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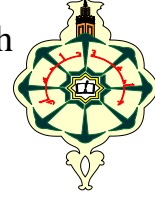
جامعة أبي بكر بلقايد

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Ministry of Higher Education and Scientific Research



University of Tlemcen

Faculty of Letters and Languages

Department of English

**Inspecting American Cultural Hegemony from a Linguistic
Standpoint: Young Learners' Attitudes towards English**

**Dissertation Submitted to the Department of English as a Partial Fulfillment for
Master's Degree in Language Studies**

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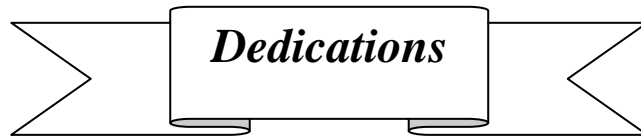
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Academic year: 2014-2015



Dedications

This work is dedicated to:

The spirit of my father;

My lovely mother;

Brothers and sisters;

All my family members, especia

My best friends;

All the people that I know and love near and far;



Acknowledgments

My sincere acknowledgements go first to my supervisor Pr. Zoubir Dendane and my co-supervisor Mr. Touafik Djennane for their guidance and encouragement.

I would also like to convey thanks to all teachers of the English department at Tlemcen University.

My thanks are also addressed to all those who helped me realize this work, including participants in the case study and administrative staff in the secondary school where this work was conducted.

Abstract

The course of this work aims at studying American cultural hegemony on the Algerian young generation from a linguistic standpoint. The American cultural influence has, in fact, brought up indirectly the language alongside culture. It comes into sight that interest in English is growing conspicuously though French remains the dominant foreign/second language. Hence, this work inspects attitudes towards English among the Algerian youngsters. It also investigates reasons that define such attitudes.

To achieve the research aims, the researcher opted for triangulation to cross-validate the findings. A questionnaire in addition to semi-structured interviews were employed with secondary school learners.

The findings of the study confirmed students' positive attitudes towards English and their passion to learn such language. The main reason beyond such attitudes is that English is perceived as the language of international communication. As such, knowledge of English permits overcome the language barrier making contact with different world populations easier than any other language.

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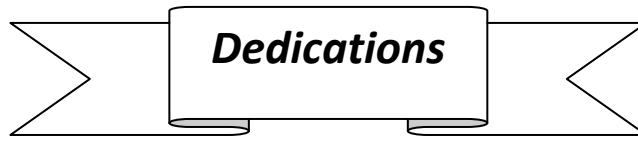
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List of Abbreviations

CA : Classical Arabic

MSA : Modern Standard



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To achieve the research aims, the researcher has opted for triangulation to cross-validate the findings. Questionnaires in addition to semi-structured interviews were employed with secondary school learners.

The findings of the study confirm students' positive attitudes towards English and their passion to learn such language. The main reason beyond such attitudes is that English is perceived as the language of international communication. As such, the knowledge of English permits to overcome the language barrier and making contact with different world populations easier than any other language.

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List of Acronyms

CA: Classical Arabic

ICT: Information communication and Technology

MSA: Modern Standard

WWII: World War Two

General Introduction

General Introduction

Algeria is a complex multilingual speech community where basically three languages are present in its linguistic repertoire. Arabic is the sole official language of the country, Berber, a national language, and French is practically a second language.

Although French has always been perceived as the language of enemy due to the long-lasting French colonization, it has always enjoyed an important status in the overall sociolinguistic profile of Algeria. French is deeply rooted in the Algerian speech community being used on a daily basis. Beyond the political consideration of French, there is a growing, at least social, awareness about the importance of English.

This research work provides a glance about the concept of cultural hegemony from a linguistic standpoint. The Focus is, of course, on the wide spread of English throughout the world. The aim is to test attitudes of young Algerian learners towards English. The following questions are raised:

1. What are students' attitudes towards learning English?
2. What factors define learners' attitudes

The following hypotheses are suggested:

1. We assume that students display positive attitudes towards English especially in light of globalization and new technologies.
2. We argue that the growing interest in learning English is due to the use of the internet and social media.

To answer these questions, two chapters have been designed. The first one provides a consideration of the sociolinguistic situation in Algeria with focus on the place of French. Then, it deals with cultural hegemony and some aspects of American cultural influence on the world. It ends with the status of English in the world.

The second chapter is a case study, which aims to uncover young learners' attitudes towards English and what defines such attitudes. It also explores the favourite foreign language of students with a particular focus on English and French.

Chapter One

1.1 Introduction

Algeria is a meeting ground for a number of languages. This myriad of linguistic codes makes it a context worthy of sociolinguistic considerations. Such a situation is due to a number of factors, especially ethnic, historical and educational.

Standard Arabic is the national and the sole official language of Algeria. Berber is an indigenous minority language that has been promulgated as a national language since 2002. French is, from a political standpoint, the first foreign language, from a linguistic viewpoint; it is a second language that fulfills official tasks. English is the second foreign language, the use of which is still restricted to education being of course a subject of instruction rather than a medium of instruction.

The present world acknowledges English as a ‘global language’. The linguistic supremacy of English is part of a whole cultural hegemony of the Anglophone World, headed by the USA, over the rest of the globe. The wide spread of the American culture through the media, technology and schools enhanced the status of English outside its original contexts, being considered key to advancement and world communication.

1.2 Languages of Algeria

Algeria is characterized by a number of linguistic codes, sketched below.

1.2.1 Arabic

Arabic, a Semitic language, was favored by the national revolution leaders to serve as the official language of the would be independent Algeria. This dream could be met after 1962, when Ahmed Ben Bella, Algeria’s first president, explicitly declared in his famous speech on release from the French prison “we are Arabs”

three times. To foster the status, hence the use, of Arabic, Algeria conducted a language policy of Arabization, implementing Standard Arabic in most walks of life.

Although Arabic was subject to different campaigns during the colonial era, the French colonists could not eradicate its existence in Algeria in particular and in North Africa in general. Arabic appears basically in three forms: Classical Arabic, Modern Standard Arabic and Dialectal/Colloquial Arabic:

- *Classical Arabic* (hereafter CA) is the form perpetuated by the early literature, including pre-Islamic poetry. This is the language of Muslim's holy book, a reason to call it Quran Arabic. There exists a tight relationship between CA and Islam. Such a link makes CA gain a spiritual status in the Islamic World in general.
- *Modern Standard Arabic*, MSA for short, is, as its name indicates, the modern counterpart of CA. It is now declared official language in the 22 nations that make up the construct of the Arab World. Though the differences between the two forms of Arabic (CA and MSA) and whether they are truly distinct varieties or not are still hotly debated, one may simply say that the latter, i.e. MSA, is no more than a simplified version of the former. Both have the same sound system and grammar rules. Nevertheless, the main difference lies in the area of vocabulary with CA having a huge number of lexical items that are not used on a daily basis in MSA (though many of such items are included in modern dictionaries). Also MSA reflects the needs of contemporary expressions, and as such it includes a number of loanwords; CA is, however, pure and autonomous.
- *Colloquial/Dialectal Arabic*, locally known as *al-āmmiyya*, is the vehicle of everyday communication. Dialectal Arabic is a blanket term that covers a number of mutually intelligible dialects scattered throughout the Arabic-speaking World. In other words, the many regional dialects from Morocco to

Iraq form a dialectal continuum; comprehensibility is, however, affected the further we move away from the starting point.

1.2.2 Berber

Berber refers to the indigenous language varieties *spoken* in North Africa. They belong to the afro-Asiatic phylum. The largest population of Berber speakers is found in Morocco, followed by Algeria, and with small sections in Libya, Mali, Mauritania, Niger and Tunisia. As far as Algeria is concerned, what follows represents that major varieties spoken within the country:

- *Kabylian*: Kabylia, referred to as *AL Qabayel* to mean ‘tribes’, is the major Berber-speaking region in the country and has alone two thirds of Algeria’s Berber speakers. Kabylia do not refer to themselves as Berbers but rather as *Imazighen* which mean ‘noble’ or ‘free man’. Their major departments are Tizi Ouzou, Bouira, Bejaia, and Boumerdes. High sense of independence and group solidarity characterize such autochthonous group.
- *Shawia*: is the second largest variety in Algeria, spoken mainly in Batna, Khenchla, and Tebassa.
- *Tuareg*: is found in Sahara (the desert) spoken by an isolated population concentrated in the highlands of Tassili and Ahaggar. These people are known as “the blue men”.

Following a long struggle, Berber was granted the status of national language in 2002 after a constitutional amendment had been passed. Since then, it has been taught in public schools for the first time although only as an optional subject. Because of low motivations to learn such a variety, its teaching is mainly restricted to its original settings. Many Berbers are still dissatisfied with the status of their native tongue, and the status co-official remains a target to reach.

1.2.3 French

Although French has no official status and is thought of as the first foreign language of the country, it is highly present in Algerians' everyday life to the extent that it is illogical in no way to consider it as a second language alongside Arabic.. During the colonial period (1830-1962), the French implemented a methodological policy of deracination and deculturization to realize their 'civilizing mission'; they imposed an assimilationist policy of total Frenchification on millions of recalcitrant Algerians (Gallagher 1968, 132-133 cited in Benrabah, 2014:44). Although Algeria followed a policy of Arabization right after independence with the aim to displace French and restore the Arab-Islamic identity, French has been able to keep its presence as a working language. It is a fact that the use of French has been reduced in many domains, and the shift to Arabic is either complete or almost complete in such domains like justice.

Education also is largely arabized and French is only a (compulsory) subject of instruction taught since primary school (currently since 3rd grade). However, French has a prominent role in higher education especially in scientific and technological fields being the exclusive medium of instruction. It still enjoys high esteem in such fields of education. Although this remains societal attitudes, speaking French has always been a sign of the elites. People see that learning French is a key for a better future, to travel abroad and/ or get a better job. In this vein, Lacoste (2006:231) views that "French knowledge is related to young Algerians hope to immigrate into Europe and Canada".

However, with the rise of English as global language, the lingua franca people that tend to rely on worldwide, there is a growing awareness among Algerians about the importance of English at the international scale.

1.3 Globalization

The concept of globalization surfaced around 1960 and 1980; but it was regularly used in 1990. Its spread coincided with the collapse of the USSR and therefore the end of the cold war. Different authors have tried to define the newly introduced concept. Giddens (1990:64), for instance, sees globalization as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa”. Held et al, also give a similar definition when they write that globalization is “the widening deepening and speeding up of interconnectedness on the worldwide fosis” (Held et al, 1999:69).

Many scholars would define globalization as the rapid flow of information and technology around the world that is in favor of all people. This is in fact the umbrella covering the reality. Globalization is perceived differently. It is seen a blessing for developed countries, but only a curse for third world countries on which a new system is being imposed- a system that does not consider the properties of each nation, since the first and foremost (hidden) end out of globalization is to build one world order with ‘one civilization’.

Held et al (1999) divide the views towards process of globalization into three categories:

- The Hyperglobalist View: they are proponents of globalization. They view it in a prescriptive way in which we have to adopt it as a way of life. They consider globalization as worth sharing and caring, by means of increasing ICT’s people from different political, economic, educational and cultural are becoming more aware of their coming interest. This shared and collective consciousness would

serve to build up a global civilization. As for the spread of English it is seen as a logical outcome of globalization. From a linguistic standpoint, globalization and English are seen two sides of the same coin. About such a matter, Chang has this to say: “the power and influence of English have been widely recognized nowadays in the context of globalization” (Chang, 2006:515).

- **The Skeptical View:** they claim that we are living in an age of capitalism by more updated and more efficient information infrastructure. Therefore, they label globalization simply “imperialism revisited”. With no doubt, advocates of such a view regard globalization as a bane. The spread of English is seen as a form of hegemony, a form of linguistic imperialism as put forward by Phillipson (1992).
- **The Transformationists View:** supporter of this view are those adopting a middle ground position, judging that the present era is characterized by great change and high level of interconnectedness among nations due to technology progresses. They view globalization as ‘blessing in disguise’ with its banes and boons. English is perceived as a facilitator to technological advancement, economic growth and commercial spread.

Globalization, as a process, does not exclude any aspect of life. Politics, economy, society, army, culture, and so forth are all domains well planned for within the one world order. The last aspect, that is culture, is worth considering in our research.

1.4 English as a Global Language

In a vast world, a global language is required to be used as a “lingua franca” so as to bypass the language barrier and facilitate communication between countries of the world. This honor fell in favor of English. WWII was a turning point in that the

world map was changed drastically. The old European countries lost the leadership paving the way to an important rising power that is the USA.

The United States as an English speaking country was the only big western power that remained undamaged educationally, scientifically and politically. Therefore, the United States helped by its allies, had power in reorganizing the world through the creation of the United Nations. English was then one of the four official languages spoken in the world.

(Zuliaty, 2005:111)

The economic power of the Anglophone countries, namely America and Britain, its European ally, in the last few centuries has vastly influenced many other countries to adopt their language, i.e. English, in order to communicate effectively. After having already gained ground in a number of countries around the world due to the remarkable British imperialism during the 18th and 19th centuries, English has acquired more momentum after WWII with the advent of the USA as the first economic, military and scientific country in the world. The post-war period was characterized by a great growth of scientific, technological and economic activities worldwide, and this has led to a flow of exchange between all nations through English, the world language. Crystal argues that

During the Middle Ages Latin remained undisputedly as the European language of learning. In the eighteenth century much of this prestige passed to French. Today, it is the turn of English. It is a development which could be reversed by a massive change in the economic fortunes of America and in the overall balance of world power. It is not the number of mother tongue speakers which makes a language important in the eyes of the world (that crown is carried by Chinese) but the extent to which a language is found useful outside its original setting

(Crystal, 1997:67)

Crystal (1997:5) justifies this with recourse to Latin arguing that Latin became an international language throughout the Roman Empire, not because the Romans were

more numerous than the people they subjugated. They were simply more powerful, he adds, “When Roman military power declined, Latin remained for a millennia as the international language of education, thanks to a different sort of power. The ecclesiastical power of Roman Catholicism. There is the closest link between language dominance and cultural power”

Mass media, cinema, but also education systems worldwide are all participating in the rapid spread of English. The world is now governed by one language, the language of airports and traffic, international commerce, scientific meetings and publication, political encounters and so forth. Though English is spoken as a first language only in few countries, it is regarded in many other countries as a second language. Kashru (1985) divides the use of English into three concentric circles, namely the inner circle, the outer circle and the expanding circle.

- The inner circle: represents the traditional bases of English and dominated by the mother tongue varieties of the English language, and it has a national status. This is also called “ Norm providing countries”, such as the USA, Canada and Australia
- The outer circle, where English has been institutionalized, i.e., where it has an official status such as in Nigeria, India, and many other ex British colonies.
- The expanding circle: it includes the rest of the world, where English is considered as a foreign language and has special place.

1.5 The Meaning of Culture

Culture represents our way and style of thinking. It includes the whole set of: beliefs, customs, languages, traditions, values, etc. In the words of Sapir (1921:12), “culture may be defined as *what* a society does and thinks”. The concept of culture is very broad and complex; it is acquired by individuals as a member of society. Culture

is socially learnt and shared. In this vein, Halls (1976:16) confirms that “culture is not genetically inherited and cannot exist on its own but is always shared by members of society”. Culture is then transmitted from one generation to another.

Knowing one’s own culture as well as others’ cultures is necessary to develop the ability to live side by side. New technologies cannot lead to culture change unless the society itself accepts certain innovations and uses it regularly, only then it can be said that culture change has occurred. The knowledge, beliefs and behaviours which are potentially available for future generations can either be lost or replaced, that is losses, additions and changes occurs all the time. Sometimes, the change of culture may be forced indirectly. For instance, when a society or group is in contact with a more powerful society, the weaker is often obliged to acquire some cultural elements from the dominant group.

Speaking about the culture of certain people makes it a must to give attention to all the elements that made that people distinctive from others. Some basic elements, that seem close, but are in fact distinct from one another, are sketched below.

1.5.1 Values

Values relate to the goals and beliefs of people or the way of life that is desirable for themselves and their society. Values are critical to the maintenance of culture as a whole because they represent the qualities that people believe they are essential to continuing their way of life. A perfect instance of values can be indicated with recourse to the American focus on right of individuals (Peoples and Balay,1985).

1.5.2 Norms

Norms are shared ideals and rules about how people ought to act in certain situations or about how particular people should act toward particular other people. Norm implies that there is widespread agreement that people ought to adhere to certain standards of behaviour. Other people judge the behavior of a person according to how closely it adheres to those standards, and people who repeatedly fail to follow the standards face some kind of negative reaction from other members of the group (ibid).

1.5.3 Symbols

A symbol is an object or action that stands for, represents or calls to mind something else. The meanings of symbols are learnt alongside norms and values. Just as norms and values affect the patterns of behavior found in a culture, so do the understandings people share of the meanings of symbols (ibid).

1.6 American Culture

Today, the United States of America represents the first world power. Automatically, its language, that is English, is the strongest one worldwide being therefore considered a *lingua franca* through which people from different countries communicate and understand each other. The spread of English at a large international scale is associated with a spread of the American culture. Culture and language are tightly related to the extent that language teachers consider culture as a fifth skill.

American culture is almost touching every corner in the world; it is present in peoples' daily life. Thus, this matter is becoming serious since it has several drawbacks on peoples' own culture. The culture of the USA as matter of fact is so much different from other cultures in such a way that most people think of it as the "best" culture. Below, we mention the basic aspects of American cultural beliefs.

Individualism

Americans tend to be individualistic, self reliant and independent. They are thought and trained from childhood to solve their own problems and to take their own decisions in life.

Privacy

Americans give privacy a great deal of importance. They believe that individuals must have some time alone and separate place from others to sleep or work in. They usually do not get involved in other peoples' business otherwise it would be seen as a rude behavior.

Equality

People of America believe a lot in equality. Males and females must be treated similarly, women can work, drive and take important positions at work and compete for jobs. Women are seen as equal to men and that is fine for men to share with them house hold tasks and children care. They have the assumption that no one was born superior than the other.

Family life

Americans give high esteem to family. They raise their children carefully by providing them with all what they need including love, care, and education. Some parents may even provide their children with lessons of many kinds (dance, music, sport, etc). However, children under the age of 18 are treated as teenagers and they still have to follow their parents and to obey what they say.

A unique behavior may be found in American culture and not anywhere else is that children must leave their parents home at the age of 18. Staying longer than that is considered to be abnormal. If children stay at home after that age, they must have a good reason.

Education

Americans believe that as many people as possible should have access to as much education as possible. They consider learning as a continuous process, in the sense that there is always something new to learn and to be discovered.

Language

In the United States, English is the major language. However, other languages are also spoken sometimes at large scales, such Spanish.

Religion

Americans tend to separate religion from other parts of their personal lives. They are free to adopt the religion they want. The meaning of religion for them is to attend a church regularly or in some special occasions such as Christmas and Thanks giving.

There are certain social behaviours that one must bear in mind such as their attitudes toward time, space, the use of first names, giving gifts. With regard to time, Americans, just like other western people, respect time and arriving late is often seen impolite. Regarding space, people generally maintain certain distance when talking to one another.

Another important feature is that in America it is accepted to call people with their first names even for teachers. When introducing themselves they ask you all the time to call them with first name. Using Mr., Miss or, Mrs. may be seen as a very formal way. Tackling American culture cannot be adequate without a consideration of food habits. Americans have mainly three meal times a day starting with breakfast in the morning. They have a strong tendency to eat out in restaurants.

Clothing

Out of school, it is very common to see people wearing blue jeans and t-shirts. Americans are known for their casualness in dressing. At work, people wear classic clothes. For men, it is usually a suit. As for women, it is a skirt and a shirt. It is the way American citizens wear often in banks, offices, school, etc. American teenager's way of dressing is also special, but has many fans all over the world. Besides clothes, people of different ages have great love for tattoos. These are generally put on the arms, but they may also cover the whole body including the face, the shoulders, the thigh, etc.

1.6 Cultural Hegemony

The term 'hegemony' is derived from the Greek word 'hegemon' to mean 'leader'. As a concept, it is usually associated with the Italian communist Antonio Gramsci. Gitlin (1994:516) argues that "It was Gramsci who in the last twenties and thirties, with the rise of fascism and the failure of the western European working-class movements, began to consider why the working class was not necessarily revolutionary, why it could, in fact, yield to fascism".

Gramsci's translated notebooks contain no precise definition of cultural hegemony. What comes closest is his frequently quoted categorization of hegemony as "the spontaneous consent given by the great masses of the population to the general

direction imposed on social life by the dominant fundamental group; this consent is historically caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production” (Gramsci in Jackson Lears 1985).

For Strinati (1995:165), hegemony is “dominant groups in society, including fundamentally but not exclusively the ruling class, maintain their dominance by securing the spontaneous consent of subordinate groups, including the working class, through the negotiated construction of a political and ideological consensus which incorporates both dominant and dominated groups”.

Thus, hegemony is the power of a class over other classes of society, and the attempt to persuade them to accept their own moral, political and cultural values. Hegemony, as a thought, supposes a clear approval given by the majority of a population to a certain direction proposed by those in power. However, this approval is not always serene and may combine physical force or cruelty with intellectual, moral and cultural inducement; it can be understood as “a cultural universe where the dominant ideology is practiced and spread” (Stillo, 1999).

Williams (1977:112) thinks that Gramsci suggested the concept of hegemony as a uniform, static and abstract structure. Likewise, Gilpin’s (1994) opinion is that Gramsci’s ideas, and the later works based upon them, propose a debate that is rather abstract with a concept of cultural hegemony as a ‘substance with a life of its own’ settled over the whole public of capitalist societies to confuse the reality, a kind of evil power seeking to colonize our consciousness.

In our era, the concept of cultural hegemony is indeed associated with the United States of America. It is the new power dominating the world scientifically, politically, economically, militarily and culturally.

1.8 American Cultural Hegemony: a Bane or a Boon?

Cultural hegemony is often referred to as the propagation of moral concepts, products and political beliefs around the globe. Currently, the United States is not the *only* but rather the *major* cultural imperialist. As a global economic and political superpower, the spread of American values in the whole world is at the extreme edge of a wave of the spread of western goods and consumerist culture.

Some people judge the spread of American beliefs and concepts of universal values are advantageous to most nations because their dissemination of ideas such as freedom, democracy, equality, and human rights are concepts that should be universal indeed. Cons of such a view argue that American contributions of becoming part of the industrialized and modernized world make the world society better-off.

Pros of the cultural hegemony consider the spread of American culture all over the world as a real threat. They confess that American values may positively help countries but this is at the cost of the local culture. Traditional cultural values are progressively dying and being replaced by a process of cultural harmonization characterized by a shared global culture typical to imperialistic western powers. Critics of cultural hegemony argue that it is repulsive to promote American culture over others. American culture is deeply different from indigenous cultures in so many other locals (Rothkopf, 1997).

Advocates of hegemony insist that the United States should not falter to endorse its values. For them, Americans should not deny the fact that of all nations in the history of the world, theirs is the most just, the most tolerant, the most willing to constantly reassess and improve itself. (Rothkopf, *ibid*).

Because the contemporary world is characterized by the dominance of technology and mass media, the spread of an imperialistic culture is made easy. In this vein, Raushenberger writes:

Throughout human history, peoples have exchanged cultural experience, ideas, values, and goods through art, trade and migrations. But never before has technology been able to spread ideas to the masses in quite the same fashion. The massive scale in which U.S Cultural products are being distributed and consumed has reached a level never before achieved

(Raushenberger, 2003:3)

Raushenberger adds that the fame of U.S films, music, books and other cultural commodities all over the world has promoted many politicians, academics and others to look closer at the possible effects of the globalization of American culture. Observers see that America sells abroad its culture under the umbrella of a global culture. The Americans wish to develop a world with one culture, one way of thinking and shared interests through a common language which is English. This could be met in many parts of the world, but the Americanization process is still continuing to achieve maximum success. Indeed, American culture is present ubiquitously. American music, television production, food, to name but a few, are flooding the world. Though many would try to resist the flood and preserve their own culture, they might over and over again find themselves forced to accept the change and thus indirect hegemony occurs.

It is not wrong to learn about other's cultures, including their language, customs, beliefs, etc. The danger comes from being deeply influenced to the extent of adopting the other culture at the expense of the local one. If no one race, ethnicity, colour, language, etc exist in the world, why should one be promoted or imposed? The beauty of the world lies in its diversity.

It is not wrong to accept American hegemony in some aspects in favor of the country's benefits, in other words, to learn the English language and how to use it in different circumstances, where is needed, as well as having a clear idea about

American culture far away from adopting it and losing one's own culture and identity is necessary in today's world.

1.9 Aspects of American Cultural Hegemony

Culture is described as an integrated system of learned behaviour patterns, which are characteristic of the members of society, and which are not the result of biological inheritance (Sapir, 1921:145). Culture is not static it is subjected to gradual change all the time. Cultural innovation (that is, the introduction of new thoughts, norms, or material items) are a result of both internal and external forces; sometimes cultural changes originate from the process of borrowing from other cultures which is often called 'cultural diffusion' (Spencer-Oatey, 2012:13).

Americans, especially the youngsters, are highly innovative in all domains of life, including clothing, music, food, to name but a few. Due to its international status, being the world leader, American culture is virtually now the fastest spreading culture all over the world, sneaking even to those societies that have been historically reserved. As result of the jet plane and other transport means, but more importantly the mass media, isolation is now less pronounced. Modern means of communication, like the TV and the internet are important facilitators that help spread a given culture. Algerian teenagers, like many others around the world, are also influenced by the American culture and this is reflected in a number of aspects:

1.9.1 Clothing

Young Algerians seem to be fan of American and Western ways of dressing. "Haik", the traditional dress put on by women when leaving the house, is no longer in use. "Djellaba", for men, is also in the route of extinction. The youngsters opt for more westernized look and for more fashion (in a general sense as the word fashion is itself problematic in culture discussions). Their ways of dressing depend a great deal on the

stars they are mostly influenced by (sport stars, music stars, cinema stars, etc). Some are aficionados of tight clothes, others love the hip hop style; still others imitate rap singers style and so forth. Both males and females are deeply influenced, and probably the non-influenced young people make the exception rather than the general condition.

1.9.2 Food: New Habits

Algeria is famous by its traditional meal which is called “Couscous”. Women used to bake bread and cook at home, the food will be served only when all members are around the table. Today, much of these habits have changed. The sense of traditions and customs is no more felt in society. People can eat now outside home with the whole family or individually since new restaurants are offering the suitable environment for family. In other words, the globalization era has changed even the way people eat. Consumption, demands and flow of American products is increasing rapidly in Algeria. However, products are not the only thing exported but also American culture. Indeed, new food concepts entered the Algerian society, which actually didn't exist before such as *fast food*, *pizza*, *sandwich*, etc. In fact, speaking about food makes it a must to mention “McDonaldization”, which clearly illustrates cultural imperialism in an intelligent way. America offers or has branches of McDonald all over the world.

Barbara Bush (2006) advocates that “coca cola” imperialism and the McDonaldization of the world have changed tastes and economic organization of labour (p.194). Tomlinson calls this “international food culture” (2003:273). Thus, American imperialism is touching almost all aspects of life in almost all countries of the world. In order to achieve this goal, the USA has many ways to export its culture as well as the English language. This, in fact, is happening gradually. People are adopting new food habits, new style of dressing and talking, without being aware that they are losing their identity and culture in favor of a foreign one.

1.10 Conclusion

In short, American cultural hegemony is influencing people more and more. In fact, technology innovations, which made the world a small village, have participated and facilitated a great deal the diffusion of such culture. Nevertheless, culture is not the only element which is present; the English language is also gaining ground worldwide and acquiring high prestige among the world populations. The numbers of its learners, either as a second or a foreign language, is in continuous increase. English is expected to invade even societies that have been historically distant from Anglo-Saxon influence.

Chapter Two

General Conclusion

Bibliography

General conclusion

In this research work, we attempted to give an idea about the growth of interest in English in Algeria with focus on the young generation. This is an investigation of attitudes towards English and the reasons beyond such positive attitudes. On the basis of quantitative and qualitative data analysis, the results showed that young Algerian learners revealed highly positive attitudes towards English learning. The majority of them place it as the first favourite foreign language. French is placed first by only few learners.

Investigation of the reasons beyond such choices revealed that positive attitudes are defined by how much the language is found useful at the international scale. English is *the* language that fits such a condition. Though they are important international languages, French or Spanish, for example, do not permit people to communicate effectively with all people around the globe. English enjoys wide use outside its original settings, and many countries have introduced it as a second language. Its status of global language makes it the language of international communication. It is in fact not surprising that Algerian youngsters show positive attitudes towards English, especially if we consider the current world which is dominated by the use of technology. This latter is, in turn, dominated by the English language. What should be noted here is that attitudes towards a language are not enough, though substantial, to promote a language within a polity. English, which has strong social value, has to compete with French which is still politically promoted by the ruling class.

All in all, the findings of the study confirmed young learners positive attitudes towards English; thus, their passion to learn it and to evaluate their level for the sake of being able to contact with different people on the international scale.

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APPENDICES

You are kindly requested to answer the following questionnaire. Tick where appropriate.

Gender: male Female

Level: 1st year 2nd year 3rd year

Field of study: nature and life sciences literature..

Part I: Linguistic Abilities

1. I know:

Arabic French English Spanish other

2. My proficiency in French is:

High intermediate low

3. My proficiency in English is:

High intermediate low

4. When I listen to an English verbal discourse, I understand it perfectly

strongly agree agree disagree strongly disagree

5. When I listen to English, I understand but I may face some difficulties

strongly agree agree disagree strongly disagree

6. I can read perfectly in English

strongly agree agree disagree strongly disagree

7. I achieve a high level of comprehension when I read in English

strongly agree agree disagree strongly disagree

8. I can compose (write) a short essay in English with no problem

strongly agree agree disagree strongly disagree

9. I can speak English with no difficulty

strongly agree agree disagree strongly disagree

10. I can speak English but I face difficulty to come up with vocabulary items

strongly agree agree disagree strongly disagree

Part II: the Use of English

1. I use English outside the classroom to: (you can tick more than one choice)

Watch movies

Listen to music

Surf on the web

Web-chat

2. In case you use English for other reasons, mention for what

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

3. I like to watch original (in English) American movies

Yes No

4. I learn a good deal of English (vocabulary, expressions, etc) when I watch English TV programmes.

Yes No

5. I like to listen to English songs

Yes No

6. I use social networks, such as Facebook, to talk to friends

Very frequently frequently sometimes not at all

7. If you do then what is the language you prefer to use?

English French Arabic

8. Beyond Algerians, I love to talk through social networks to:

Speakers of English speakers of French others

Part III: attitudes towards English

1. When it comes to foreign languages, my favorite language is:

French English Spanish other

2. For me, the language which is more prestigious is:

French English Spanish other

Why?

.....
.....

Though I am still not proficient in English, I am eager to learn this language

strongly agree agree disagree strongly disagree

3. I find English easy to learn

strongly agree agree disagree strongly disagree

4. The education system should promote the teaching/learning of English

strongly agree agree disagree strongly disagree

5. English must be introduced at early ages (primary school)

strongly agree agree disagree strongly disagree

6. If I had the choice, I would choose English as my first foreign language

strongly agree agree disagree strongly disagree

7. I believe English can offer me a better future

strongly agree agree disagree strongly disagree

8. I prefer French as my first foreign language

strongly agree agree disagree strongly disagree

9. French is more advantageous than English

strongly agree agree disagree strongly disagree

10. If I have to study *only* one foreign language, my choice will be on:

English French other

The interview questions

Do you love English language?

Do you love French?

Which one of the languages you prefer most?

Do you think that knowing French is enough?

Do you think that learning English is necessary? Why?

Do you feel the importance of language as an international/ or global language?

So, are interested in learning more about English, meaning to raise your level in this language?

Do you prefer to use English while surfing on the web?

المخلص

يهدف هذا البحث إلى دراسة الهيمنة الثقافية الأمريكية التي كان من شأنها أن تخلق تسلا غير مباشر للغة الانجليزية وسط المجتمع الجزائري وبالأخص فئة الشباب التي أصبحت تبدي نوعا من الاهتمام اتجاه هذه اللغة باعتبارها لغة عالمية من خلال هذا البحث نطمح إلى معرفة مواقف و آراء الطلاب اتجاه اللغة الانجليزية و ما هي الأسباب و الدوافع التي تكمن وراء هذا الاهتمام المتزايد الذي لم يسبق له مثيل

الكلمات المفتاحية الهيمنة الثقافية المواقف تجاه اللغة فئة الشباب أسباب الاهتمام

Summary

This work aims at studying American Cultural Hegemony, which made it possible for the English language to sneak out into the Algerian society in particular among young generation. This research work attempts to investigate students' attitudes towards the English language as well as to detect reasons beyond such unprecedented growing interest.

Key Words: Cultural Hegemony, Attitudes towards the language, Young Generation, Reasons of Interest.

Résumé

L'objectif de cette recherche est d'étudier la dominance de la culture Américaine et son impact sur les représentations chez les jeunes. Cette dominance pourrait provoquer une infiltration indirecte de la langue Anglaise dans la société Algérienne et précisément dans la communauté des jeunes qui montrent un intérêt particulier vis-à-vis de cette langue qu'ils considèrent comme une langue internationale. Nous voulons, à travers cette étude connaître les attitudes et représentations des jeunes étudiants vis-à-vis de l'anglais pour cerner les causes qui sont derrière cet intérêt croissant et sans équivalent.

Mots clefs : Dominance Cultural, Attitudes, La communauté des Jeunes, les raisons d'intérêt.