the English people and culture entails the same findings. However, the themes suggested are different.

Learners' tend to like the English punctuality, respect, humour, freedom, way of life, everything, individuality and openness.

Respectively, our participants have provided their opinions about what they want to change in their culture. In this account, political system, educational system, nepotism, nothing, wrong behaviour, life conditioning and everything are the themes suggested in the first questionnaire. After their exposure to the English culture, learners' opinions have changed. Our participants desire to change mostly everything, nepotism, people's beliefs and the way of life. This clearly reveals that their view about their culture has been negatively affected.

The results regarding learners' personality infer that nearly all participants from the five personality types elucidate their readiness to change. This verdict may lead to the loss of their principles and even change in their identity. Also, most participants tend to feel special as they talk in English. This permits us to assume that the English culture has, as well, a significant impact on learners' linguistic identity. The influence of this culture makes them develop a new entity as they use its language. The findings denote that our participants have the susceptibility to get influenced. Many participants in all types report that they have already been influenced by books or movies. Thus, the English culture is not the first influence that most of the participants encounter. Almost all participants indicate that learning the English language challenges them to discover what is beyond this language, which means the culture. Thus, the respondents are extremely attracted by the English culture and experience a high curiosity to unveil it.

In addition, learners were asked to rate some traits using a 1 to 10 scale by indicating the extent to which each trait best describes them and most reflect who they are. Findings elucidate that altruism trait, which was not highly maintained by our participants at the first time, is fervently supported by those holding extraversion and

emotional stability personality types. Hence, it is evident from the literature review that these people are caring and reliable (Barrick & Mount, 2001), the reason why they have been attracted by altruism trait. Exchange ideas with strangers, high curiosity and readiness to re-examine principles' traits appeared, and continue to appear, among the students in the five personality types. In reality, these traits conform to the previous findings and underpin the opportunity for learners to get affected by the English culture. In contrast, feeling superiority, enjoyment of change and renovation, and interest in ambiguous and atypical subjects' traits were absent in the beginning then emerged.

From scrutinising these traits, it is apparent that feeling superiority trait was adopted from English people. Also, enjoyments of change and renovation, and interest in ambiguous and atypical subjects' traits have appeared because the participants have already developed a readiness to change, as mentioned previously. Hence, this indicates that they are enjoying their change. The traits of teamwork, caring about people's opinion and feeling anxious in new situations seem to be gradually discarded by the majority of respondents in all types. Evidently, the more learners get exposed to the English culture, the more they shift toward individuality and feel comfortable in new situations. In the same vein, learners' interest in the English culture makes them careless about their cultural norms and principles.

Moreover, learners were found to maintain some characteristics of their personality and lose them after getting exposed to the English culture, and vice versa. Accordingly, the results of this item are interpreted in the following points:

- Learners, even if they tend to refuse any kind of influence from others, seem to move toward acceptance. This change is mainly due to the modifications that occur to some of their traits.

- Most of the learners in extraversion, emotional stability and agreeableness types seem to be careless about their social norms and principles. The opposite is true concerning more than a half of conscientiousness and openness to experience students. This may be interpreted from the sense that these latter types entail self-disciplined, caring and high sense of wonder traits (Erdheim, Wang & Zickar, 2006).
- The fact of feeling better and developing a new entity when talking to strangers is confirmed by the majority of respondents in all types. This reveals learners' emotional involvement when faced with new situations.
- Imitating the actions of Westerns appears to retain a neutral position among the extraversion, emotional stability, conscientiousness and openness to experience learners. Whereas, agreeableness students reject it. This result provokes two explanations; either the learners are unaware of their imitation, or they refuse to totally resemble to them. If the latter is the case, this means that they are selecting only some aspects that attract them.
- The characteristic of the preference to educate their children as Western people displays different positions. Actually, only most extraversion participants who agree at the first time. Half of conscientiousness participants are neutral, and almost half of the remaining types disagree. The last findings report sustainable results concerning extraversion and conscientiousness types. However, the other types have shifted toward neutral position. Thus, this shift toward the neutral position indicates an initial acceptance to develop a new generation ignorant to the actual social and cultural rituals.
- The difficulty to relax when treated like Africans is confirmed by most conscientiousness and openness to experience learners, and rejected by the

remaining types. Hence, learners who confirm it clearly indicate that they feel ashamed of their origin. This is another strong reason to get influenced unresistingly.

- Relying more on feelings rather than analysis when making a decision denotes that many participants in extraversion and openness to experience types are emotional thinkers. Emotional stability and agreeableness learners, in contrast, are analytical thinkers. Conscientiousness type reveals that half of the participants have developed analytical thinking after having an emotional one. Of course, it is evident that analytical thinkers are more likely to resist to the influence rather than emotional ones.
- Concerning learners' awareness about the cultural difference that exists between societies, it is apparent that more than a half of emotional stability, conscientiousness and openness to experience learners are, indeed, aware. Many participants holding extraversion and agreeableness types seem to be ignorant about the cultural differences. Undoubtedly, cultural awareness has a salient role in preventing any cultural impact. For this reason, extraversion and agreeableness learners are the most menaced to get influenced.
- The sentence of feeling proud when described as an English person reports a confirmation among many learners in all types. Evidently, this proudness may lead the learners to import changes in their appearance and behaviours to look always like English persons.
- Finally, eccentric and abnormal appearance is confirmed by more than half of agreeableness and openness to experience students. Whereas, more than half of the remaining types indicate that their appearance and behaviour are normal and accepted by others. Hence, it is clear that learners from

agreeableness and openness to experience types are aware of their abnormality regarding their society.

Concerning learners' social values, findings reveal that most learners in all personality types tend to fervently accept to live in the UK if given the opportunity. Assuredly, this high willingness makes our students interested to know every single detail about the British people and to do their best to be like them. This could well affects their pragmatic value.

Besides, findings regarding the reference that respondents rely on when making decisions highlight that the religious principles' reference was dominant in the five personality types. However, this reference seems to diminish during the allocated period. The last questionnaire denotes the personal beliefs' reference to become the dominant. Also, the social judgment and cultural background's references seem to be the least selected. From assessing these changes, it is reasonable to claim that our learners tend to reject any cultural, social or, even, religious restrictions and lean more to their personal beliefs.

Furthermore, learners' satisfaction with their way of life denotes that the number of participants who provide negative answers in the last questionnaire has enhanced, except for agreeableness type. Further, their evaluation concerning the way of life is very bad and bad. Therefore, the above results infer that the more students discover the English culture, the less they become satisfied with their way of life. Yet, this might well prompt the learners to bring some changes to their lives depending on the new culture.

Additionally, their opinions regarding some notions of their social values report that some opinions have changed whereas others have not. More specifically, consistent results have been obtained concerning their opinions about the following statements:

learning another culture helps to develop fresh ideas and bring different changes to their life, cultural rules and norms are just barriers and obstacles that have no significance, and it is necessary to create a global culture in order to provide all individuals with the opportunity to live equally in the new world.

Thence, it is obvious that the respondents have come with an urge to bring changes to their lives. Their culture value seems to occupy a low position. In the opposite, students entail some changes in their opinions regarding the sentences of the necessity to bring changes to the Algerian culture, and there are some cultural norms that are unfair and inadequate. Learners tend to reject these sentences when they first came, but the case is no longer the same after the upcoming months. In fact, these results clearly denote that the prominence of the culture value has been negatively affected. Of course, this might be due to the low position that this value manifests from the beginning.

The remaining sentences report opinions' change among the participants depending on the personality type. The sentence that concerns learners' careless about their behaviours regarding the society is confirmed by many participants in all types. However, these opinions indicate a change in extraversion, agreeableness and openness to experience learners' positions.

Likewise, the sentence of everything in the British culture is a sign of modernism brings some modification in the findings. Respectively, the opinions of learners holding agreeableness and conscientiousness types have shifted toward the agreement, and pinions of extraversion participants became neutral. Openness to experience learners, however, always reject the sentence. Therefore, these results provide strong evidence concerning the fact that the influence of the English culture differentiates from one learner to another depending on the personality type.

Furthermore, findings related to the five most important social values among the respondents outline that the top three most common values are religion, family and parental attachment in all types. Freedom, generosity, simplicity and realism are, as well, selected by some participants. Moreover, the other four ranks vary between family, religion, freedom, simplicity, parental-attachment, generosity, conservatism, culture, liberal, hard-work, shyness, nationalism, realism, fashion, boldness, traditionalism, proactiveness and obedience values. More importantly, the frequency of selection is the only thing that distinguishes the findings in this inquiry. For instance, boldness, conservative, fashion and proactiveness values are more selected than before. It is important to note that procrastination, patriotism and non-pragmatism values are listed among the missing values. Hence, the above results significantly reveal that our participants still maintain the same social values with a change in the extent of their maintenance. So, as already claimed in the review of literature, “[l]anguage is integral to learning in that it is the major means by which we make and share meanings with ourselves and with others, and by which we negotiate social relationships and social values” (Scarino and Liddicoat, 2009, p.27). Therefore, the English culture makes the students confused between preserving the social values and norms of their heritage culture or adapting them to suit the intended culture.

### **Recommendations**

**Recommendations for practice.** This study is a first investigation into the impact of the English culture on the personality and social values of EFL learners in Algeria. On the basis of the evidence and results provided, it is fervently recommended that the following suggestions should be taken into consideration by practitioners and officials:



- It would be desirable to organise a systematic culture training programme for teachers. This training should emphasise on developing the knowledge and competency of the subject matter.
- Emphasising the development of intercultural communicative competence among the learners.
- Affording a platform for teachers to exchange their experiences concerning culture teaching and creating a bank of teaching resources.
- Applying comparative culture studies method in the teaching process. This method should focus on exploring the cultural differences that exist between the target culture(s) and the own culture, and allow learners to become interculturally competent in the globalised world (Bennett, 2004).
- Involving classroom activities that prompt more open discussions, permanent cultural comparison and contrast and analytical understanding and thinking.

**Recommendations for further study.** Besides to the shortages that should be considered in the field of this study, future research needs to tackle the following recommendations:

- It is necessary to recognise the complexity of dealing with the psychological aspects of learners.
- Studies need to look at the state of learners' social values in order to address only the existent ones and to avoid the values that are close to the target culture.
- It would be desirable for future research to replicate this study with focusing more on the participants' inner-thoughts by using tools like diaries.
- The length period of the research should be longer in order to allow for the proper investigation of students' change.

- It is preferable to follow a prospective longitudinal study instead of repeated cross-sectional study.

It is important to note that the study has met certain limitations, among which are the followings:

- The methodological limitation of this thesis reflects the data collection tools. Actually, the study was limited to use tools that solely pinpoint the state of the learners' personality and social values. However, it would be better to adopt tools that search deeper into these aspects and accurately describe their change, such as diaries tool.
- The sample's size, 20 per type, was small and would be considered inadequate for a cross-sectional study. However, this was not a cross-sectional study and the main reason for minimising the number was to efficiently manipulate our 100 students.
- The social values checklist used for this study was designed as a result of an interview conducted with different people. It would be better and more reliable if there existed a list of Algerian social values elaborated by sociologists and researchers specialised in the field.
- Time restriction leads us to pursuit students only for one academic year. In fact, research results would have been more valid in a longer study.

Overall, the above potential limitations neither negate nor reduce the significance and validity of the research findings. Such limitations solely elucidate that still a lot of work lies ahead.

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## Appendices

### Appendix A

#### The test of personality (in English)

*Source:* The model was developed by Benet-Martinez and John (1998)

	Strongly disagree	Disagree	Neither disagree nor agree	Agree	Strongly agree
1	I am the life of the party.				
2	I feel little concern for others.				
3	I am always prepared.				
4	I get stressed out easily.				
5	I have a rich vocabulary.				
6	I don't talk a lot.				
7	I am interested in people.				
8	I leave my belongings around.				
9	I am relaxed most of the time.				
10	I have difficulty understanding abstract ideas.				
11	I feel comfortable around people.				
12	I insult people.				
13	I pay attention to details.				
14	I worry about things.				
15	I have a vivid imagination.				
16	I keep in the background.				
17	I sympathize with others' feelings.				
18	I make a mess of things.				
19	I seldom feel blue.				
20	I am not interested in abstract ideas.				
21	I start conversations.				
22	I am not interested in other people's problems.				
23	I get chores done right away.				
24	I am easily disturbed.				
25	I have excellent ideas.				
26	I have little to say.				

- 
- 27 I have a soft heart.
- 28 I often forget to put things back in  
their proper place.
- 29 I get upset easily.
- 30 I do not have a good imagination.
- 31 I talk to a lot of different people at  
parties.
- 32 I am not really interested in others.
- 33 I like order.
- 34 I change my mood a lot.
- 35 I am quick to understand things.
- 36 I don't like to draw attention to  
myself.
- 37 I take time out for others.
- 38 I shirk my duties.
- 39 I have frequent mood swings.
- 40 I use difficult words.
- 41 I don't mind being the center of  
attention.
- 42 I feel others' emotions.
- 43 I follow a schedule.
- 44 I get irritated easily.
- 45 I spend time reflecting on things.
- 46 I am quiet around strangers.
- 47 I make people feel at ease.
- 48 I am exacting in my work.
- 49 I often feel blue.
- 50 I am full of ideas.
-

## Appendix B

### The test of personality (in Arab)

Source: The model was developed by Benet-Martinez and John (1998)

أوافق بشدة	أوافق	محايد	لا أوافق	لا أوافق بشدة
				1 أحب الاحتفال
				2 أشعر باهتمام قليل للآخرين
				3 أنا جاهز دائما
				4 أتوتر بسهولة
				5 لدي مفردات غنية
				6 انا لا اتحدث كثيرا
				7 أهتم بالناس
				8 أترك ممتلكاتي في الانحاء
				9 أنا مسترخي معظم الوقت
				10 لدي صعوبات في فهم الأفكار المجردة
				11 أشعر بالراحة حول الناس
				12 أهين الناس
				13 أنتبه للتفاصيل
				14 أهتم بالأشياء
				15 أملك خيال حيوي
				16 أحب ان أبقى في الخلفية
				17 أتعاطف مع مشاعر الآخرين
				18 أجعل فوضى من الأشياء
				19 أنا نادرا ما أشعر بالحزن
				20 لست مهتم بالأفكار المجردة
				21 أبدأ المحادثات
				22 لا تعنيني مشاكل الآخرين
				23 أقوم بالأعمال على الفور
				24 أنا أنزعج بسهولة
				25 لدي أفكار ممتازة
				26 أقول القليل
				27 أملك قلبا ليئا
				28 احيانا أنسى إعادة الأشياء الى أماكنها
				29 أنا سريع الانزعاج
				30 لا املك خيال جيد
				31 اتحدث مع مختلف الناس في الحفلات
				32 لست مهتما بالآخرين
				33 أحب الترتيب
				34 اغير مزاجي كثيرا
				35 أنا سريع في فهم الأشياء
				36 لا أحب أن ألفت الانتباه
				37 أخصص وقت للآخرين
				38 اتهرب من واجباتي

---

39	لدي تقلبات مزاجية متكررة
40	استخدم كلمات صعبة
41	لا أمانع أن أكون مركز الاهتمام
42	أشعر بمشاعر الآخرين
43	اتبع جدول زمني
44	اغضب بسهولة
45	اقضي وقت في التمتع في الأشياء
46	أنا هادئ بين الغرباء.
47	اجعل الناس يشعرون بالراحة
48	أنا صارم في عملي
49	غالبًا ما أشعر بالحزن
50	أنا مزود بالأفكار

---



## Appendix C

### The social values checklist (in English)

Please, indicate your position in each of the following questions:

	<b>Strongly disagree</b>	<b>Disagree</b>	<b>Neutral</b>	<b>Agree</b>	<b>Strongly agree</b>
<b>1</b>	I can never give something to someone without having benefits and needs in return				
<b>2</b>	If a stranger knocks on my door, I will help him without hesitation				
<b>3</b>	I tend to put everything off until there is not enough time left to do it all				
<b>4</b>	My family comes first				
<b>5</b>	I prefer living simple away from lights				
<b>6</b>	I Always obey my parents' orders				
<b>7</b>	I do not feel embarrassed to talk about taboos with others				
<b>8</b>	Algeria does not deserve sacrifice				
<b>9</b>	I prefer to live free without restrictions				
<b>10</b>	Doing any kind of work does not matter for me				
<b>11</b>	I can never put my parents in an elderly house				
<b>12</b>	Working abroad is my dream				
<b>13</b>	My religious principles and norms are the fundamental reference for my behaviour				
<b>14</b>	I tend to be involved in social relationship				
<b>15</b>	I am often comfortable and relaxed in social gathering				

- 
- 16** I am ready to stand against  
wrong things even if it costs my  
life
- 17** I still need my parents to stand  
by my side and help me to  
manage my life
- 18** Living and acting like western  
people is a sign of modernity
- 19** I have a hard time throwing old  
things away, even if they are  
worn out
- 20** Transforming the world into a  
global culture is a good idea
-

## Appendix D

## The social values checklist (in Arabic)

يرجى الإشارة إلى موقفكم في كل من الأسئلة التالية:

أوافق بشدة	أوافق	محايد	لا أوافق	لا أوافق بشدة
				1 لا يمكنني تقديم شيئاً لشخص ما دون وجود فوائد أو احتياجات في المقابل
				2 إذا طرقت شخص غريب على بابي سأساعده دون أي تردد
				3 أضع كل شيء جانبا حتى لا يبقى هناك ما يكفي من الوقت للقيام بكل شيء
				4 عائلتي تأتي أولاً
				5 أفضل العيش ببساطة بعيداً عن الأضواء
				6 أطيع دائماً أوامر والدي
				7 لا أشعر بالحرج للحديث عن المواضيع المحضرة مع الآخرين
				8 الجرائر لا تستحق التوضيح
				9 أفضل العيش حراً بدون قيود
				10 لا يهتم بالنسبة لي القيام بأي نوع من الأعمال
				11 لا أستطيع أبداً وضع والدي في منزل المسنين
				12 حلمي أن أعمل في الخارج
				13 مبادئ الدينونة وقواعدها هي المرجع الأساسي لسلوكي
				14 أميل إلى المشاركة في العلاقات الاجتماعية
				15 أشعر أحياناً بأنني غير مرتاح وغير مسترخي في التجمعات الاجتماعية
				16 أنا مستعد للوقوف ضد الأشياء الخاطئة حتى ولو كان يكلف حياتي
				17 ما زلت بحاجة إلى والدي للوقوف إلى جانبي و مساعدتي على إدارة حياتي
				18 العيش والتصرف مثل الشعب الغربي هو رمز الحضرة
				19 لدي صعوبة في رمي و التخلص من الأشياء القديمة، حتى ولو كانت غير صالحة
				20 تحويل العالم إلى ثقافة عالمية فكرة جيدة

## Appendix E

### The questionnaire

Dear student,

You are kindly invited to fill in this questionnaire. Data collected will be used for the only purpose of our study and your answers will remain confidential. We would be highly grateful if you respond to the following questions by either ticking the appropriate box or by making full answer whenever necessary. We *sincerely thank you for your cooperation*.

#### Section A. Background information

**Item 1.** Your gender

☐ Female      ☐ Male

**Item 2.** How old are you? .....

**Item 3.** Name the region where you live

.....

**Item 4.** How long did you live there? (In years)

.....

**Item 5.** Are you a newcomer to the university?

☐ Yes

☐ No

#### Section B. Language and culture

**Item 1.** What is your radical/cultural identification?

☐ Arab

☐ Chaoui

☐ Kabyle

☐ Other, name it .....

**Item 2.** What is your mother tongue?

☐ Arabic

☐ Algerian dialect (derja)

☐ Chaouia

☐ Kabyle

☐ Other, name it .....

**Item 3.** How do you consider your culture in comparison to the English culture?

☐ Superior

☐ Inferior

☐ Equal

**Item 4.** Are you interested in

- ☐ learning only the English language
- ☐ discovering its culture, norms and people's way of life

**Item 5.** Do you agree that long exposure to a foreign culture can impact learners' behaviours?

- ☐ Yes
- ☐ No

**Item 6.** What do you like about the Algerian people and culture?

.....

.....

**Item 7.** What do you like about the British people and culture?

.....

.....

**Item 8.** What do you want to change in the Algerian culture?

.....

.....

### Section C. Personality

**Item 1.** Are you ready to change yourself to follow modernity?

- ☐ Yes
- ☐ No

**Item 2.** Do you feel someone special when you talk in English?

- ☐ Yes
- ☐ No

**Item 3.** Have you ever been influenced by a book or a movie?

- ☐ Yes
- ☐ No

**Item 4.** Does learning a new language challenge you to learn more than its language?

- ☐ Yes
- ☐ No

**Item 5.** On a scale of 1 to 10 (1 being the lowest degree, and 10 the highest degree), please circle the number indicating the extent to which each trait best describes you.

- |   |  |
|---|--|
| 1. Altruism (active concern for others) | 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 |
| 2. Exchange ideas with strangers        | 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 |
| 3. High curiosity                       | 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 |
| 4. Teamwork                             | 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 |
| 5. Readiness to re-examine principles   | 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 |
| 6. Feeling superiority                  | 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 |

7. Enjoyment of change and renovations 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10
8. Caring too much about people's opinions 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10
9. Feeling anxious in new situations 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10
10. Interest in ambiguous and atypical subjects 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10

**Item 6.** Choose your position, in each of the following situations, by ticking the right box.

Statements	Agree	Neutral	Disagree
1. You do not let others influence your actions			
2. You rarely worry about the consequences of your actions regarding your society			
3. You think that you feel better and you develop new entity when talking to strangers			
4. Your actions often resemble to those of Western people			
5. As a parent, you would prefer to educate your child like Western people do			
6. You have difficulty relaxing when you are treating like an African			
7. When making a decision, you rely more on your feelings than on analysis of the situation			
8. You think that all societies in the world are relative			
9. You feel proud when people describe you as an English person			
10. Your appearance or behaviour are considered eccentric and abnormal by other people			

#### Section D. Social values

**Item 1.** How would you react if you are given the opportunity to live in England?

- ☐ Accept
- ☐ Hesitate
- ☐ Refuse

**Item 2.** When you take any decision you refer to:

- ☐ Religious principles
- ☐ Parental education
- ☐ Social judgment
- ☐ Cultural background
- ☐ Your personal beliefs

**Item 3.** Are you satisfied with the way of life in Algeria?

- ☐ Yes
- ☐ No

**Item 4.** How do you rate the way of life in Algeria in comparison to Western countries?

- ☐ Very bad  
☐ Bad  
☐ No difference  
☐ Good  
☐ Very good

**Item 5.** Please, tick to provide your evaluation on each of the following statements.

Statements	Agree	Neutral	Disagree
1. By learning about the British culture, I realise that it is necessary to bring changes to the Algerian culture.			
2. I find that there are some norms in my culture that are unfair and inadequate.			
3. I can behave the way I believe it is appropriate even when other members of my culture disagree.			
4. Learning another culture helps me develop fresh ideas and bring different changes to my life.			
5. Cultural rules, principles and norms are just barriers and obstacles that have no significance.			
6. I agree with the idea that everything in the British culture is a sign of modernism			
7. It is necessary to create a global culture in order to provide all individuals with the opportunity to live equally in the new world.			

**Item 6.** Classify the following values from one to five (one (1) being the most important to five (5) being less)

- |                                       |  |  |
|---------------------------------------|--|--|
| <input type="checkbox"/> Boldness     | <input type="checkbox"/> Generosity          | <input type="checkbox"/> Procrastination |
| <input type="checkbox"/> Conservatism | <input type="checkbox"/> Liberalism          | <input type="checkbox"/> Realism         |
| <input type="checkbox"/> Culture      | <input type="checkbox"/> Nationalism         | <input type="checkbox"/> Religion        |
| <input type="checkbox"/> Family       | <input type="checkbox"/> Obedience           | <input type="checkbox"/> Shyness         |
| <input type="checkbox"/> Fashion      | <input type="checkbox"/> Parental-attachment | <input type="checkbox"/> Simplicity      |
| <input type="checkbox"/> Freedom      | <input type="checkbox"/> Patriotism          | <input type="checkbox"/> Traditionalism  |
| <input type="checkbox"/> Hard-work    | <input type="checkbox"/> Proactiveness       | <input type="checkbox"/> Unpragmatic     |

## Résumé

L'intérêt pour l'apprentissage des langues étrangères, en particulier l'anglais, a considérablement augmenté au cours des dernières décennies, non seulement dans son aspect linguistique, mais également psychologique et sociologique. L'étude vise à montrer que l'apprentissage de l'anglais, en tant que langue étrangère, a un impact sur la personnalité et les valeurs sociales des apprenants. L'étude émet l'hypothèse selon laquelle une exposition plus longue des apprenants d'anglais de l'Université Batna-2 à la culture anglaise est susceptible d'impacter leurs personnalités et leurs valeurs sociales. La thèse utilise une étude longitudinale avec une méthode descriptive et analytique. Une approche mixte a permis de quantifier les données collectées et de les analyser qualitativement. Une checklist des valeurs sociales, un test de personnalité et un questionnaire ont servi à la collecte des données. L'échantillon comprend 100 étudiants de première année du département d'anglais de l'Université Batna-2, suivant une méthode Stratified Random Sampling Techniques. En plus de l'échantillon objet d'étude, un groupe d'étudiants des départements des Sciences Sociales et Islamique a servi de groupe témoin pour confirmer l'impact de la culture anglaise sur des étudiants du département d'Anglais. Cet échantillon externe comprend 100 étudiants de première année des départements de sciences islamiques et de sciences sociales de l'Université de Batna-1. Les résultats révèlent que la majorité des types de personnalité de nos participants ont changé. De même, sept valeurs sociales sur vingt ont également changé. Il convient de noter que la personnalité et les valeurs sociales des participants extérieurs au département d'anglais se révèlent plus cohérentes. Par conséquent, l'étude recommande vivement d'organiser un programme systématique de formation culturelle pour les enseignants et de renforcer les compétences en communication interculturelle des apprenants. Il est également préconisé de se concentrer davantage sur les aspects psychologiques et sociologiques des apprenants en langues étrangères.

## المخلص

شهدت التطورات الحديثة اقبال كبير على تعلم اللغات الأجنبية عامة، واللغة الإنجليزية خاصة. فما كان هذا الا ليشمل الجانب اللغوي فقط، بل شمل الجانب الاجتماعي والنفسي أيضا. وعليه فان البحث الذي ورد في هاته الدراسة ينص على معرفة ما إذا كان تعلم اللغة الإنجليزية كلغة اجنبية قد يكون له تأثير على شخصية المتعلمين وقيمهم الاجتماعية، وان كان كذلك، فما هي الجوانب التي تأثرت بصفة كبيرة؟ في هذا السياق، تم افتراض ان طلبة اللغة الإنجليزية في جامعة باتنة -2- وبترعضهم واحتكاكهم باللغة والثقافة الإنجليزية لفترة طويلة، من شأنه ان يغير في شخصياتهم وقيمهم الاجتماعية. من أجل تأكيد صحة الأطروحة، تم الاعتماد على دراسة معمقة دامت لفترة طويلة، وتبنت منهج التحليل الوصفي. حيث اعتمدت على طرق متنوعة لقياس، تأهيل وتحليل البيانات المتحصل عليها. من اجل حصد المعلومات الكافية تم الاعتماد على مجموعة من الأدوات تضمنت ما يلي: قائمة القيم الاجتماعية، اختبار الشخصية و استبيان تم تسليمه على ثلاث مرات منفصلة. أما من أجل الرفع من مصداقية الدراسة ولنتائج أكثر دقة تم اتباع نفس المنهج ولكن بأخذ عينة أخرى لا تنتمي لطلبة قسم اللغة الإنجليزية. يدور الهدف من كل هذا حول معرفة طبيعة العلاقة بين الثقافة الإنجليزية ومدى تأثير الشخصية والقيم الاجتماعية لمتعلمي هذه اللغة. بناء على تحليل النتائج، وفيما يخص طلبة قسم اللغة الإنجليزية، توصلت الدراسة الى ملاحظة وجود تغير في أغلب أنواع الشخصيات المدروسة. وبلغ عدد القيم الاجتماعية التي هي أيضا بدورها قد تغيرت بسبعة من أصل عشرون قيمة اجتماعية تم معاينتها. أما بالنسبة للعينة التي تم أخذها خارج قسم اللغة الإنجليزية فقد كانت أكثر استقرارا فيما يخص الشخصية وكذا القيم الاجتماعية. خلاصة ما ورد في هذه الدراسة وتوصياتها من خلال ما توصلت اليه، هو انه لا بد من تنظيم برنامج منهجي ثقافي تدريبي للأساتذة، وتعزيز كفاءة التواصل بين الثقافات للمتعلمين، وليكن هذا بالتركيز أكثر على الجانب النفسي والاجتماعي لمتعلمي اللغة الأجنبية.