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Exploring the Cultural Effects of English Language Learning on Kurdish EFL Students

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Abstract

Foreign language learning influences learners and helps them develop a multi-cultural identity. This study aspires to discover the target language's cultural effects on learners' first language and personality. It also tries to explore the learners' perception of foreign language identity in relation to culture. Two sets of open-ended and close-ended questions were utilized to obtain the data from the view point of certain students of high level English language proficiency and cultural awareness. This study has hypothesized that Kurdish EFL learners will demonstrate a change in their self-conception, language identification, and language personality under the influence of foreign language learning. According to the results, students have adopted certain language and cultural practices from English which might have affected their first language. They have also created a new self-perception, obtained additional verbal skills, and acquired different personality traits under the target language impact.

Key words: Foreign language, Cultural identity, Learners' personality, acculturation

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Introduction

Literature review

There are a number of good researches in relation to the contributions of cultural influences on students' personality and identity in general. Sandhu and Asrabi (1994) have done a study using a questionnaire to make an investigation into the learners' stress caused by acculturation due to alienation, homesickness, and culture shock. In another research, Fail et al. (2004) conducted some case studies for 11 international students who had graduated from university. In their research, they have concentrated on the students' identity and the sense of belonging. This current research does not only study the factors such as culture and identity, but also pays close attention to language learners and the influence they undergo as a result of foreign culture practices represented in the target language.

Language and Culture

Both Language and culture have got various definitions by scholars. In this piece of work, the focus is on the definitions of the terms of language and culture that are in favor of research purposes. According to Piasecka, language is the primary symbolic system allowing us to express and to understand our and foreign cultures (Arabski and Wojtaszek, 2011: p.21). And culture, as defined by Kramsch (1993, p. 127), refers to "membership in a discourse community that shares a common system of standards for perceiving, believing, evaluating and action". These two

identifications of language and culture are in broad sense, and need to be broken into specific concepts.

Yassine (2006, pp. 32-3) introduces culture as an “acceptable interaction within the social group and what makes the group, involving a way of life, a set of social practices, a system of beliefs and a shared history or set of experiences”, while language is seen as a main component of culture along with values, beliefs, norms, and customs. Hereby, language is seen as culture’s product which passed down from one generation to another by the mechanisms of socialization process (Hamers & Blanc, 1989, p. 115). It is also considered as the main tool that an individual uses to internalize culture and the major vehicle for cultural transmission (Seeyle, 1993).

Language and culture tend to have a key feature in common in that they are both operated as means of communication since they are like meaning-conveying tools. To explain this, Brooks (1997) compares these two disciplines in terms of types of meaning they convey. He points out that what we understand from a language is the meaning which is produced by syntactic, semantic, and pragmatic elements (or features), whereas the meaning of culture is expressed through patterns of behavior, for example, language use. So, people need to comprehend cultural codes, preferences, and thoughts so that they can interact in different languages. This is due to the fact that language structures might be misinterpreted or become confusing in different culture-based contexts (Saville-Troike, 2003), because, sometimes, linguistic correct sentences could cause misunderstanding or confusion when they are in a different cultural context (Schulz, 2007, pp. 12-13).

Boylan and Huntley (2003, p.38) reveal the insight of the deep relationship available between these two disciplines. They believe that language and culture cannot exist independently; that is, each is the shadow of the other to such an extent that language meaning can frequently be obscured if there is no recognition of cultural values. Valdes (1986) explains that if language serves the purpose of primary mediator between the individual and society, then it can be assumed that an individual's knowledge of different languages permits him or her to have access to societies and cultures which are different from his or her native language and culture.

Similarly, Scarcella and Oxford (1992, p. 63) assert that language and culture are so close that are being identified as synonyms. To elaborate, via language people convey their inner visions and thoughts in their communication with each other. On the other hand, culture is embedded in the language. This interwoven relationship between language and culture has been summarized by Brown (2000, p.177) to “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”. So, what is understood from this is that culture and language are two interwoven disciplines that cannot be studied separately. That is to say, language and culture are so interrelated that any reference to one of them will naturally direct us to the other because culture is a major asset to language which cannot be removed away from it, and language is learned within the culture.

Moreover, Damen (1987, p. 367) has discussed that language and culture are not only closely related but are also interactive. He believes that language is the carrier of culture and represents culture to a great degree. That is to mean that language is the

reflection of cultural features. According to Damen, language is considered as a part of culture and a form of accumulated knowledge in the culture. It is an instrument which is not only used within a culture, but also contributed in developing and conveying that culture.

Culture and Language Learning

According to the National Standards for Foreign Language Education project (1996), learners ought to comprehend the cultural contexts of the target language in order to be able to successfully acquire that new language. This means that understanding a new culture is an important element in achieving the success in learning a foreign language. Lu (1998, p. 1), states “In fact, the learning of language and the learning of culture can be compared with a child’s first experiences with the family into which he or she is born, the community to which he or she belongs and the environment in which he or she lives”. Lu says that when we are infants, we acquire our first language in a natural way because our society, our environment, and our culture continually feed us. Similarly, when we acquire a new language, we also need to ingest the new culture’s nutrients.

In addition, Gardner and Lambert (1972, p.351) see the acquisition of cultural knowledge as a vital part that fosters the process of foreign language learning. They assert that the more exposure foreign language learners have towards the target language’s culture, the more effective language learning will be. In the same way, Brown (2000, p. 178) stresses the importance of the awareness of contexts in language learning since contexts impact the connection of language learning and culture leaning.

Due to this vital role of culture in language learning, language educators have considered that teaching culture is a factor for fostering learning process. For example, Byram (1997, p. 22) proposes the concept of “intercultural communicative competence” (ICC) as a core of “foreign language teaching” (FLT) and a way to improve the quality of language learners with taking into account the importance of elements of culture in

the process of language learning and teaching.

Language educators have pointed out that learning a language inevitably introduces students to a given culture, since “language doesn’t exist outside a cultural context” (Perkins, 1988, p. 25). More importantly, Lafayette (1975, pp. 33-34) says “There must be a place in today’s language classes for the study and understanding of culture. In the second/foreign language context, one might need culture in addition to the language itself in order to think like a native speaker of that language”.

In an attempt to account for the impact of culture on language learning, Schumann (1978) has referred to the process of ‘acculturation’. Acculturation is the combination of social and affective factors which, according to Schumann, considers psychological integration of the learner with the target language group.

Language Learning and Cultural Identity

This sub-section is devoted to elaborate on the contribution of foreign language learning experiences to the development of multicultural identity.

According to Arabski and Wojtaszek (2011: p.50), the term identity is not easy since it is “a complex and multi-faceted concept negotiated and transformed by means of a language”. Identities are not fixed but are rather determined by the place, culture and society of which people are born with. Very often, identity is perceived as the individual concept of the self-influenced by everything and everybody around him/her. Thus, it should also be mentioned that during learning a foreign language, learners tend to recreate their cultural identity, and develop a new foreign language identity.

As believed by many researchers (Arabski and Wojtaszek, 2011, p. 51), the studies concerning the development of cultural identity very often focus on the negative aspects of acculturation such as depression, stress, loss of identity together with difficulties that appear throughout the acculturation process. While, this study is dedicated to concentrate on both positive and negative aspects of English language learning in developing a new identity for Kurdish learners, or altering their original identity. Concerning developing multicultural identity and becoming multilingual, Dewaele (2007, p. 448) says that “these may enrich the individual”. This is because culture is a compound of values and beliefs shared by a community, granting its members a sense of belonging and own identity.

In support of the idea above, Castro and Bohórquez explain that culture consists of a set beliefs and values in which a group of people have in common to provide their members with the feeling of affiliation and self-recognition towards this particular group (2006: p. 39). They further explain that interpersonal relations amongst the students, their treatment with each other, their capacity to confront and handle problems, and their perception to cultures other than theirs are shaped by the culture of their own. So, since

language is a crucial part of culture, there is a strong connection between language and social identification. This relation is to be examined with the community individuals themselves, and as Hamers and Blanc (1995) declare “unlike other components of culture, language interacts with it in specific ways: language is a transmitter of culture, furthermore, it is the main tool for the internalization of culture by the individual” (p. 116).

purpose

This section is dedicated to discuss the purpose of conducting the study, its significance, and expected results depending on the researcher’s readings and knowledge of participants’ context.

Research Aims and Questions

This study aims at exploring the cultural effects in language. It also tries to discover if these culture components of English language are transferred to learners and make changes in their way of thinking and language egos. Furthermore, the study targets at diagnosing specific cultural transformations, such as personality, way of thinking, language preference, and sense of belonging, made in Kurdish learners who have experienced English language learning. Regarding the hypotheses of the study, it is assumed that Kurdish EFL learners (more accurately the participants of the) will somehow demonstrate a change in their self-conception, language identification, and language personality when it comes to speaking in a foreign language.

In light of these aims, the study is supposed to arrive at answering the particular questions below:

1. Does learning a foreign language develop a new cultural identity?
2. Does learning a foreign language at university level strengthen or weaken learners' first language identity?
3. Have English department students developed an interlanguage identity?
4. What aspects of Kurdish learners' ego are under the influence of English language culture the most?

Study's value

All nations tend to work for preserving their own culture and identity. There seems to be a common threat or danger on people's national and ethnic originality; this is usually attributed to opening up to globalization and the dominant culture of powerful nations. Language plays a crucial role in this regard since it is like a vehicle carrying the cultural influences. There has always been a debate amongst educators and parents whether learning or studying in a foreign language affects the new generations' mind which entails a change in their affiliation and values. The value of this study appears in that it tries to confirm or check the extent of language learning effects and cultural reflections on the personality and identity of Kurdish university students of English language.

Research Methodology

Considering the research aims and questions, two separate questionnaires (one open-ended and one close-ended) were developed to elicit preferred and necessary responses from participants who were students at English department of College of

Basic Education, Salahaddin University. The two sets of open- and close-ended questions were adapted from the very important and famous questionnaire named MPQ (Multicultural Personality Questionnaire). As found in (Dewaele, 2007, p. 451), MPQ, which has been established by Van der Zee and Van Oudenhoven in 2000, has five investigation dimensions. They are as follows:

- **Cultural Empathy** (whether the individual can empathize with the feelings and behaviors of people from different cultures)
- **Open-mindedness** (being open and unprejudiced towards norms and values from other cultures)
- **Social Initiative** (being initiative and active in social situations)
- **Emotional Stability** (the ability to stay calm in stressful situations)
- **Flexibility** (the ability to learn from experiences)

Before selecting the sample respondents to answer the questionnaires, overall students of English department were asked a series of background information questions via a google form link. The questions covered English language level, learning history, and learning context areas. Depending on their responses, 50 students of high level English proficiency were selected as the study sample to answer both questionnaires mentioned above. The samples were a mixture of students of all college grades, yet all of them had good English culture and language background. So. Only these 50 students were contacted again and they received the questionnaire form link online.

The open-ended questionnaire was about the students' multicultural identity whose items addressed culture and identity issues directly. While the close-ended one covered language preferences, in other words, which language the students have more sense of belonging to as the consequences of their exposure to another language which is English. That is the reason of which this study has followed a mixed method of research design which has to be both interpreted and analyzed to calculate the required numerical statistical outcomes, and deduce reasonable observed findings from the data collected.

Findings and discussion

This section summarizes and reports the most relevant responses elicited from the students via both types of questionnaires. The respondents' answers are categorized according to the major points addressed in the questionnaires.

A. Understanding Cultural Identity

The very beginning questions of the questionnaire addressed learners' understanding of culture and cultural identity. The following are the most important and relevant answers:

NB: corrections have been made for answers with wrong spelling, punctuation, and grammar. But the content of answers has by no means been altered or interpreted.

“Culture is a part of society”

“Clothes, language, food, arts and so on”

“Cultural identity is a feeling belonging to a group or a person. It's related to nationality and generation, social class, locality”

“A group of people sharing the same things that they do (have) in their lifestyle”

“Culture identity is race, sexuality, history, language, religious, and belief”

“their language”

“it is the ID of each nation, which means that every nation has their own culture and traditions:

“Somethings that are related to a nation, and people can know them by!”

“In my opinion cultures are the arts and other manifestations of human intellectual achievement regarded collectively”.

“For me, Cultural identity is what differentiates me as a Kurd from for example Arabs. We both have different languages, mindsets, cultural clothes ... etc.”

Having looked at the statements above, it is vividly noticed that, the students have very well understood what culture and cultural identity is. Their perceptions of cultural identity are adequately alike the those identified by authors mentioned in this study. The most essential elements that can be drawn from their answers regarding identity of a culture is language, recognition, and sense of belonging. In other words, they believe that language is regarded as the interface of culture or culture is represented in language. Also, social groups of people are recognized by culture,

this indicated that each culture is unique to a group of people. Furthermore, it is implied within the answers that culture creates a feeling of affiliation, that is if a person has a sense of belonging to a certain group people, he/she will follow the practices of that social group.

B. Language Affiliation

Concerning the intensity of their sense of belonging to both Kurdish and English cultures, the answers did not confirm an absolute identification of cultures by students. But, in fact, the majority of students (74%) show almost strong identification with the Kurdish culture, whereas in the case of foreign language (in our case English is valid), more than half of the students' answers fluctuate between moderate to strong levels. This result is not shocking considering that they have been in the English context throughout the journey of language learning, studying textbooks written or inspired by the English culture, language and literature.

Admittedly, only 30.9 % of the students have shown their affirmation to the question "Have you ever had any experiences that increased your sense of belonging to English culture?". The reason can supposedly be that almost of them (96.4%) have not been in an English speaking country before, thus, they have not been in direct contact with the people of a foreign culture. And in answer to the second part of the question which asks for examples of such practices, the students have referred to the points listed below. It is clearly reflected in these answers that their source for getting access to the English culture has been the language itself through reading, studying, and watching movies, rather than getting engaged with people or raising in the another country. This

confirms the effect of language learning and its interrelatedness with culture.

NB: corrections have been made for answers with wrong spelling, punctuation, and grammar. But the content of answers has by no means been altered or interpreted.

“seminars and also working with organizations online”

“I am really a big searcher, so I like learning new things that’s why most of true information has been written in English language”

“I’ve had experience of watching their movies”

“Meeting some people and having a conversation with them”

“I really admire their culture and their respect are really beautiful”

“I haven’t any experience but then I got it at college”

C. The identity of Foreign Language

This refers to language as the representative of culture. Here, it is discussed if the students believe that language carries cultural aspects in it and influences the learners’ behavior. This is because it is a general truth that human’s behavior is more or less based on their personality, and new practices and experiences help people’s personality change. Language learning as a real life experience is most likely to change learners’ personality which entails changes in behavior. Simply put, a foreign language is a vehicle that carries

different life experiences which ends up with changes in its learners' personality and behavior.

Two questions that have addressed this matter ask about the students' belief in the existence of foreign language identity, their perception of foreign language identity, and the ways by which first language is influenced by foreign language learning. In response to these questions, a great number (80%) of students have actually shown that they believe in foreign language identity. As for their perception of foreign language and its impact on their first language, a variety of answers have been given. Due to the long range, similar responses are classified under major themes of discussion.

NB: corrections have been made for answers with wrong spelling, punctuation, and grammar. But the content of answers has by no means been altered or interpreted.

“Maybe there is a connection with your genius mental. If you want to learn another foreign language, it's not effective to forget your mother tongue, but if you live with someone who are English native speakers for a long period, perhaps it's influence on your first language”.

“their culture”

“We learn to use different methods”

“Kids forget your mother language”

“Thinking, way of speaking, sometimes the use of vocabulary”

“I don't think that it will influence the first language if you don't get into their culture much and judge everything the way they do, but if you do exactly as they do and I mean in every term in their lifestyle, it will influence your first language really bad”

“Being affected by new language culture”

The answers above include both positive and negative influences of learning a foreign language on learners' first language. Among the answers, certain learning factors such as age, expectations, and place have been spotted for playing role in maximizing or minimizing the influence. But, all in all, almost all students experienced or felt the unavoidable foreign language effects. According to the answers, the younger the students are, the more influential the foreign language is. Besides, learning a foreign language in your country is far way different-from learning it in its original country in that their exposure to the foreign culture will be limited.

Another issue which is whether students feel like a different person while speaking a foreign language (i.e. English in our case) has been addressed. A great portion of the research sample participants (72.7%) asserted that they do feel as they have another personality while speaking in English. On the basis of this matter of fact, the students might make their own preferences between first and foreign languages. In other words, it is the duality of the students' personality that makes them choose the language with which they feel safe and satisfied. The-next section is dedicated to explain the phenomenon of code switching and language preference depending on the contexts of speaking.

D. Language Choice

A set of questions from both questionnaires were meant to elicit from the students the reason that they prefer one language to another in a particular setting, and the reason their inner drive urges them to switch codes between English and Kurdish.

1. Code switching

Since code switching is subject to the context and type of speakers in a given conversation, the students were asked two separate questions regarding speaking to someone who only knows Kurdish language as compared with talking to someone who also speaks English in addition to their first language, i.e. Kurdish. All in all, all students have admitted that they prefer code switching provided, nevertheless there are restrictions for practicing that depending on the situations they are in.

Q/ When speaking with people who speak Kurdish and English, how often do you switch between your two languages?

<i>Almost always</i>	<i>Fairly often</i>	<i>Not often</i>	<i>Almost Never</i>
23.6%	52.7%	23.6%	0%

Q/ When speaking with people who speak Kurdish only, how often do you switch between your two languages?

<i>Almost always</i>	<i>Fairly often</i>	<i>Not often</i>	<i>Almost Never</i>
0%	14.5%	47.3%	38.2%

These results show that the speakers background plays a crucial role in having a motivation for code switching since most of the students tend not to use English with the people who only speak Kurdish. They seem to have no interest in using English with someone whom they do not have things in common regarding language education. Similarly, as it appears above, when the students get to talk with the people who speak both languages, it is very likely for them to switch the code since they share the same language and cultural background, and have a safe atmosphere.

To further investigate and understand the students' reason and motive behind code switching, another question has been put in place regarding when and why they do so. For this question, the most frequent answers have been listed and categorized according to the multicultural personality aspects which have been mentioned in section two.

Q/ Under what circumstances do you switch between languages?

NB: corrections have been made for answers with wrong spelling, punctuation, and grammar. But the content of answers has by no means been altered or interpreted.

Answers	Multicultural al Personality Categories
“When speaking with someone who knows a foreign language” “For learning”	Social initiative
“Someone who does not understand me”	Cultural Empathy
“Talking about sensitive subject” “better feelings”	Emotional Stability
“When I can't remember the Kurdish word”	
“When I cannot give my message clearly with my mother's language”	Flexibility
“To be more clear”	
“For fun and enjoyment”	open- mindedness
“I don't know it happens automatically”	

According to these answers, one can confirm that the students have developed a personality that carries multicultural traits. As it is seen, all aspects of a multicultural personality are visible in the language practices of these students. They do not hesitate to use

any of English or Kurdish language when it comes to fulfilling their needs and requirements. This reflects that they have well coped with both languages and do not see English language culture as an unfamiliar to themselves. To summarize, the students have adopted English language and culture as they see themselves as members of these two disciplines. For instance, they are the ones who initiate to learn English and use it with anyone who also speaks English. They also sympathize to someone who does not speak Kurdish and help them by speaking in English. Moreover, if they do not feel safe or stable, English language is their immediate choice to recover and regain their normal state of mind. English language gives them more options too; this is in case they get stuck explaining their message. Here, it shows students' flexibility. Finally, as a matter of open-mindedness, the students enjoy code switching either for fun or for a reason that is not articulable but automatically gives them inner satisfaction.

2. Language preference

A series of life daily activities were selected for students' reflection on in terms of the language they prefer to use while doing these activities. This language preference survey acts like almost a separate questionnaire to dig into the depth to which the influence of English has reached amongst the Kurdish students. The results of such a survey can confirm that the preference of one language over the other might be related to the culture that stands behind each language; that is to say, if one thing is not allowed or has a limited use in one language culture due to any reason, students resort to the more open culture to express what they intend with. The below table shows the results of the responses obtained.

Activities	Kurdish only (%)	Kurdish and English equally (%)	English only (%)
Curse utterances	42.1	36.8	21
Thinking to yourself (inner speech)	42.1	34.2	23.7
Expressing romantic feelings	26.4	44.7	28.9
Expressing sadness	50	28.9	21.1
Praying	84.2	13.2	2.6
Doing mental arithmetic	55.2	23.7	21
Teasing somebody playfully	47.4	44.7	15.8
Expressing sarcasm	50	34.2	15.8
Telling jokes	42.1	50	7.9
Listening to jokes	26.3	47.4	26.3
Singing	23.7	34.2	42.1
Speaking to university friends	18.4	60.5	21.1
Speaking to friends outside university	55.3	26.3	7.9
Speaking to family members	86.8	13.2	0

The more the students use English in daily interactions, the more it proves that this language has rooted in their personality. So based on the data which have been calculated from the respondents' answers, relative judgement can be made on the extent of students' tendency towards English language and on whether English language has influenced their first language positively or negatively.

Having considered the items addressing talking to friends and family members, it seems that the students of English language see themselves as a community in which they have developed an interlanguage personality in their communication, i.e. their behavior and language uses are expected among themselves. All the activities done by the students prove that Kurdish language is still very dominant among the students. The activities are marked by strong cultural and historical traits and roots sound to be the most resistant ones against changing; for example, telling jokes, praying and curse utterances are still expressed more in Kurdish than in English. But when it comes to the university setting, language learning and practicing, and speaking to those of similar backgrounds, English language is the second normal choice. For instance, less than a quarter of students tend to sing only Kurdish; this may belong to the overcoming trend of admiring foreign culture which is fostered by knowing its language.

Conclusions and implications

Language and culture are two inseparable cohesive disciplines. They are interrelated and cannot be studied on their own. Language is a major element of culture, and culture is embedded within the language. Thus, learning a foreign language will certainly entail getting involved in its culture too. And it is widely known that

culture and language practices cater for molding personalities which then influences the behavior. Based on these facts, this study was originally conducted to discover the cultural effects of English language on Kurdish EFL students.

According to the findings, the students actually realize that any culture has its own identity since it stands for the social practices of a particular group of people of a special language and values. Concerning the students' contact or exposure to English culture, it is apparent that the language itself is the main asset and source; the students have been more or less engaged to the English language and culture due to their education at university through studying their college modules, searching for information, attending seminars and academic events. Moreover, they have been through extracurricular readings, watching movies, and personal experience with foreigners they have met. As a result of all these activities the students have indeed developed a sense of belonging to English language. Regarding the consequences of getting exposed to a foreign language identity to the first language, a mixture of positive and negative views has been put across. The most frequent students' views have focused on culture, first language, and experience, that is to say, it is commonly believed by them that the first language will probably change or get affected especially when Kurdish students start learning English at the very young age. But they also admit that speaking another language will increase their life experience and will provide them with better thinking methods. Getting back to the aims of this study, it is noticeable that the Kurdish language identity is vitally in place, nevertheless the students of English department who speak the language very well have got an additional language identity which is quite in use especially when the setting and context are helpful. The students

tend to have no hesitation in using English in almost all daily activities; this language use is ,sometimes, as a second option or an alternative due to an obligation, but there are even situations where they primarily make use of English spontaneously. This implies nothing but that they have a two-sided language personality, Kurdish and English.

As a recommendation for language class instruction, teachers have to take the responsibility of raising students' awareness regarding the development of multicultural as the consequence of their journey of language learning. This to prevent the loss of first language identity whose significance for national and cultural security commonly agreed upon truth.

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Appendix

A sample of the Questionnaire (Part I)

1. How would you define cultural identity?
2. How strong is the intensity of your identification with L1 and FL culture?

L1 culture

- A. No identification
- B. Strong identification

English Culture

- A. No identification
- B. Strong identification

1. Do you think that foreign language identity exists? yes / no

If yes, what is your perception of your foreign language identity? In what way are some parts of L1 identity influenced foreign language and foreign language learning?

2. Have you ever had any experiences that increased your sense of belonging to Kurdish culture? Yes / no

If yes, please give examples

3. Have you ever had any experiences that increased your sense of belonging to English culture? Yes / no

If yes, please give examples

4. Do you feel like a different person when you use a foreign language (English language)?

If yes, please give examples

5. How do you perceive the notion of language ego in both L1 and foreign language? How is it linked to the target culture?
6. When speaking with other people, how often do you switch between your two languages?

Speaking with others who know your both languages?

Almost always fairly often not often almost
never

Interaction with monolinguals

Almost always fairly often not often
almost never

7. When does it happen? In what contexts?
8. Why do you switch languages?

A sample of the Questionnaire (Part II)

Indicate your preferred language use for the following activities.

Activities	Kurdish only	Kurdish and English equally	English only
Curse utterances			
Thinking to yourself (inner speech)			
Expressing romantic feelings			
Expressing sadness			
Praying			
Doing mental arithmetic			
Teasing somebody playfully			
Expressing sarcasm			
Telling jokes			
Listening to jokes			

Singing			
Speaking to university friends			
Speaking to friends outside university			
Speaking to family members			

پوخته:

فیربوونی زمانی بیانی کاریگه‌ری هه‌یه له‌سه‌ر خودی فیرخوازن و هاندهریکی رځ‌خوشکهره بۆ ئه‌وه‌ی ناسنامه‌یه‌کی فره‌که‌لتووریان بۆ دروست ببیت. ئهم لیکۆلینه‌وه‌یه هه‌ولیکه بۆ زانینی کاریگه‌ری که‌لتووری زمانی ئینگیزی له‌سه‌ر که‌سایه‌تی و زمانی دایکی فیرخوازن و تیگه‌یشتیان بۆ ناسنامه‌ی که‌لتووری زمانی ئینگیزی. بۆ به‌ده‌سته‌پێانی داتای پێویست، دوو کۆمه‌له‌ پرسپاری کراوه و داخراو ئاراسته‌ی هه‌ندێ له‌ قوتابیانی ئاسته‌به‌رز له‌ پرووی زمانی ئینگیزی و هۆشیاری که‌لتووری کرا. به‌ گۆڕه‌ی وه‌لامی قوتابیانی، قوتابیانی به‌شی ئینگیزی هه‌ندێ کرداری دیاریکراوی زمانه‌وانی و که‌لتووریان له‌ زمانی ئینگیزی وه‌رگرتووه که وادیاره کاریگه‌ریشی هه‌بووه له‌سه‌ر زمانی دایکی قوتابیانی. ئهم قوتابیانه به‌هۆی فیربووبی زمانی ئینگیزییه‌وه تیروانینی جیاوازیان بۆ دروست بووه بۆ خودی خۆیان و توانیوانه توانای قسه‌کردنی زیاتر به‌ده‌ست بێنن و هه‌ندێ په‌گه‌زی جیاواز له که‌سایه‌تیاندا به‌دیبت.

وشه‌ کلیلیه‌کان: زمانی بیانی، ناسنامه‌ی که‌لتووری، که‌سایه‌تی فیرخوازن، به‌که‌لتووربوون

الملخص:

يؤثر تعلم اللغة الأجنبية في نفوس المتعلمين ويساعدهم على تطوير هوية متعددة الثقافات. هذه الدراسة هي محاولة لاكتشاف مدى تأثير ثقافة اللغة المستهدفة على لغة الأم وشخصية المتعلمين. كما يحاول استكشاف تصور المتعلمين لهوية اللغة الأجنبية فيما يتعلق بالثقافة. تم استخدام مجموعتين من الأسئلة المفتوحة والمغلقة للحصول على البيانات من وجهة نظر عدد من الطلاب الذين لديهم مستوى عالٍ من الكفاءة في اللغة الإنجليزية والوعي الثقافي. وفقاً للنتائج، تبنى الطلاب ممارسات لغوية وثقافية معينة من اللغة الإنجليزية والتي ربما أثرت على لغتهم الأولى. لقد ابتكروا أيضاً تصوراً جديداً للذات، وحصلوا على مهارات شفوية إضافية، واكتسبوا سمات شخصية مختلفة تحت تأثير اللغة المستهدفة.

الكلمات المفتاحية: اللغة الأجنبية، الهوية الثقافية، شخصية المتعلمين،

التثاقف