

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
UNIVERSITY OF AMAR THELIDJI LAGHOUAT
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH



The Influence of Ethnocentrism on EFL Students' Cultural Behavior
The case of Master One Students of English at Amar Thelidji
university in Laghouat

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Master
Degree in: English Civilization, Literature and Language Teaching.

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Academic Year: 2018- 2019

Dedication

We dedicate this work to our families, friends, and to all who helped us to conduct this research.

Samia & Nabil

Acknowledgements

To complete this work we are greatly thankful to our supervisor Ms. CHERFAOUI Samia for her patience, precious guidance and comprehension during the whole work.

We wish to extend our thank to the board of examiners, for accepting the discussion of this topic and for their valuable comments and precious remarks.

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abstract

This research discusses ethnocentrism and cultural relativism which are defined as a sociocultural phenomenon, the beliefs, attitudes and practices learnt through membership of a cultural group, which constrains how its members view non-members or outsiders. So it is important to facilitate the student's understanding of civilization and to determine whether or not the student is aware that the world has become almost unipolar, and the language he is studying become a vehicle of the Western civilization .So, we shed the light on this phenomenon by highlighting the concepts , mainly ethnocentrism and cultural relativism, and to investigate if the students are ethnocentric, hooked to their culture and against Western behavior, or they have a culture of proportion so that they have the ability to integrate, adopt and why not imitate certain customs and traditions. A descriptive and analytical study is chosen to prove or disprove this hypotheses, the data is collected from master 1 LMD students at English department of Amar Thelidji Laghouat University. To determine their awareness about the impact of English in their life. The results were positive and confirmed the validity that students are aware of all awareness through their cultural and religious backgrounds, they like English language and study it through history and culture, but they have no objection to applying certain positive acceptance behaviors to each other, but they do not forget their origins

List of Tables

Table 01: The choice of English as field of study	30
Table 02: The interest of EFL students by English	31
Table 03: EFL student Conscious about Their Culture	32
Table 04: The factors that Makes the west Strong	33
Table 05: Process of assimilation of western Culture	34
Table 06: The ability of adopting a behavior from western culture	35
Table 07: The role of ethnic variety on the development of the west	36
Table 08: The opinion of EFL Student about immigration	37

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List of Abbreviations

EFL	English as Foreign Language
NSGWP	National Socialist German Workers's Party

General Introduction

The Culture integrates in the program implicit into the topics that are going to be used in the classroom. Usually most of the cases, the teachers do not introduce the cultural aspects properly, which causes negative effects on the students and the way in which they are going to interpret the cultural bases from other cultures and their traditions, commonly known as Ethnocentrism. There are emotional and attitude factors involved in the acquisition or interactions with culture. The student needs to acquire an understanding and comprehension toward cultural factors different from the one's they have. The open mind, helps him to be able to learning about other cultures without developing positive or negative criteria. In this way, the learner will be able to grasp the culture deprived of any judgment. We live in a unique moment in history. We are experiencing the rise of a global culture in which people are connected and able to exchange ideas and information better than ever before. International travel and business are on the rise. Instantaneous communication and social media are creating networks of contacts who would never otherwise have had a chance to connect. Education is expanding, music and films cross national borders. This research attempts to shed the light on the EFL stuents' way of thinking and to investigate whether the Algerian English student is mature enough to see what is right and what is wrong in the culture he supposed to learn about, and to determine his attitudes toward the western culture.

Statement of the problem

As students, we recognized that sometimes when teachers describe and explain scenes, sequences or illustrate lifestyle of western culture of another civilization which is totally different at level of religion culture traditions and customs, student reaction may be in favor of this civilization, he could be fascinated by it and even would try to imitate it without consciousness, or against it, which means just learning for the sake of learning. So why we have different reactions toward the target culture? and what are the mechanisms that leads to such behavior ?

Research questions

- To what extent EFL students accept what they learn in the target language culture ?
- Are EFL students ethnocentric or cultural relativists?
- From Arabic point of view, how should students act like?

Hypotheses

Ethnocentrism is dilemma which has a direct relationship with civilization. Each civilization has its beginning and its end. When the civilization gets strong, people believe that their civilization is the best; this could lead citizens to grasp the ethnocentric behavior.

From an Arabic Muslim vision, we think that we have to be spiritual and pragmatic people at the same time. The more we understand our identity, the more we achieve it. Our religious background is one of the most important heritages, if we rely on it and define it as a reference and try to understand it nothing in the world can affect us. Eventually, there is no potential risk to assimilate some good and bad manners from the west.

Aim of the study

Through this present research, we are going to see what are the attitudes of EFL students toward western culture and how they react to its characteristics, and to see at the same time if they work hard to preserve their identity. to investigate if they are attached to their culture and ethnic origin or they are culturally related to the culture of the target language.

Scope of significances of study

Today, the world involved quickly and was endowed with lot of different culture .the disparity between these cultures creates certain link that brought each closer to one another. This can determine a type of interaction which can be good illustrated in Culture relativism or bad which demonstrates in Ethnocentrism.

Ethnocentrism is nearly a syndrome of aptitudes and behavior include cooperation with member in-group but not out group, it is divided from a simple evolutionary model of local competition between individuals .when cooperation is relatively cost by ethnocentric, behavior can be necessary to sustain cooperation.

Ethnocentrism may be something that all cultures have in common, on the other hand cultural relativism is the belief that the concepts and values of any culture cannot be fully translated into; or

fully understood. So, individual will judge other group in relation with their culture, language and behavior.

Traditionally reading the literature of the target language would have formed an essential component of foreign language study, particularly at more advanced levels. One outcome expected from such literary studies would be a certain familiarity with aspects of the target language culture. After an initial consideration of the place of the culture of the target language variety in language teaching.

Limitations:

This research is a projection of ethnocentrism and cultural relativism on the EFL students . meanwhile we focused on most important element which concerns the EFL students .

Organization

This research has two parts theoretical and practical. The theoretical part consists of two chapters. The first chapter presents an overview about ethnocentrism, the second chapter discusses the cultural relativism. In other words, the two chapters demonstrates the way thinking of two opposite cores. However, the practical part is devoted to the third chapter, which is considered as an analytical chapter. in which the results of the questionnaire will be the base of our study. Finally, the research ends with a general conclusion that would give us an idea about students attitudes toward the western target language .

Chapter One :
Theoretical background about
Ethnocentrism

In English as Foreign Language (EFL) classes, students learn the British and American history in civilization classes. First of all we shed the light on a particular behavior and attitude which is the feeling of ethnic superiority or inferiority is a social phenomenon that can face any student. Ethnocentrism is judging another culture solely by the values and characteristics of one's own culture. In this chapter we are going to tackle Ethnocentric behavior as concept in general including definitions, historical, background the characteristics of this psychological behavior and the causes that let the behavior spread around the world than we will take examples to maintain the idea and clarify it and finally we go deeper to see the stereotypes Ethnocentrism and what are the causes and the consequences of this ideology.

1.1 Definition of Ethnocentrism :

Many scholars and philosophers gave their own opinion to demonstrate and define what Ethnocentrism is. At first, historians have said that Ethnocentrism has appeared when the past societies have started to live in well structured societies with political, economical, and religious systems. According to Robert Alexord and Ross A. Haammond (2003:17), in his article (*The Evolution of Ethnocentric Behavior*) :

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Ethnocentrism touches almost all aspects of life, it is a major reason for divisions amongst members of different ethnicities, races, and religious groups in society. Ethnocentrism is the belief of superiority of one's personal ethnic group, but it can also develop from racial or religious differences. Ethnocentric individuals believe that they are better than other individuals for reasons based solely on their heritage. Clearly, this practice is related to problems of both racism and prejudice. While many people may recognize the problems, they may not realize that ethnocentrism occurs everywhere and everyday at both the local and political levels.

1.2.1 Ethnocentrism Present Day Politics

There is no pure Ethnocentrism like what we see in the present day politics of the United States is helpful. With instances occurring since its conception, the United States has often thought of itself as more powerful, more economically sound, and just generally better than other nations. This has been shown by the country's tendency to be in situations occurring in other nations, such as the country's current involvement with affairs in the Middle East.

Although the idea of every citizen in the United States belonging to one ethnicity is certainly debatable, since the country has citizens who originally came from all over the world, the feeling of national pride can stand in for a pure ethnicity in this case.

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1.2.4 Ethnocentrism During Nazi Germany

Hitler was the leader of promoting the national German ethnic community. The goal was to build a classless society based on racial purity and the perceived need to prepare for warfare, conquest and a struggle against Marxism (Brook 2014).

Racism and anti-Semitism were basic tenets of the NSDAP and the Nazi regime. Nazi Germany's racial policy was based on their belief in the existence of a superior master race. The Nazis postulated the existence of a racial conflict between the Aryan master race and inferior races, particularly Jews, who were viewed as a mixed race that had infiltrated society and were responsible for the exploitation and repression of the Aryan race (Hitler's social revolution 1966 Schoenbaun).

Thus it becomes one of the best known and the most horrible examples of ethnocentrism to ever occur took place during Nazi Germany. Adolf Hitler decided that he hated Jews, as well as some other groups of people, and had many innocent people slaughtered in concentration camps. They did not deserve the torture that they received, and this was clearly an extreme case of ethnocentrism. While prejudice certainly leads to problems, very rarely in history has ethnocentrism led to the mass slaughter of millions of innocent people (the Holocaust and Colonial genocide 2013).

1.2.5 Ethnocentrism in literature

During the Civil Rights movement of the 1960's and after, American writers, critics, and readers grew more attentive to the issue of racism, blatant or subtle, in literature. In a nation with a history of enslavement according to race and of war against its indigenous population, the United States has a long literary history regarding racism and ethnocentrism. Works by African Americans, Asian Americans, European Americans, Jewish Americans, and Latino Americans, among others, have protested racism and ethnocentrism in what has always been a pluralistic society (Smith A. D 1972).

In Zora Neale Hurston's novel *Their Eyes Were Watching God*, the main character Janie Starks is a very light skinned black woman. For this, the other black women in her town are often full of contempt for her. She seems to straddle the line between black and white at

various points in the novel. This novel indicates that ethnocentrism is an extremely broad topic because even within one's own ethnicity or race, divisions will be found. The writing illustrates important components of ethnocentrism in history as well, because before the victory of the Civil Rights era, blacks would often try to "pass" for whites, and those who succeeded were often scorned by other blacks (rosemary institution 2010).

1.3 Characteristics of Ethnocentrism

like any field of study ethnocentrism is a core that has specific characteristic to modify it, through these characteristics we can distinguish how this behavior is implicated to our life and how as a concept An ethnocentric behavior can effect on a society or individuals firstly ethnocentric behavior emerge strongly with in-group ethnicity and culture.

it can be developed by the feel of proud, vain and superior about in-group people who were fulfill by this behavior are convinced that their culture is normal and correct meanwhile reject out-group ethnicity, ethnocentric group always feels that his ethnic group is superior than others races than when we go deeper we recognize that the individual fear or haters of persons of different races, or what is known as xenophobia .

so the idea of other's culture is incorrect and unnatural is the pillar that ethnocentrism based on. Ethnicity participate directly in Prejudice and it has a big impact on stigma, it serves also to spread discrimination and racism and it lead the people from different cultures to get conflicts (Thiedmen,S.B 1986)

1.4 Stereotypes of Ethnocentrism

Ethnocentrism is judging another culture solely by the values and characteristics of one's own culture(Pusch,D.M 1979). Ethnocentric behavior as a concept in general including definitions and historical background it is individuals judge other groups relative to their own ethnic group or culture, especially what concern which language, behavior, customs,

and religion. the term was first used by the American sociologist Graham Sumner (1840-1910) when describes the views that one's own culture can be considered central, while other culture and traditions reduced to a less prominent role. Ethnocentrism is closely related to the attitudinal indicators for racism, xenophobia, prejudice, mental closure, and more generally an authoritarian personality structure. Ethnocentrism is widely used in research in social and political attitude because it proves to be a very powerful and easily identifiable attitude that can be measured in a valid manner with a limited number of variables. Although ethnocentric prejudice can be directed toward one specific outsider group, empirical research reveals that usually ethnocentrism is generalized toward all outsider groups.

Communication and continuous interaction can also invalidate the stereotypes which a group has toward another group. Stereotypes are strong beliefs about the psychological characteristics and behaviors of another social group (ethnic, religious, age etc). These strong beliefs are "preconceived" in the sense of not being based on the direct observation, often arbitrary and having a simplified scheme of judgment, and this means Stereotyping Ethnocentrism (Perrault, S 1999)

Recently, (Fleras and Kunz 2000), social scientists, published in Media stereotypes, 149-150. mentioned that the stereotype has different types which are mostly negative attitudes toward different ethnics and/or races. Valuable and superior, a positive images that dominant groups have of themselves. It is considered as one aspect of ethnocentrism that can be important for maintaining group solidarity and identity (status honor).but it can pernicious ethnocentrism when it is used to justify a group's alleged superiority and downgrade others. First, we have Inferior objects which mean Stereotypes about groups that are minority or subordinate groups. These are often very negative images such as these members of a group are lazy, greedy, or dirty. Isajiw also notes that positive statements about members of such groups can also be condescending; a real estate agent who showed us a house occupied by a family that was aboriginal said that she was impressed by how clean the house was.

Then, useful objects the idea is highlighting Positive images of groups that may not be regarded as equal to one's own group. For example, a statement that Jewish or East Indian merchants are trustworthy and reliable may disguise an underlying suspicion that they are not trustworthy or reliable.

Finally, irritating objects we can find it in English Canada; we may regard the Quebecois as irritating when some in this group insist on privileges for Quebec (Stephan, W 1999). This may be irritating to us in a way that similar demands are made by Alberta politicians. Isajiw also comments on the objections to multiculturalism from some who apparently consider it a policy that diverts attention away from their requests. Also, Dangerous objects, Some people fear members of other ethnic groups. This may be expressed by concern about letting children go to downtown Regina, or the fear that some people have when approached by young African-American males. Fear of the middle-man has been expressed against Jews in Europe or East Indians in East Africa. Finally the Exotic objects like the horse and buggy of the Amish, the head-dress of North American Indians, or the supposed sexuality of those with different skin color are examples. While each of these has their place, an obsession with these can indicate stereotyping (Somavor 2010).

1.5 Causes of Ethnocentrism

According to Marc Hooghe in Helly, Denise. (Canadian Ethnic Studies 2013):

“...Various explanations have been suggested for ethnocentrism. Social identity approaches assume that ethnocentrism is the result of a strong identification with the in-group of the actor, which almost automatically leads to negative feelings toward and stereotyping of members of the out-group. Because some personality types are more clearly dependent on this strong form of group identification, these personality types are also more vulnerable to adopting ethnocentric prejudice. Experimental research has demonstrated that even if groups are assigned on a purely random basis, processes of in-group identification and polarization with outsider-group members still occur. Social scientists also have speculated that a lack of real-life contact with members of outsider groups might enhance stereotyping...”

He suggested that ethnocentrism is strong conflict with in-group that stereotyping numbers of out-group treat negatively which leads prejudice and discrimination. Ethnocentrism is a reflection of several factors, there is no broad consensus as to the cause

of ethnocentrism. Various areas of social and biological science have developed theories as to how ethnocentrism works. The social identity approach to psychology suggests that ethnocentricity is caused by a strong identification with one's own culture that links one's self-esteem to a positive view of that culture. It is theorized that in order to maintain that positive view, people make social comparisons that cast competing cultural groups in an unfavorable light..

Richard Dawkins in his research which published by Proceedings of the National Academy of Sciences of the United States of America suggested that ethnocentrism may be mediated by the oxytocin hormone. It was found that in randomized controlled trials oxytocin creates intergroup bias because oxytocin motivates in-group favoritism and, to a lesser extent, out-group derogation. In the selfish gene, evolutionary biologist Richard Dawkins writes that blood-feuds and inter-clan warfare are easily interpretable in terms of Hamilton's genetic theory. Simulation-based experiments in evolutionary game theory have attempted to provide an explanation for the selection of ethnocentric-strategy phenotypes.

Realistic conflict theory assumes that ethnocentrism happens due to real or perceived conflict in between groups. This also happens when a dominant group may perceive the new members as a threat.

1.6 Effect of Ethnocentrism on Individuals and Society

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Ethnocentrism as a concept has several effects on individuals and society, through which people would be able to classify themselves into categories and would be admired by historical and cultural background into ethnic variety that reveal to identity. This influence could be positive or negative but both of them serve in highly the values of ethnic group (Nisbett,1996).

1.7 Advantages and Disadvantages of Ethnocentrism

On the one hand, it seems weird but like any approach in the world, Ethnocentrism as a concept might have pros and cons, according to scientist it is not just a simple phenomenon but it is a reflection of the society and a lifestyle. First, it drives individuals to have a strong national pride or what we called patriotism when one loves his country and proud of being a part of it and able to give help in need, for example, serving in the army (Grades Fixer,2018).

When people migrated to different country, they are not shy to reveal to other their culture of their homeland. It is beneficial for others to understand the way of those grew up different from their own culture. Also, it creates a feeling of belonging which means no man is an island so most of us crave the company of other, sharing moment with people is wonderful thing especially if those people have the same aptitude and belief. Than ethnocentric behavior allows people to keep old traditions and practices alive of course we grow up under the traditions and practices of the culture we belong to. So from this point it is helpful to establish and fulfils new generations with customs of their odds.

On the other hand, this temperament leads to make false assumptions regarding cultural differences to such extent, we are all ethnocentric people and that is emerge when we use what is normal in our culture to make generalizations about others customs, while we make theses generalizations without being aware that we are using our own culture as a gauge which may leads to misjudge and miscommunication. Then, it creates consequences within our own society and with others So even in group of people who belongs to the same

culture there will be some who are more privileged than others. those who have always lived in comfort may not find it easy to see the difficulties faces by others conditions of life standard of life and natural circumstance or what we called regionalism, therefore it can create a culture that is blinded by their own self-righteousness: Problems come when a group of people believe that their way is the only way. So what will happened if every group stick to their own believes, yes it leads directly ethnocentrism people become than racist to their own view which reflect negatively on the behavior of individual and making them enable to think (Soumava Bandyopadhyay 2012).

Ethnocentrism is considered as a natural proclivity of human psychology is now a negative connotation in which people makes premature judgments of other people will always lead to misunderstandings. Our Ethnocentric nature cannot be cured as it's impossible for us to experience every life situation around the world. What we can do instead is be aware of our own biases and control them. Realistic conflict theory, in contrast, assumes that Ethnocentrism is triggered by a real or perceived conflict between various ethnic groups competing for scarce resources in society. The originally dominant groups in a territory will develop antagonistic feelings toward newly arriving outsiders when they perceive these outsiders as a threat to their own social position (e.g., in the labor or housing markets). In practice, however, empirical research has demonstrated quite convincingly that even groups whose positions are not threatened by ethnic competition still develop ethnocentric prejudice. However, people couldn't stand, having a normal life in a situation like this, meanwhile as a new way of thinking and new view toward what the world need to get over this dilemma and to reveal the concept of worldwide. The core based on the neglecting racism over the world and give a chance of peaceful living between different races.

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1.2.1 Ethnocentrism Present Day Politics

There is no pure Ethnocentrism like what we see in the present day politics of the United States is helpful. With instances occurring since its conception, the United States has often thought of itself as more powerful, more economically sound, and just generally better than other nations. This has been shown by the country's tendency to be in situations occurring in other nations, such as the country's current involvement with affairs in the Middle East.

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Hitler was the leader of promoting the national German ethnic community. The goal was to build a classless society based on racial purity and the perceived need to prepare for warfare, conquest and a struggle against Marxism (Brook 2014).

Racism and anti-Semitism were basic tenets of the NSDAP and the Nazi regime. Nazi Germany's racial policy was based on their belief in the existence of a superior master race. The Nazis postulated the existence of a racial conflict between the Aryan master race and inferior races, particularly Jews, who were viewed as a mixed race that had infiltrated society and were responsible for the exploitation and repression of the Aryan race (Hitler's social revolution 1966 Schoenbaun).

Thus it becomes one of the best known and the most horrible examples of ethnocentrism to ever occur took place during Nazi Germany. Adolf Hitler decided that he hated Jews, as well as some other groups of people, and had many innocent people slaughtered in concentration camps. They did not deserve the torture that they received, and this was clearly an extreme case of ethnocentrism. While prejudice certainly leads to problems, very rarely in history has ethnocentrism led to the mass slaughter of millions of innocent people (the Holocaust and Colonial genocide 2013).

1.2.5 Ethnocentrism in literature

During the Civil Rights movement of the 1960's and after, American writers, critics, and readers grew more attentive to the issue of racism, blatant or subtle, in literature. In a nation with a history of enslavement according to race and of war against its indigenous population, the United States has a long literary history regarding racism and ethnocentrism. Works by African Americans, Asian Americans, European Americans, Jewish Americans, and Latino Americans, among others, have protested racism and ethnocentrism in what has always been a pluralistic society (Smith A. D 1972).

In Zora Neale Hurston's novel *Their Eyes Were Watching God*, the main character Janie Starks is a very light skinned black woman. For this, the other black women in her town are often full of contempt for her. She seems to straddle the line between black and white at

various points in the novel. This novel indicates that ethnocentrism is an extremely broad topic because even within one's own ethnicity or race, divisions will be found. The writing illustrates important components of ethnocentrism in history as well, because before the victory of the Civil Rights era, blacks would often try to "pass" for whites, and those who succeeded were often scorned by other blacks (rosemary institution 2010).

1.3 Characteristics of Ethnocentrism

like any field of study ethnocentrism is a core that has specific characteristic to modify it, through these characteristics we can distinguish how this behavior is implicated to our life and how as a concept An ethnocentric behavior can effect on a society or individuals firstly ethnocentric behavior emerge strongly with in-group ethnicity and culture.

it can be developed by the feel of proud, vain and superior about in-group people who were fulfill by this behavior are convinced that their culture is normal and correct meanwhile reject out-group ethnicity, ethnocentric group always feels that his ethnic group is superior than others races than when we go deeper we recognize that the individual fear or haters of persons of different races, or what is known as xenophobia .

so the idea of other's culture is incorrect and unnatural is the pillar that ethnocentrism based on. Ethnicity participate directly in Prejudice and it has a big impact on stigma, it serves also to spread discrimination and racism and it lead the people from different cultures to get conflicts (Thiedmen,S.B 1986)

1.4 Stereotypes of Ethnocentrism

Ethnocentrism is judging another culture solely by the values and characteristics of one's own culture(Pusch,D.M 1979). Ethnocentric behavior as a concept in general including definitions and historical background it is individuals judge other groups relative to their own ethnic group or culture, especially what concern which language, behavior, customs,

and religion. the term was first used by the American sociologist Graham Sumner (1840-1910) when describes the views that one's own culture can be considered central, while other culture and traditions reduced to a less prominent role. Ethnocentrism is closely related to the attitudinal indicators for racism, xenophobia, prejudice, mental closure, and more generally an authoritarian personality structure. Ethnocentrism is widely used in research in social and political attitude because it proves to be a very powerful and easily identifiable attitude that can be measured in a valid manner with a limited number of variables. Although ethnocentric prejudice can be directed toward one specific outsider group, empirical research reveals that usually ethnocentrism is generalized toward all outsider groups.

Communication and continuous interaction can also invalidate the stereotypes which a group has toward another group. Stereotypes are strong beliefs about the psychological characteristics and behaviors of another social group (ethnic, religious, age etc). These strong beliefs are "preconceived" in the sense of not being based on the direct observation, often arbitrary and having a simplified scheme of judgment, and this means Stereotyping Ethnocentrism (Perrault, S 1999)

Recently, (Fleras and Kunz 2000), social scientists, published in Media stereotypes, 149-150. mentioned that the stereotype has different types which are mostly negative attitudes toward different ethnics and/or races. Valuable and superior, a positive images that dominant groups have of themselves. It is considered as one aspect of ethnocentrism that can be important for maintaining group solidarity and identity (status honor).but it can pernicious ethnocentrism when it is used to justify a group's alleged superiority and downgrade others. First, we have Inferior objects which mean Stereotypes about groups that are minority or subordinate groups. These are often very negative images such as these members of a group are lazy, greedy, or dirty. Isajiw also notes that positive statements about members of such groups can also be condescending; a real estate agent who showed us a house occupied by a family that was aboriginal said that she was impressed by how clean the house was.

Then, useful objects the idea is highlighting Positive images of groups that may not be regarded as equal to one's own group. For example, a statement that Jewish or East Indian merchants are trustworthy and reliable may disguise an underlying suspicion that they are not trustworthy or reliable.

Finally, irritating objects we can find it in English Canada; we may regard the Quebecois as irritating when some in this group insist on privileges for Quebec (Stephan, W 1999). This may be irritating to us in a way that similar demands are made by Alberta politicians. Isajiw also comments on the objections to multiculturalism from some who apparently consider it a policy that diverts attention away from their requests. Also, Dangerous objects, Some people fear members of other ethnic groups. This may be expressed by concern about letting children go to downtown Regina, or the fear that some people have when approached by young African-American males. Fear of the middle-man has been expressed against Jews in Europe or East Indians in East Africa. Finally the Exotic objects like the horse and buggy of the Amish, the head-dress of North American Indians, or the supposed sexuality of those with different skin color are examples. While each of these has their place, an obsession with these can indicate stereotyping (Somavor 2010).

1.5 Causes of Ethnocentrism

According to Marc Hooghe in Helly, Denise. (Canadian Ethnic Studies 2013):

“...Various explanations have been suggested for ethnocentrism. Social identity approaches assume that ethnocentrism is the result of a strong identification with the in-group of the actor, which almost automatically leads to negative feelings toward and stereotyping of members of the out-group. Because some personality types are more clearly dependent on this strong form of group identification, these personality types are also more vulnerable to adopting ethnocentric prejudice. Experimental research has demonstrated that even if groups are assigned on a purely random basis, processes of in-group identification and polarization with outsider-group members still occur. Social scientists also have speculated that a lack of real-life contact with members of outsider groups might enhance stereotyping...”

He suggested that ethnocentrism is strong conflict with in-group that stereotyping numbers of out-group treat negatively which leads prejudice and discrimination. Ethnocentrism is a reflection of several factors, there is no broad consensus as to the cause

of ethnocentrism. Various areas of social and biological science have developed theories as to how ethnocentrism works. The social identity approach to psychology suggests that ethnocentricity is caused by a strong identification with one's own culture that links one's self-esteem to a positive view of that culture. It is theorized that in order to maintain that positive view, people make social comparisons that cast competing cultural groups in an unfavorable light..

Richard Dawkins in his research which published by Proceedings of the National Academy of Sciences of the United States of America suggested that ethnocentrism may be mediated by the oxytocin hormone. It was found that in randomized controlled trials oxytocin creates intergroup bias because oxytocin motivates in-group favoritism and, to a lesser extent, out-group derogation. In the selfish gene, evolutionary biologist Richard Dawkins writes that blood-feuds and inter-clan warfare are easily interpretable in terms of Hamilton's genetic theory. Simulation-based experiments in evolutionary game theory have attempted to provide an explanation for the selection of ethnocentric-strategy phenotypes.

Realistic conflict theory assumes that ethnocentrism happens due to real or perceived conflict in between groups. This also happens when a dominant group may perceive the new members as a threat.

1.6 Effect of Ethnocentrism on Individuals and Society

Ethnocentrism is manner or behavior that defines a society by the values and characteristics of one's own culture.. Ethnocentrism is closely related to the attitudinal indicators for racism, xenophobia, prejudice, mental closure, and more generally an authoritarian personality structure. Ethnocentrism is widely used in research in social and political attitude because it proves to be a very powerful and easily identifiable attitude that can be measured in a valid manner with a limited number of variables. Although ethnocentric prejudice can be directed toward one specific outsider group, empirical research reveals that usually ethnocentrism is generalized toward all outsider groups (Gil White 2005).

Ethnocentrism as a concept has several effects on individuals and society, through which people would be able to classify themselves into categories and would be admired by historical and cultural background into ethnic variety that reveal to identity. This influence could be positive or negative but both of them serve in highly the values of ethnic group (Nisbett,1996).

1.7 Advantages and Disadvantages of Ethnocentrism

On the one hand, it seems weird but like any approach in the world, Ethnocentrism as a concept might have pros and cons, according to scientist it is not just a simple phenomenon but it is a reflection of the society and a lifestyle. First, it drives individuals to have a strong national pride or what we called patriotism when one loves his country and proud of being a part of it and able to give help in need, for example, serving in the army (Grades Fixer,2018).

When people migrated to different country, they are not shy to reveal to other their culture of their homeland. It is beneficial for others to understand the way of those grew up different from their own culture. Also, it creates a feeling of belonging which means no man is an island so most of us crave the company of other, sharing moment with people is wonderful thing especially if those people have the same aptitude and belief. Than ethnocentric behavior allows people to keep old traditions and practices alive of course we grow up under the traditions and practices of the culture we belong to. So from this point it is helpful to establish and fulfils new generations with customs of their odds.

On the other hand, this temperament leads to make false assumptions regarding cultural differences to such extent, we are all ethnocentric people and that is emerge when we use what is normal in our culture to make generalizations about others customs, while we make theses generalizations without being aware that we are using our own culture as a gauge which may leads to misjudge and miscommunication. Then, it creates consequences within our own society and with others So even in group of people who belongs to the same

culture there will be some who are more privileged than others. those who have always lived in comfort may not find it easy to see the difficulties faces by others conditions of life standard of life and natural circumstance or what we called regionalism, therefore it can create a culture that is blinded by their own self-righteousness: Problems come when a group of people believe that their way is the only way. So what will happened if every group stick to their own believes, yes it leads directly ethnocentrism people become than racist to their own view which reflect negatively on the behavior of individual and making them enable to think (Soumava Bandyopadhyay 2012).

Ethnocentrism is considered as a natural proclivity of human psychology is now a negative connotation in which people makes premature judgments of other people will always lead to misunderstandings. Our Ethnocentric nature cannot be cured as it's impossible for us to experience every life situation around the world. What we can do instead is be aware of our own biases and control them. Realistic conflict theory, in contrast, assumes that Ethnocentrism is triggered by a real or perceived conflict between various ethnic groups competing for scarce resources in society. The originally dominant groups in a territory will develop antagonistic feelings toward newly arriving outsiders when they perceive these outsiders as a threat to their own social position (e.g., in the labor or housing markets). In practice, however, empirical research has demonstrated quite convincingly that even groups whose positions are not threatened by ethnic competition still develop ethnocentric prejudice. However, people couldn't stand, having a normal life in a situation like this, meanwhile as a new way of thinking and new view toward what the world need to get over this dilemma and to reveal the concept of worldwide. The core based on the neglecting racism over the world and give a chance of peaceful living between different races.

Chapter Two :
Cultural Relativism as Sociocultural
Phenomenon

As we have mentioned above, ethnocentrism is a behavior that can affect of EFL students which creates a feeling that admire his own culture against the target one or the western culture, meanwhile, this chapter provide an overview about the cultural relativism its definition and what is its relation with science. We will see also the role of language in cultural relativism, than we highlight the consideration of cultural relativism on feminism movement, than we will discuss also the social media and its contribution as an essential factor to break the bordures establish the cultural relativism. Finally we will discuss the worldwide as concept that maintain the idea that people from different cultures could have the ability to accept and understand each other.

2.1 Definition of Cultural Relativism

Cultural relativism is the idea that people from different cultures can have relationships that acknowledge, respect and begin to understand each other's diverse lives. Cultural relativism pervades today's world. As long as we don't hurt anyone, anything goes. Absolute truth has been discarded along with God. We live in a society of pluralism and tolerance. We reject the idea of universal right and wrong

Berger(1963), states in his book "*Invitation to Sociology*" that Cultural relativism is the aptitude and the ability to understand a culture without making any judgments by using the standards of one's own culture. The purpose from it is to promote understanding of cultural practices which are not familiar with.

Using the perspective of Cultural relativism leads to the idea of similarity, that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a connotation that cultural norms and values derive their meaning within a specific social context. This put the spotlight on the idea that there is no absolute standard of good or evil, therefore, every decision and judgment of what is right and wrong is individually decided in each society. The concept of Cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

Fernandez (1990:140) argued that cultural relativism has a direct relationship with a general principle of tolerance and respect, which refers to the idea that cultural context, is critical to an understanding of people's values, beliefs and practices. It means that a far-off culture should not be assessed using the values of the local culture. Cultural relativism also implies that a behavior must be examined in its cultural context. Form the angle of the culture's values, norms, beliefs, environmental challenges and history. Negative characteristic of this perspective is that it encourages an anything goes point of view, discouraging critical assessment and portrays all cultures as equal in value, regardless of obvious cruel practices. The aim is the ability to understand a culture on its own terms.

2.1 Science and Cognitive Relativism

According to Latour and Woolgar (1979) cognitive relativism developed by the studies and it emerged in the works of sociologists who engaged with the philosophy of science, which examines what science is and what makes it a special kind of knowledge and how scientists make claims that they have authority and credibility.

Science, it is assumed, occurs within a laboratory context that is free from bias, and which proceeds as a disinterested endeavor that creates a neutral product such as the differences between men and women. The aim of this scientific method is to produce knowledge that can be trusted, because it is based on empirical observation that can be repeated and tested by other researcher .this approach to knowledge production is known as positivism, which rejects knowledge based on belief; speculation or faith in favor of knowledge based on systematic observation and experiment that involves testing ideas against reality ,moreover, conventional accounts of science suggest that scientific knowledge grows cumulatively, each new discovery adding to what is already known?

However sociologist have criticized this view of science and in particular, the role of objectivity and rationality (Feyerabend,1993). for instance, Thomas kuhn1996 argued that the history of science was less linear than depicted because social belief and personal interests shape the practice and context of science? Moreover; researcher become attached to particular explanation and theoretical traditions associated with the scientific communities to which they belong, which influence whether new ideas are accepted or rejected. Thus scientific exchange is not necessarily objective or rational and indeed, the

criteria for deciding the merits of a scientific theory could be philosophical or indeed political, as much as rational (Boudon 2002). These associations and attachments undermine the potential for objectivity in science and values and practices that shape scientific practice.

Cognitive relativism suggests that there is no objective knowledge only interpretations of what scientists observe and that theory can be said to be true only probably (Boudon 2002). Contemporary versions of these arguments assert that the objects of study within science are socially constructed and have no existence beyond the instruments that measured them and the minds that interpret them.

2.2 Cultural Relativism and Language

The idea influenced the methodologies of ethno methodology, phenomenology and ethnography, which all, to a degree, proceed on the basis that researchers can not really understand social practices, ideas and beliefs unless they look at and immerse themselves in the context in which they naturally occur. Moreover, fundamental to these approaches is the idea that a person's sense of reality is constructed through prevailing cultural frameworks and how these are expressed. Therefore, language plays a critical role in Cultural relativism, since language is seen as a means of categorizing, and therefore constructing, experience, and actively shaping what counts as reality. In this view there is no social world, or reality, beyond or independent of a person's beliefs about it (Rosa, 1996). Moreover, what counts as reality, or the social, varies according to context.

The insight that knowledge claims need to be understood by reference to the cultural contexts that produce them is common, and it has been interpreted in different ways by intellectual traditions such as continental philosophy and feminism. For instance, Michel Foucault, generally viewed as a poststructuralist, argued that what counts as truth is associated with particular forms of social power. (Foucault) His work focused on understanding how things come to be known as facts (for instance in medicine) and on the conditions and circumstances that enable some groups and not others to make claims that come to be regarded as truth. His approach emphasized the importance of understanding how language, practice and perception shape the world in ways that enable some groups and regions.

2.3 Feminism and Cultural Relativism

Cultural relativism provides a reflexive and critical tool for sociology and other social science disciplines. Feminists have made common cause with cultural relativism because first, it provides a tool for criticizing rationality and rejecting objectivity in science as masculinity ideal and second, it provides a way to challenge the seemingly fixed character of gender (Lois ,2002) .

For many feminists, objectivity which alludes to the neutral or value-free position of the researcher in relation to what is being researched is problematic for women because it denies the subjective and emotional experiences of women and contributes to male dominance

Objectivity is based on a presumption that subject and object can be separated from each other, where subject refers to a male observer and object refers, generally, to nature. In this way, objectivity contributes to the objectification of nature and therefore women, who are viewed as part of nature (Jordanova, 1993:116). Further, some feminists have argued that investigation, whether scientific or social scientific, cannot be objective because objectivity itself reflects a predominantly white, middle class, male view of the world. Hence, inquiry is a not a view from nowhere, since people occupy standpoints and as such, explain phenomena from 'somewhere' (Harding, 1986).

Feminists (Oakley, 1985) have used cross-cultural studies of adolescence and gender (notably Margaret Mead's *Coming of Age in Samoa*, 1950) to challenge gender stereotypes and to argue that gender is a social construct because different roles and ideas about femininity are described to women in different cultural contexts. This insight has been developed within feminism as well. For instance, feminists of color have argued that the development of Western feminism has been based on the particular viewpoint of white middle class women who occupy a privileged place in the world. This viewpoint is connected with the development of Western thought, a privileged system tied up with the colonialization of non-Western societies. This process has contributed to a way of thinking that is ethnocentric being unable to see differences and universalizing values and ideas from the subject's experience of his or her own ethnic group (Humm, 1989).

2.4 Globalization and Cultural Relativism

Esikot (2013:66), states that one remarkable achievement of globalization is the reduction of the hitherto disparately existing nationalities to a single globalized village. In addition trade is made easier and communication have challenged and broken down the walls which stood as barriers to a united world. There is also the emergence of a transitional policy as well as a cosmopolitan culture. There has been a creation of new world politics where danger to one state is seen as danger to the world as a whole. This trend has birth forth unprecedented social values that have threatened to eliminate the beauty, destroying the collective freewill, rights, traditions and values of other cultures. Hence, by destroying the collective freewill of other cultures, it destroys their autonomy.

It is this perceived effect of globalization above anything else that cultural relativism seems opposed to. Globalization is seen as more or less an expression of Western hegemony and cultural imperialism. Sectarian and nationalistic philosophical ideologies conceived as check have held sway. A defense of Cultural relativism at all cost is seen as the most potent weapon against such an imperialist disposition disguised in a frail economy. Globalization and relativism thus appear anti-thetical in focus. While, globalization seeks to assimilate cultures, relativism insists on the disparate commitments of cultures and the defense of specific cultural identities and uniqueness. Globalization is thus a threat (King 1992).

2.4.1 Effects of Globalization on Societies

The relativist argument may best be summarized in the words of Sir Berlin (1999) that “Life may be seen through many windows, none of them necessarily clear or opaque, less or more distorting than any of the others”.

As it relates to globalization therefore, relativism tends to be making two points. First point is that globalization threatens the flourishing of unique and distinct cultures and must be checked if it can't be stopped, second point is that valid universal moral principles does not exist as different people and cultures have different values, beliefs and truths, each of which may be regarded as valid. The above implication raises some crucial concerns. If

relative standards are all there is and by extension could possibly be, why bother about the effects of globalization, and does it imply that valid universal principles may never ever be discovered, or will be of no use if eventually found? These and related issues deserve our attention presently. We need however, to make some preliminary observations about the claims of relativism (Robertson 2013).

Firstly, the absence of a universal and valid moral standard does not itself eliminate the need for such a search and globalization may be one of such routes to the discovery. Secondly, differences in standards or values may be superficial and does not entail that if two cultures have contradictory moral standards that both must be true as relativism presupposes. Thirdly, that there are no ethical convergences on moral standards as in the natural sciences is not a sufficient proof that it never will be, or it may well be that strict convergence may be uncalled for as pluralistic valid principles may be a necessity in morality but not in science. Fourthly, the relativist position is that moral rules are relative but this does not mean or prove that those relative rules are indeed the right ones that must be followed or that non-relativist theories are impossible. Fifthly, if an agent's cultural beliefs do contain moral distortions and perversions as part of the belief, then relativism extremely conceived provides no standards at all, but encourages some sort of moral skepticism (Goodhart 2003).

What is obvious from the points noted above is that whatever the merits of relativism, it is inconclusive as reasons for outlawing universal values or the need for such a search. On a serious note and as a matter of fact, in a globalized world cultural differences cannot be completely wiped off but such differences may manifest in pluralistic standards. This is because there is no conception of a good life appropriate to a person outside the good itself. The "rational life plan of persons" to use Rawls' phraseology must be within the limits of what is available to persons as "goods", and the more extensive these are, the better for the flourishing of human life at whatsoever conceivable sphere. It follows from the above therefore, that globalization should not be viewed simply as providing an opportunity to break new economic and political grounds hitherto alien to disparate cultures or nations, but most importantly, must be seen to provide the grounds and the means of rethinking our value preferences. It is on this premise that it becomes crucial that we do not only examine in greater detail the implications of moral and cultural relativism but stress the need for a universal ethics (Ngengast 1997).

2.5 Social Media and Cultural Relativism

While cultures around the world value their individual traditions, beliefs, and norms that make them unique, social media links people around the world regardless of differences and geographical boundaries. According to Rebecca Sawyer and Guo Ming Chen(2012:12), Social Media has become increasingly popular components of our everyday life in today's globalizing society. It provides a context where people across the world can communicate, exchange messages, share knowledge, and interact with each other regardless of the distance that separates them.

Intercultural adaptation involves the process of promoting understanding through interaction to increase the level of fitness so that the demands of a new cultural environment can be met research shows that people tend to use social media to become more integrated into the host culture during their adaptation and to maintain connections to their home countries(Mintz 2015).

In a modern society children must be taught at a young age that there are limits to what can and should be done, what is permissible behavior; what can and should be displayed in social media, and how they engage with their peers and others online. Most important, cyber-bullying must stop before it leads to a damages over young generation (Mintz).

2.6 Cultural Relativism and Communication Ethics

According to Clifford G. Christians (2009) in his book “ *Ethical Issues in International Communication* :23-34), he states that media ethics is at a crossroads. Our premier challenge is moral relativism and unless we resolve it intellectually, the future of media ethics is limited. Ethical relativism is a long-standing issue since Nietzsche made it inescapable. But in this first decade of the twenty-first century, relativism has taken on a comprehensiveness that threatens our conceptual progress in communication ethics. For cultural relativism, morality is a social product. What is considered good is approved by the majority in a given culture. As all cultures are equal in principle, all value systems are equally valid.

Cultural relativity now typically means moral relativism. As communication is a cultural phenomenon and social institution, this field abets the conflation of cultural relativism with moral relativism, rendering cross-cultural and transnational principles incoherent. The challenge for media ethics in a global age is whether cultural diversity can be honored while moral relativism is simultaneously rejected. In other words, can a different kind of universal principle be constructed from the ground up, one that is not imperialistic in character .it is necessary to think if there is a pathway out of relativity that is intellectually credible but also facilitates diversity instead of ignoring it, what is important here is to decouple cultural diversity from ethical relativism and then deal philosophically with moral relativism in terms of normative theory and realism.

Despite the fact that cultural relativism promotes the appreciation for cultural differences, it can also be problematic. At its most extreme it leaves no room for criticism of other cultures, even if certain cultural practices are horrific or harmful. Many practices have drawn criticism over the years. In view of that, we need to teach young people at the earliest possible age to self-regulate their behavior based on a set of core values that have been accepted by societies throughout the ages caring and compassion the importance of honesty and integrity fair treatment of others responsibility and accountability reliability and dependability trustworthiness and the pursuit of excellence in everything we do.

Chapter Three :
Methodology and Data Analysis

The previous chapters discuss in details the two cores ethnocentrism and cultural relativism. However, this chapter focuses on verifying the hypotheses to come up with results. At first, the chapter is started by identifying the research method, the population, the sample, and finally the data collection method moving to the data analysis and interpretation. Second, the analysis is based on the gathered information from the questionnaire. A questionnaire is used to take the students' opinions about their way of thinking as EFL student. The analysis has several steps in which it begins with a description for the data, analysis for a given data, and then opening a discussion about the findings. Finally, this chapter covers the aptitude of the student and makes him able to know how much he is preserving his identity, and what he would change if he can .

3.1 Research Design

Any scientific study is based on research design. Research design is considered as a framework that makes the research more organized and systematic (Blakstad, n.d., para.1). Of course, any research should provide answers to the research questions. Thus, this framework aims to answer the research questions through a plan that consists of collecting, analyzing, and interpreting data (Mcgaghie et al., 2001, para.1).

Additionally, the research design is an approach that systematizes and structures the work. It paves the way to reach results. Further, this systematic approach has a methodology to be followed. Research design methodology refers to one of these three Otypes which are: exploratory, explanatory, and descriptive researches (Youssaf, n.d., para.1).

3.1.1 The Choice of Research Method

It is known that science comes to explain, predict, or describe elements. The descriptive purpose of scientific work is purely a description of a certain situation rather than giving a precise prediction or explaining cause and effect (Hale, n.d., para.1).

Descriptive study is used to describe the features of individuals, groups, situations, statuses, and phenomena. Also, it clarifies the relationship between elements. It tends to depict the existed situations as they are (Dulock, 1993, p.154).

Furthermore, descriptive studies are mostly used in many fields like education, studying human and animal behavior...etc. It has to be started by observing, analyzing, and then describing. Descriptive studies include several methods which are: observational research, correlation research, and survey. The correlation research tends to make a link between elements and variables. The observational research refers to the observation of human and animal behaviors. And the last method is survey. The Survey includes interviews and questionnaires (Koh& Owen, 2000, p.219).

Hence, this research is descriptive and analytical because of many reasons. The first is that this research aims to answer the “what” as the descriptive study is concerned too. Also, taking the opinion of the students and their attitudes toward identity in classes is the track to choose the descriptive study as method of research. And the most important reason is that this research starts from observing civilization and to what extent student are aware about globalization from algerian point of view, moving to describe and analyze the situation. Thus, it is compulsory to conduct this research through a descriptive and analytical method that can depict the situation as it is.

3.1.2 Research Population and Sample

Research questions are always directly identified after getting interested by a collection of individuals 'problems. This collection is called population of the research. In general, research population refers to persons or things that make the researcher interested in (Yaya, 2014, para.2).

According to Blankenship (2010), the population is all the members that are involved in the research. Since the study population is a large group of individual or objects that can take much more time and money to be studied in order to collect data and come up with results of the study. So, it is better to select part of this large study population as an example that represents the whole population. The process of selecting individuals or objects from the whole population is known as a sample (p.82).

For this research, the sample is selected from third year LMD students, at department of English, at Amar Theledji University, during the academic year 2018-2019. The population is about two hundred students, through a process of sampling, sixty students are selected randomly from the four groups of third year. This sample is selected for many reasons. As undergraduate students, they have studied civilisation module during three years and they may encounter many teachers with different methods of teaching. So, it is helpful to determine whether civilization teachers during these three years have expressed and clarified the point of view of ethnic and identity. Most importantly, this sample is selected for the sake of language in which students at this level normally they easily understand and answer the questionnaire.

3.2 Description of the Questionnaire

The questionnaire seeks students' attitudes concerning way of thinking. In addition to their opinion about the implementation of the Western culture and its benefits. The questionnaire consists of eight questions. Some of them are opened questions and others are closed questions. The questionnaire is divided into two sections which are:

Section one: Ethnocentrism (Q1-Q4): this section gives an overview ethnocentric behavior, meaning its didactics and environment.

Section two: cultural relativism (Q5-Q8): this section looks for the opinion of students toward the globalization from Algerian point of view

3.3.1 Analysis of the Results

Section 1: General Background About Ethnocentrism

Q1: Why do you choose to study English?

This question is asked to have an idea and see what makes the student choose to study English as a field of study.

Option	Number of students	Percentage
To work	25	%37
To passion	30	%50
By chance	5	%12
Total	60	%100

Table 01: The choice of English as a field of study.

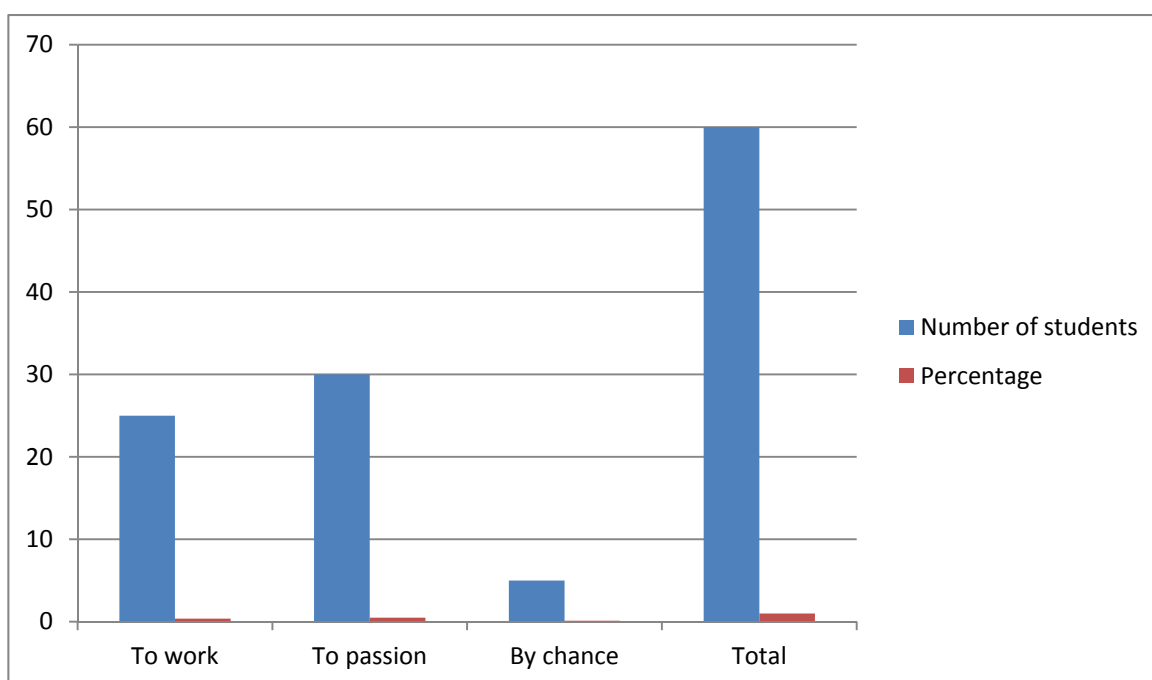


figure 01: the choice of English as a field of study

The figure above shows that most of the participant (30%) choose to study English for passion and also the majority choose to study English for work where as few of them choose to study English by chance that will give us a view about EFL students choose to study English, because it international language and students acquire it to emigrate for sake of better life style.

Q2 To what extent you are influenced by English language?

Although this questionnaire is addressed to EFL student, the Way of thinking is different from student to another, so the question is asked to see to what extent student is interested by English.

Options	Number of student	Percentage
Little	6	%10
Normal	36	%60
Very	18	%30
Total	60	%100

Table 02: the interest of EFL student by english

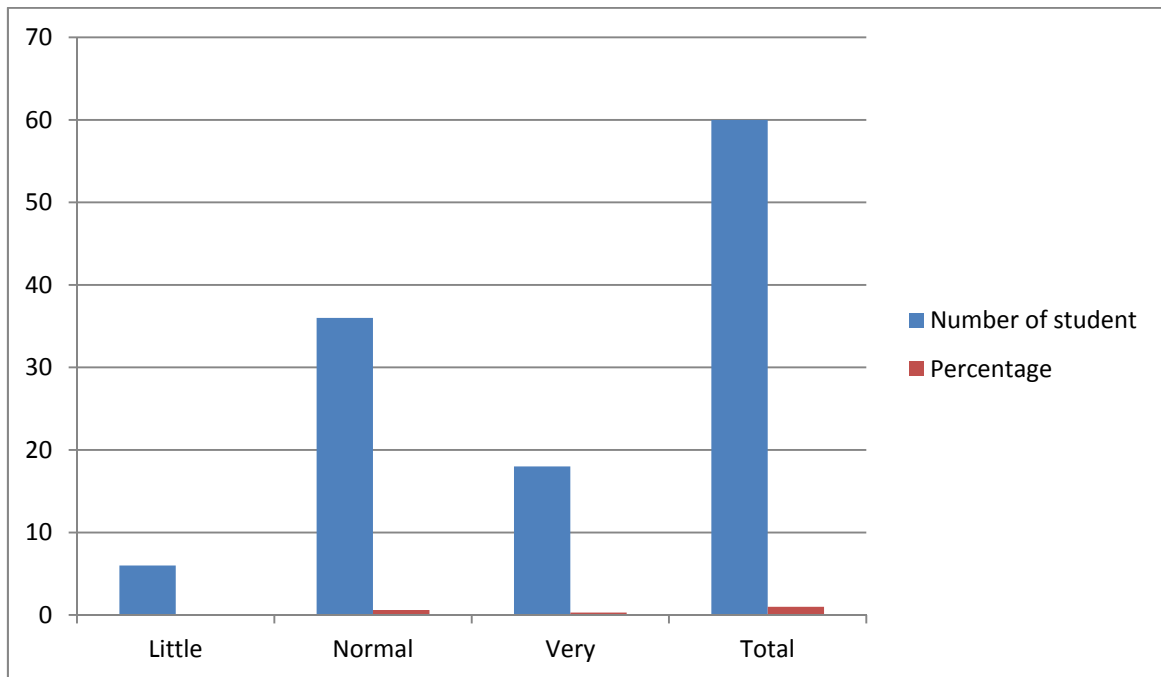


Figure 02: The interest of EFL students about English

From the obtained results, it was found that the students are interested by English (%60). While the student who are very interested (%30) and very few are interested by English around %10. We notice that EFL students are aware and interested about learning English language to have better lives.

Q3: From Arabic African point of view, do you think that your culture is better than the Western one?

This question is the heart of the topic, here we ask EFL student if they are convinced by their own culture since they have an overview about the Western one .

Option	Number of students	Percentage
Yes	42	%70
No	18	%30
Total	60	%100

Table 03: EFL Student conscious about their Culture

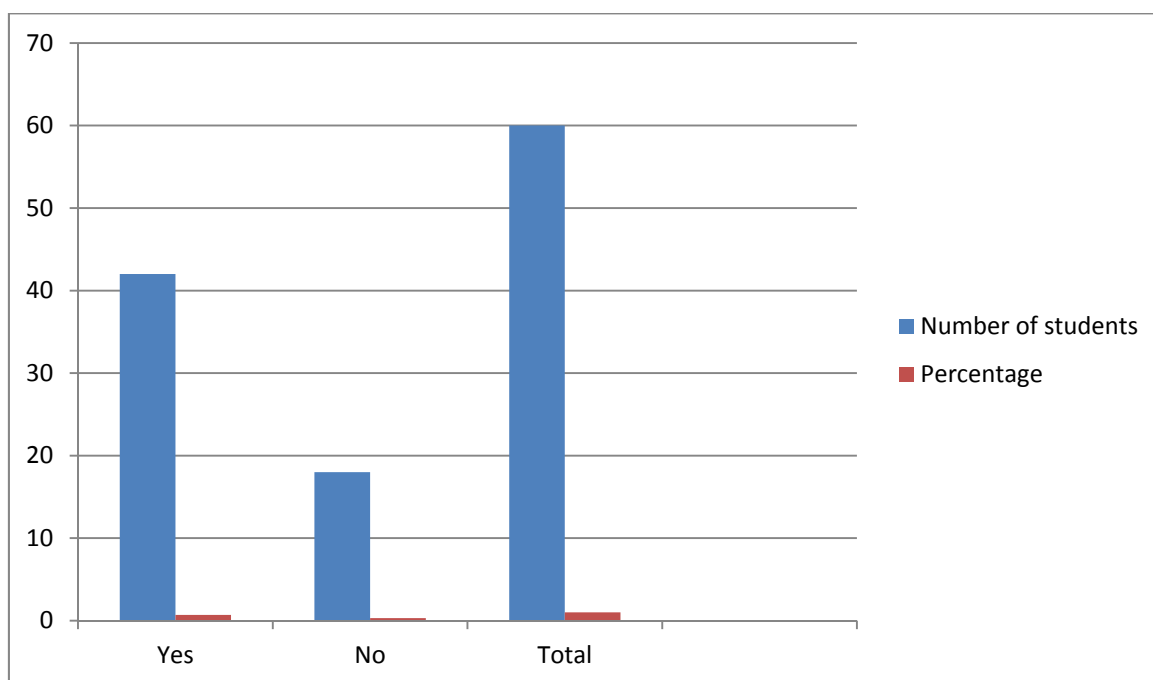


Figure 03 : : EFL student conscious about their culture

From the results obtained from the question, it is observed that most of the student (%70) say yes that they are convinced by their own culture since they have an overview about the Western one while (%30) student say no .

Q4 : West culture becomes a reference, why?

We try to see the opinion of the EFL students about the factors that makes the West strong .

Option	Number of the students	Percentage
Justice	6	%10
Policy	18	%30
Education	36	%60
Total	60	%100

Table 04: the social and cultural factors that makes the West strong

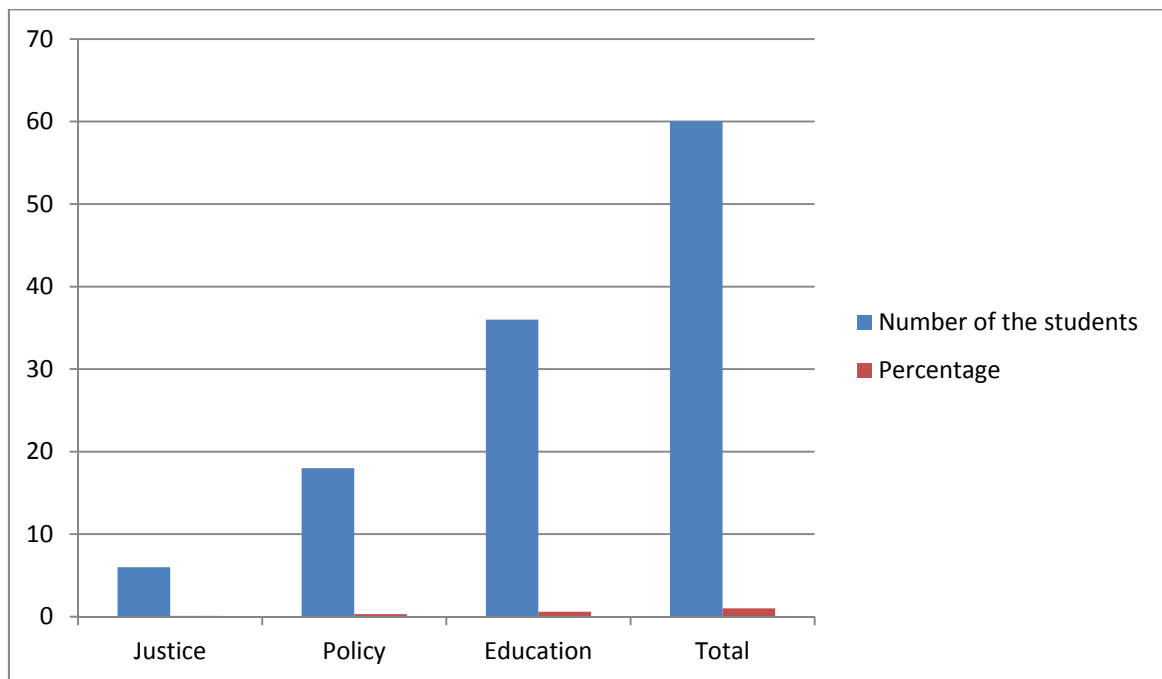


Figure 04 : the social and cultural factors that makes the West strong

The results show that the majority of the students (%60) strongly agree that aspects of education made the West strength. Moreover, (%30) of them agree with the idea of policy. While, only 6 students (% 10) agree with the idea of justice . Student reaction may be in favor of Western culture, he/she could be fascinated by it and even try to imitate it without consciousness or against it which means, just learning for the sake of learning.

Q5 : Do you want, as an EFL student, to assimilate Western culture?

Here we want to see the opinion often EFL student, if they assimilate Western culture or no .

Option	Number of students	Percentage
Yes	36	%60
No	24	%40
Total	60	%100

Table 05: process of assimilation of Western culture

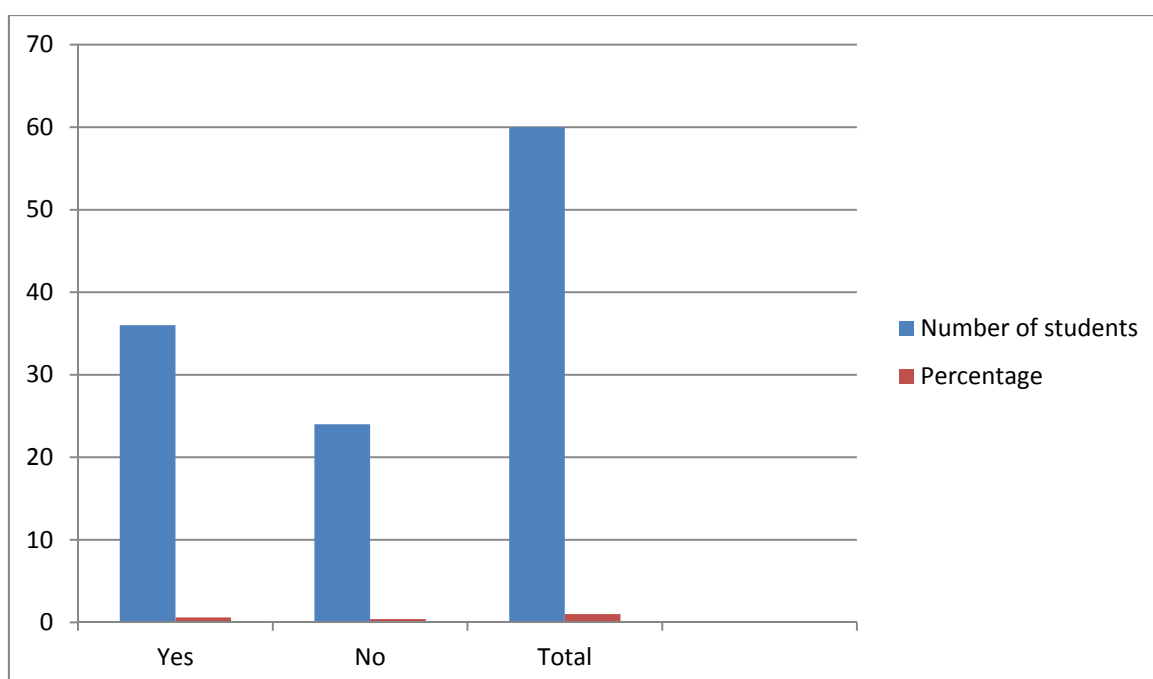


Figure 05: process of assimilation of Western culture

From the previous results, it can be noticed that most of the students (%60) say yes which means that the majority of the students assimilate Western culture. However, (% 40) of them didn't like to assimilate Western culture. On the one hand, those who are with because they are open minded they imitate what is good and negated what is bad. On the

other hand, those who are against they prefer their culture by preserving their identities of being Muslims.

6: Are you able to adapt a behavior from Western culture? In which fields?

In this question we try to what extent EFL student is tolerant and aware of adopting customs from the West .

Option	Number of students	Percentage
No	42	%70
Yes	18	%30
Total	60	%100

Table06:the ability of adopting a behavior from Western culture

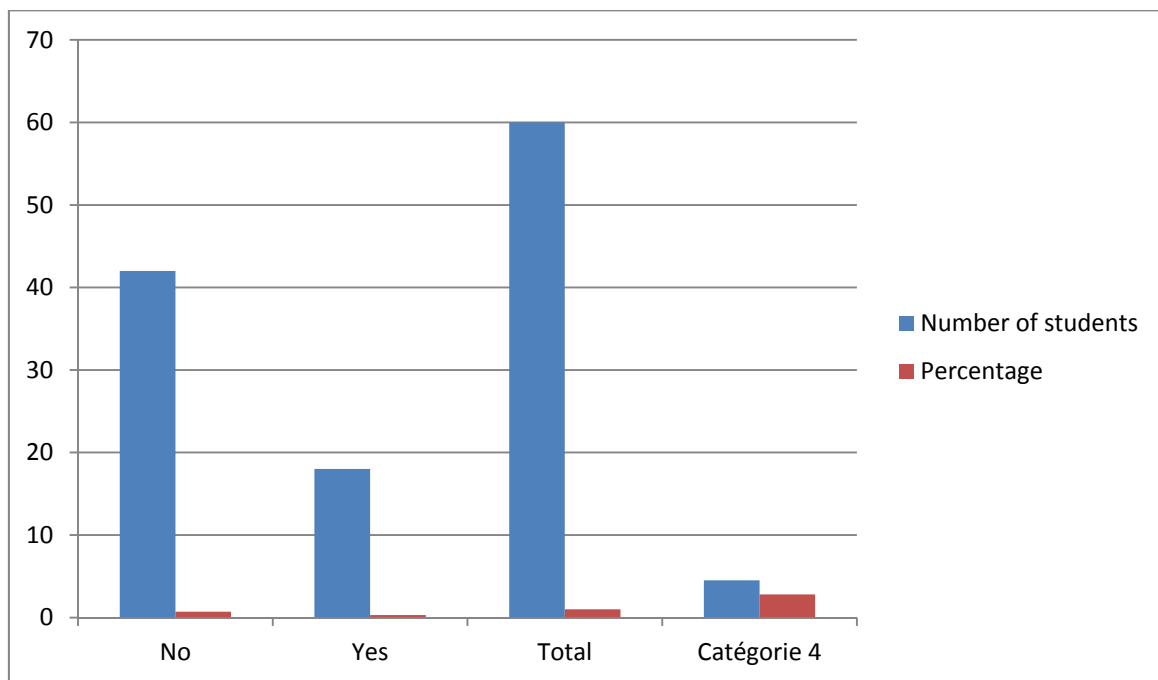


Figure 06: the ability of adopting a behavior from Western culture

From the results obtained of this question, it is observed that most of the students (%70) say that they are not able to adapt a behavior from Western culture. Whereas, (% 30) say yes they are able to adapt a behavior from Western culture and majority of them are able to adapt a behavior from Western culture in the fields of lifestyle and education.

Q7: English is the first language in the world and becomes the language of scientific research, do you think that the mix of ethnic groups make it strong?

This question is addressed to EFL students to see their opinion toward the ethnic diversity and its relation with the development of the Westerns, especially united states .

Option	Number of student	Percentage
Yes	48	%80
No	12	%20
Total	60	100

Table07: the role of ethnic variety on the development of the West.

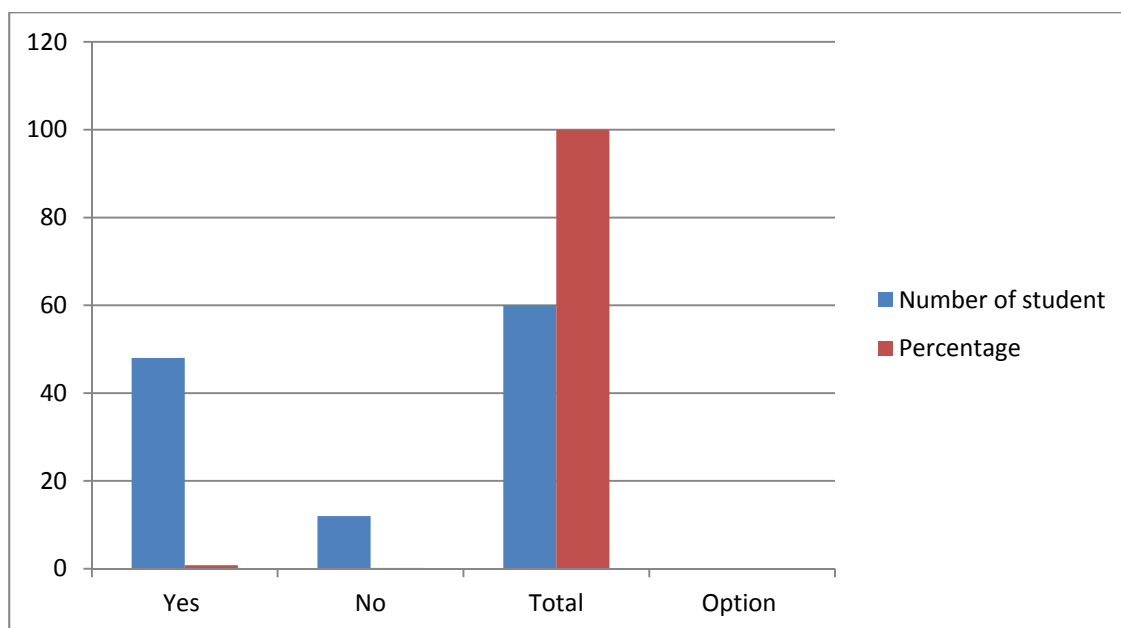


Figure 07: the role of ethnic variety on the development of the West.

The results of this question show that the students agree on the idea that the mixes of ethnic groups make it strong which means that the EFL students are aware that there is no danger if they live in multicultural society. In this vein, we may say that cultural awareness is importance for developing the learners understanding of the dynamic nature of the target and their own culture.

Q8: What is your opinion about immigration? Are you with or against?

In this question students are asked to determine if the EFL students have the ability to go aboard and change their standard lives.

Options	Number of Student	Percentage
with	54	%90
against	6	%10
total	60	%100

Table 08: the opinion of EFL student about immigration

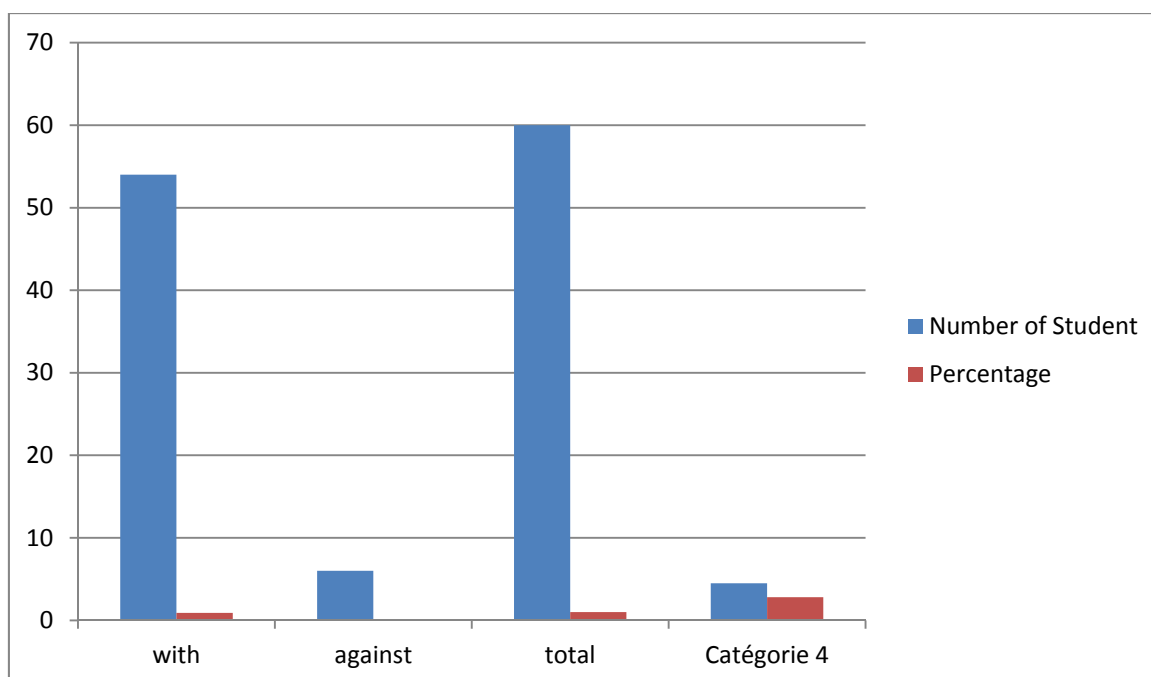


Figure08: the opinion of EFL student about the immigration

The majority of the student's answers are with immigration because they are looking for better lives and jobs and they know that immigration is the best way to change the way of life. For them, they choose immigration either for jobs and business opportunities or for educational purposes.

Discussion of the Main Results

It has already been shown that this study relies on a sample population of sixty Master two EFL students. The first four questions aim to find out the respondents about Ethnocentrism.

The first question asked to have an idea and see what makes the student choose to study English as a field. The results show that most of the students choose English for passion and also the majority of them choose to study English for work. In other words, it seems clear that the students are aware of the importance of studying English. Although this questionnaire is addressed to EFL student. In question 02, the way of thinking is different from a student to another. So the question is asked to see to what extent student is interested by English. From the obtained results, it was found that the students are interested by English. The third question is the heart of the topic, here we ask EFL students if they are convinced by their own culture since they have an overview about the Western one. From the results obtained of the students say yes that they are convinced by their own culture since they have an overview about the Western one while few of them say no.

Additionally, in question 04, a really high percentage of students (%60) strongly agree that aspects of education made the West strength. Moreover, (%30) of them agree with the idea of policy. While, only 6 student (%10) agree with the idea of justice. Then, the three questions 5,6 and 7 are yes/ no questions. In question 05, we investigate if they assimilate Western culture or no. From the results obtained of this question, it can be noticed that most of the students (%60) say yes which means that the majority of the students assimilate Western culture. However, (%40) of them didn't like to assimilate Western culture.

In the next question number 06, we try to see if EFL students adapt a behavior from Western culture and which field. From the result obtained of this question, it is observed that most of the students (%70) say that they are not able to adapt a behavior from Western culture and majority of them are not able to adapt a behavior from Western culture. Whereas, (%30) say yes they are able to adapt a behavior from Western culture and majority of them are able to adapt a behavior from Western culture in the fields of lifestyle and education. In the question number 07, English is the first language in the world and becomes the language of scientific research, the students were asked if they think that the

mix of ethnic groups make it strong. Their answers were basically showed that the students agree on the idea that mixes of ethnic groups make it strong.

At the end the last question number 8. Regarding the final question is to know the opinions about immigration .The majority of the student (%90) are with immigration because they looking for better lives and jobs.

The third part of this work is devoted to the analysis and the interpretation of data collected from the research instruments used in this study. This chapter dealt with the research issue from students. It seems clear that, the importance of studying English and they choose to study English for work and passion and also the majority of students are convinced by their own culture since they have an overview about the Western. Additionally, Most of students strongly agree that aspects of education made the West strength. Then, the majority of students assimilate Western culture and most of them were ready to change from their own culture while most of the students say that they are not able to adapt a behavior from Western culture in the fields of life and education. English is the first language in the world and becomes the language of scientific research; the students were asked if they think that the mix of ethnic groups make it strong. In the end, the opinion of students about immigration, they are with, because they are looking for better lives and jobs.

General Conclusion

This paper tackles a survey temperament of EFL students in Ammar Telidji university toward Western culture. Through which we make a diagnostic on the behavior of EFL student to see his level of awareness and how he can combine between his own culture and civilization and the target culture which he should learn about, because the ability of tolerance is different from one to another we can find student who is fascinated by the target culture at the same time another who has his own ideology and refuses to accept such aptitude and even faces some problem to learn about it.

We live in a unique moment in history. We are experiencing the rise of a global culture in which people are connected and able to exchange ideas and information better than ever before. International travel and business are on the rise. Instantaneous communication and social media are creating networks of contacts who would never otherwise have had a chance to connect. Education is expanding, music and films cross national borders, and state-of-the-art technology affects us all. In this world, an understanding of what culture is and how it happens, can set the foundation for acceptance of differences and respectful disagreements. The science of social psychology—along with the other culture-focused sciences, such as anthropology and sociology—can help produce insights into cultural processes. These insights, in turn, can be used to increase the quality of intercultural dialogue, to preserve cultural traditions, and to promote self-awareness.

people should not forget that like any other people, it is inherently neutral and holds the potentiality of both good and bad in it. Hence any condemnations of globalization would not only be groundless but ridiculous as well. Scientists attempts to demonstrate the potential good that globalization can bring; they believes that such a phenomenon can help create a universal identity and explains this by asserting that the only primary feature of identity that should be grasped is humanity and that this is the only type of affiliation that would never shrivel the concept since it is what we all have in common, regardless of our differences. Hence, the paranoid notion that by accepting this undeniable bond, people will risk becoming less of the individuals that they are is absurd. This specific type of union is not exclusive in nature and therefore cannot possibly cause any sort of loss.

EFL students at Ammar Thelidji unniversity already involved on the world, what is important is that thet choos English as field of study to work, EFL students in Laghouat are conviced and love their mother culture,however, they are able to adopt behavior and customs

from the western culture, they are aware that ethnicity is a benefits for them, they know that to make a strong states we must ameliorate the system of education and that what pushed them to immigration.

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Appendix

Ammar Telidji University
Faculty of literature and languages
English department

This study has been designed to investigate EFL students if they are really attached to their culture and ethnic origin or culturally related to the culture of the target language.

We would highly appreciate your participation by answering the question or by putting a tick on the appropriate answer.

Research questions:

1- Why do you choose to study English?

to work passion coincidence

2- To what extent you are influenced by English language?

Little Normal Very

3- From Arabic African point of view, do you think that your culture is better than the western one?

Yes no

4- West culture becomes a reference, why?

justice policy education

5 - Do you want, as an EFL student, to assimilate western culture?

Yes No

6 - Are you able to adapt a behavior from western culture?

Yes

No

In which fields?

Lifestyle

food

customs

Family

independence

relations

Other

7 - English is the first language in the world and becomes the language of scientific research

Do you think that the mix of ethnic groups make it strong?

Yes

No

8 - What is your opinion about immigration?

Yes

No

Table of Contents

Dedication	I
Acknowledgement	II
Abstract.....	III
List of Tables.....	IV
List of Abreviations	V

General Introduction	01
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Chapter One: General Background About Ethnocentrism

Introduction	
1.1 Definition of Ethnocentrism	06
1.2 Examples of Ethnocentrism	07
1.2.1 Ethnocentrism in Present Day Politics	07
1.2.2 Ethnocentrism in Present Day and Refugee...	
1.2 .3 Ethnocentrism During European Imperialism	
1.2.4 Ethnocentrism During Nazi Germany	
1.2.5 Ethnocentrism in Literature	
1.3 Characteristics of Ethnocentrism	10
1.4 Stereotypes Ethnocentrism	10
1.5Causes of Ethnocentrism	12
1.6 Effect of ethnocentrism on Individuals and Society.....	13
1.7Advantages and Disadvantages of Ethnocentrism	14
Conclusion	

Chapter Two: Cultural Relativism as Socio Cultural Phenomenon

Introduction	
2.1 Definition of Cultural Relativism	18

2.2 Science and Cognitive Relativism	19
2.3 Cultural Relativism and Language	20
2.4 Feminism and Cultural Relativism	21
2.5 Globalization and Cultural Relativism	22
2.5.1 Effects of Globalization on Societies	22
2.6 Social media and Cultural Relativism	24
2.7 Cultural Relativism and Communication Ethics	25
Conclusion	

Chapter Three: Methodology and Data Analysis

Introduction	
3.1 Research Design	27
3.1.1 The Choice of Research Method	27
3.1.2 Research Population and Sample	28
3.2 Description of the Questionnaire	29
3.2.1 Analysis of the Results	29
3.3.3 Discussion	38
Conclusion	
General conclusion	40
References	
Appedix	

List of Tables

Table 01: The Choice of English as field of study	30
Table 02: The interest of EFL students by English	31
Table 03: EFL Student Conscious About Their Culture	32
Table 04: THE Factors that Makes the West Strong	33
Table 05: Process of Assimilation of Western Culture	34
Table 06: The Ability of Adopting a Behavior From Western Culture	35
Table 07: The Role of Ethnic Variety on the Development of the West	36
Table 08: The Opinion of EFL Student About the Immigration	37

République Algérienne Démocratique et Populaire

Ministère de l'Enseignement Supérieur et de la Recherche Scientifique



Université Amar Thelidji – Laghouat

Faculté de Lettres et des Langues Etrangères

Département d'Anglais



RESUME DE MEMOIRE DE MASTER

Domaine: Anglais

Thème: The Influence of Ethnocentrism on EFL Students Cultural Behavior

Case Study: Master One Students Amar Thelidji Laghouat.

Présenté par: NABIL koubci et SAMIA mecheri

Encadré par: Ms.SAMIA cherfaoui

Résumé :

Le but de cette recherche c'est faciliter la compréhension de la civilisation pour l'étudiant et de déterminer si l'étudiant en littérature et langues anglaise est conscient que le monde est devenu presque orienté par l'Ouest, alors la langue qu'il étudie considéré comme un moyen important pour la transmission et la diffusion de cette civilisation. Donc, nous avons analysé ce problème en soulignant deux concepts qui sont la base de cette recherche, l'ethnocentrisme et le relativisme culturel, et en les laissant le choix aux étudiants anglais pour voir si les étudiants sont ethnocentristes, attachés à leur culture, Et n'acceptera pas les traditions de l'ouest, ou ils ont une culture de proportion afin qu'ils aient la capacité de s'intégrer et pourquoi pas imiter certaines coutumes et traditions. Pour valider ou refuser cette hypothèse, nous avons suivi une approche descriptive: nous avons mené un questionnaire sur les étudiants de master 1 de département d'anglais de Ammar Theliji afin de déterminer leur position sur l'impact de l'anglais dans leur vie. Les résultats ont été positifs et ont confirmé la validité de l'hypothèse selon laquelle les étudiants sont conscients de toute conscience à travers leurs origines culturelles et religieuses, aiment la langue anglaise et l'étudiant à travers l'histoire et la culture, mais ils n'ont aucune objection à appliquer certains comportements positifs d'acceptation de l'autre, mais ils n'oublient pas leurs origines

الجمهورية الجزائرية الديمقراطية الشعبية

وزارة التعليم العالي والبحث العلمي

جامعة عمار ثليجي - الأغواط

كلية الآداب واللغات الأجنبية

قسم اللغة الإنجليزية



ملخص مذكرة الماستر

الميدان: لغة إنجليزية.

الشعبة: لغة إنجليزية

التخصص:

عنوان المذكرة: تأثير العرقية على السلوك الثقافي لطلاب اللغة الإنجليزية كغاية أجنبية.

دراسة حالة: عينة من طلاب السنة 1 ماستر لغة إنجليزية بجامعة عمار ثليجي بالأغواط

تقديم الطالب: قبسي نبيل مشري سامية

الأستاذة المؤطرة: شرفاوي سامية

ملخص المذكرة:

الغاية من هذا البحث هو تسهيل فهم الحضارة للطلاب و التحقيق في ما اذا كان طالب اللغة الانجليزية مدرك أن العالم أصبح أحادي القطبية تقريبا حيث تعد اللغة التي هو بصدد دراستها وسيلة ذات أهمية كبيرة في نقل هاته الحضارة و نشرها. من هذا الباب , ارتأينا أن التطرق إلى هاته الظاهرة و طرح الإشكالية و هذا بتسليط الضوء على مفهومين أساسيين في هذا البحث و هما التعصب العرقي و الثقافة النسبية وإسقاطهما على طلبة اللغة الانجليزية لنرى ما إذا كان الطلبة يتحلون بالعرقية حيث يتشبثون بثقافتهم و لا يقبلون استيعاب و تقليد الغرب او لديهم ثقافة نسبية بحيث تكون لديهم القابلية للاندماج و لما لا تقليد بعض العادات و التقاليد . للتحقق من صحة هذه الفرضية أو دحضها اتبعنا المنهج الوصفي و قمنا بإجراء استبيان على طلاب السنة أولى ماستر نظام ل.م.د لكلية اللغة الانجليزية جامعة عمار ثليجي الاغواط لمعرفة موقفهم حول تأثير اللغة الانجليزية في حياتهم الخاصة. فجاءت النتائج ايجابية، مؤكدة صحة الفرضية المطروحة التي تبرهن أن الطلبة واعين كل الوعي من خلال خلفياتهم الثقافية و الدينية , يحبون اللغة الانجليزية و يدرسونها من باب التاريخ و الثقافة إلا انه لا مانع لديهم من تطبيق بعض السلوكيات الايجابية من باب تقبل الآخر و لكن لا أنسى من أنا .