Towards the Formation of Identity as a Sociocultural Construct in English Language Teaching in Algerian Universities.

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Abstract :

Teaching identity is a dynamic and discursive process that can evolve and be affected by various approaches. As a window on teaching English as a foreign language, a growing body of research had adopted a sociocultural perspective in assisting the development of language and identity. This perspective has contributed to the identification of the changing aspects of identity in teaching and learning English language. In this vein, the present research aims at investigating the formation of identity from a sociocultural perspective in learning English language in Algerian universities. It seeks to study the sociocultural aspects integrated in reshaping identity and the role attributed to its lineation with the development of language and the transformation of identity. Thus, the present study follows Vygotsky's sociocultural theory in which postgraduate English Language University teachers and students are provided with a survey research to share their experience about the formation and development of their identity vis-a-vis the language they are learning and the sociocultural aspects it embeds. The findings revealed that learning a language and constructing its identity from a sociocultural perspective is particularly a meaningful indicator of its development.

Keywords: Identity formation – language learning – sociocultural theory – Algerian universities.

1. Introduction

Teaching and learning a language incorporates a set of skills that need to be taken into consideration in order to cover the various settings surrounding the language. Similarly, English language as the lingua franca of the world requires embedding intra and inter-personal skills in the teaching-learning process to acquire useful communication skills. It became a worldwide bridging means where all cultures have the chance to manifest the distinct features they hold and world societies appreciate the far-flung

interaction range English affords. In a way, it assists in enhancing individual competences, behiaviours, and thoughts towards self and self-developing personal skills that can be distinguished from the other. In another way, it instills a perception of the different other compared to self and widens the periphery of interaction and that of external contact where interpersonal communication takes place. All that considered falls under the umbrella of building an auto-routed identity with all required skills and competences to blossom within self and society.

A language identity is constructed with a full awareness of all the demand a language context imposes in the teaching-learning process. On the one hand, it departs from the social behaviours and attitudes a community establishes for individuals to outline a cut-distinction from other societies. On the other hand, it embroiders the set of the acquired skills with a layer of norms, values, and beliefs that contribute to language identity growth. Therefore, the formation of a full realistic and well-aware identity is a sought-out process that all teachers around the globe grapple to achieve. Similarly, Algerian teachers feel the urge to incorporate social and cultural skills within self-identity when teaching English language as an indispensable part of achieving a native-like fluency. Correspondingly, Algerian learners are bending over backwards in an attempt to built a full-fledged identity where learning English can take place in a convenient and well-managed way.

The formation of identity can be described as a gradual and measured process through which learners subdue to external social and cultural influences and teachers probe the feasible techniques to reshape it as recommended. As language, society, and culture are the building stones of identity formation, the present study is aimed at investigating the implementations put forward by the Algerian university in order to establish a sociocultural directive in teaching English language. It also enquires about learners' needs with regards to learning English in a social and cultural contexts in Algerian classrooms. Hence, the study is an attempt to dive into the teaching implementation Algerian teachers devote in constructing a fully-developed identity as well as learners' perception of the process and the practices they execute throughout the course. In order to reach the traced objectives, we therefore ask the following:

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1. Does teaching/learning a language require a socio-cultural aspect in forming identity in Algerian universities?

2. How do society and culture establish the basis for identity formation when learning English in Algerian universities?

3. What are the key processes of forming a socio-cultural identity of the acquired language?

Adopting a socio-cultural perspective in teaching or learning English in Algerian universities is a systematic and challenging process that needs thorough proceeding from the part of both teachers and learners. We thereby hypothesize that social and cultural contexts can contribute to the formation and development of identity in learning/ teaching English in Algerian universities; or learning/ teaching a language cannot be achieved in a socio-cultural context within the boundaries of the Algerian university.

2. Review of the literature

2.1. Identity

Much academic ink has been spilled in various fields in order to devise an accurate definition of identity which became a head-scratching matter for all specialists. As a prima facie term, Identity can be defined as the practice of self-development which can be tailored to the personal attributes and characteristics an individual can establish and develop within his personality without referring to society. Tajfel described identity as "that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups), together with the value and emotional significance attached to that membership"[1]. He pinpointed that identity is constructed through being aware of self and deriving the sense of singularity and distinction from other members of society. Waterman approached identity by stating that a person with an identity realizes his potential in achieving any goal by performing self-defining activities[2]. Berzonsky added that identity is the cognitive process an individual undergoes when building self by grasping relevant information from his surroundings[3]. Others even referred to the definition of identity by asking "who am I?"[4] which proved inaccurate for Erikson who described the concept as an operating and continuous principal that that evolves in an individual's life from interaction with the outside world in an attempt to grow different. It is generally the internal visualization an individual

develops about self that can be affected by the outside world and shaped accordingly.[5]

Erikson referred to three fundamental aspects when defining identity in its most used meaning. The first concept is the *process* where the ego processes across various experiences, situations, and contexts over many intervals of time. It gains strength from the attitudes and behaviours a person experiences in the outside world which might be reflected later into the internal world. The second aspect Eriskson described is *content* which implicates the constructors of identity that can be either self-paced and perceived or extracted from others' expectations. It is based on enduring outside commitments which can be immensely affected by beliefs, values, and attitudes. The last aspect of identity is *structure* which refers to the distribution of roles in a society based on the content established by a personal identity where these roles are affectable and changeable according to the influences individuals and the outside world imposes.[6]

2.1.1. Identity and society

Tackling the idea of identity formation without referring to society is pejorative to the role it plays in developing self and communities as well. Society can be defined as a group of people who share the same geographic and national characteristics as well as beliefs, practices, norms and so on. It is the surroundings through which an individual acquires life skills and maintains self image and respect by forming a personal identity with the assistance of many external factors within his society. Rawls described society as a "more or less self-sufficient association of persons who in their relations to one another recognize certain rules of conduct as binding and who for the most part act in accordance with them". He also added that these relationships between members of society "specify a system of cooperation designed to advance the good of those taking part in it" as he supposed that "society is a cooperative venture for mutual advantage"[7]. Society is constructed from a cooperative system between its members who are different in nature but share a common principal of developing self with regard to the other.

Society is a supportive context for the formation of social identity to take place in accordance with personal identity. Social identity is defined through our interaction with the outside world and with other individuals who might share similar or different personal attributes. Indulging one's self in a society

with a variety of personal characteristics and beliefs implies the acceptance of othering which is cut distinction between "us" and "them"[8]. The other dictates the difference that each personal identity evolves with and that is exposable to comparison with the different other within a community or a society. That being said, it grows a self of belonging and therefore referring to adaptation and then adoptability of the skills that could be of avail to the formation of self-identity.[9]

2.1.2. Identity and culture

An individual's culture is part and parcel of his identity that contributes to the development and continuation of his community. It roams around building the self-image with which a person holds a position in the society he belongs to and achieves status.[10] Culture is the foundation of our beliefs, values, and attitudes as members of the same group in society which ensures individuality and uniqueness from other societies all over the world. In its general perception, culture establishes a lifestyle that encompasses the social activities people share including what to eat, how to behave, what to wear, how to communication with language and so on. It also holds the idea of managing all outside aspects of life as it sets principals and features that distinguish a group of people from others.[11] Hall advocates this view by claiming that identity is:

> constructed on the back of a recognition of some common origin or shared characteristics with another person and / or group, or with an ideal, and with the natural closure of solidarity and allegiance established on this foundation.[12]

Integrating both identity and culture is referred to as cultural identity which echoes the identification of self compared to others in the same or different community.[13] That community shapes the way people interact in life by regulating cultural symbols and norms perceived and accepted by all members as well as classified as part of personal identity. Those collaborative members fall into one cultural mold embracing personal difference and identities, yet establishing a distinct way of maintaining social relationships through the different social practices they share together. Notably, cultural norms can never be appreciated without being aware of other cultures and what they hold as beliefs, customs, and social practices. Being knowledgeable or exposed to other culture contributes in building up personal identity from a totally outside context and provides the

person with unique characteristics and perceptions that are distinguishable amongst other members of community.[14]

2.1.3. Identity and language

Language is the means through which individuals communicate ideas, beliefs, and attitudes in a society with various and different identities. It is an intrinsic process that is controlled by a set of rules and principals when performed in a communicative situation which, in its turn, affected by the personal attributes formed within identity. It is the bridging medium that preserves all the specificities pertaining to culture and without which identity, culture, and society would fall into oblivion.[15] Thus, language and identity are complementary in which language is the communication medium used to interact in different social and cultural contexts.[16] Using personal identity and language, individuals are able to control cultural identity as well in conveying thoughts and beliefs in different contexts.[17] Culture on the other hand requires linguistic features to properly transfer its principles and basics from one generation to another.

Apart from serving the purpose of communication, language is the means through which an individual expresses his identity and places himself within his society as Freire and Macedo stated that "language should never be understood as a mere tool of communication". [18] Bakhtin added that "language arises from man's need to express himself, to objectify himself ... and if language also serves as a means of communication, this is a secondary function that has nothing to do with its essence".[19] In other words, language was mainly created to release the inner self that reflects identity for others to understand and interact with according to the dictated attitudes, beliefs, and thoughts. People then tend to formulate a linguistic system that is firmly attached to identity from others' acceptance and interaction with his inner thoughts produced in utterances. In this respect, it is possible to deduce the interrelationship between language and identity in that each plays an indispensable role in the other's existence and manifests alongside to assist in developing both.

2.2. Socio-cultural theory

In recent decades, various research has been brought to light about the functioning of language within society and the aspects of culture it absorbs when referred to in communicative situations. Though language is an intramental process, it follows a developmental course that would be rapid

and progressive in extracting relevant information and growing awareness of the outside world if integrated with society and its practices. Throughout the process, there exist a process of internalization during which the individual establishes connection between self and the outside world in an arbitrary and unplanned manner where unconscious learning takes place.[20] In this stance, various works on the mental development society brings about in an individual's functioning of language has been detected in the field in order to identify the indispensable role society plays in constructing a social and cultural identity.

Investigating the progress an individual undergoes in learning a language from a sociocultural perspective has been all the rage in both modern linguistics and cognitive psychology where a set of experimental theories have emerged in this respect. Lev vygotsky's social cultural theory known as *Lev Vygotsky's Sociocultural Theory of Cognitive Development* was noted for being all-inclusive about the exact processes an individual experience in a social context when learning a language. He therefore described the influence of interacting and being part of society on the psychological, social, and cultural development of the human mind which can be achieved through social interaction and participation in cultural activities. He clarified that:

> Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals.[21]

Vygostsky's theory adopts the view that the periphery of language acquisition requires in an individual's mind is highly affected by the outside world at the first level which can at a later stage be reflected to self in a gradual developmental cognitive process. From this perspective, through indulging learners in joint social and cultural activities, they acquire a myriad of skills and strategies from working together which considerably contributes to the acquisition of knowledge about self, the other, and the world. Vygotsky's theory was shaped into a framework through which he explained the influence of a highly-developed surrounding on the learning of language and the acquisition of its social and cultural aspects.[22]

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Fig. 1. Lev Vygotsky's Sciocultural Theory of Cognitive Development (Adapted from the psychology notes HQ)

In the figure above, Vygotsky pinpointed the different stages a learner goes through before and after being exposed to social interactions and the outside knowledge of the world. At first, learners would be reluctant to hail any change from the outside world in doing any activity even with provided assistance. After being integrated in social interactions with highly-qualified and experienced parents, teachers, and peers, a stage Vygotsky called *Zone of Proximal development (ZPD)*, he socially and cognitively embraces the developmental process a personal identity undergoes. The acceptance of the outside world is instigated by collaborative learning which includes various and different interactive activities through which the learner explores self and the other, a stage known as *scaffolding*. The final stage Vygotsky's theory includes when learning a language is learner's execution of the externally-grasped knowledge and skills as part of his identity formation where he permanently gains both personal and social attributes.

2.2.1. Zone of proximal development

Vygotsky's sociocultural theory is an introduction to the processes a personal identity goes through when acquiring a language to associate itself with society and culture through which development of personal attributes takes place. The theory emphasizes ZPD as the pivotal point in the whole process where the transformation in the construction of identity takes place and affected by conscious and unconscious interactions with the outside world and acceptance of change. Bruner described ZPD as the learner's awareness of the hindrances he goes through and the support he is provided

with and how significant they proved to be in the development of inner abilities.[23] The term was introduced to tackle two major problems in the learner's internal and external development process; the first problem is about learner's assessment in the attainment of knowledge, whereas the second arised from the assessment of the instructions and guidance a learner receives throughout the process of learning.[24]The theory echoed in the field of applied and educational psychology with ZPD as the hub of interest that laid an accurate explication of the interrelation between society and the inner self.

Within the sociocultural theory, the instructional processes are emphasized through ZPD where the support and assistance extracted from the outside world which is usually experienced teachers or advanced peers is the building stone of the connection between actual learning and development. Vygotsky introduced a framework in which he explains the role of ZPD in enriching a learner's mind and experience and in altering the developmental processes interfering with personal identity.

2.2.2. Scaffolding

The stage of scaffolding within the sociocultural theory is concerned with engaging learners in a collaborative work in class using interactive techniques and activities. Zhao and Orey explained that "scaffolding is a metaphor to characterize a special type of instructional process which works in a task-sharing situation between the teacher and the learner"[25]. Scaffolding suggests the idea of monitoring learners' assigned tasks closely and providing little assistance throughout the process of teaching the needed skill. Benson defined the term as " a bridge used to build upon what students already know to arrive at something they do not know. If scaffolding is properly administered, it will act as an enabler, not as a disabler"[26]. At first, teachers provide learners with guided support materials through which they would be able to work on the assigned task by referring to the existing assistance. This first step marks a learner's full dependence on the teacher's instructions and help in which the teacher needs to be aware of the learner's level and readiness to tackle the tasks. In this respect, Larkin added that "Scaffolding is one of the principles of effective instruction that enables teachers to accommodate individual student needs"[27]. Throughout the stage, the teacher monitors the process and checks learners' progress and adaptation with the challenges they face over the course. At the final level

of this stage, a learner develops independence skills that he could display in the way he manages the task and when he would be able to work it out without any assistance needed, a phase referred to as *fading*.

Various engaging teaching techniques have been devoted into the field in order to facilitate learner's interaction with the outside world and understanding of the assigned tasks in an attempt to develop a sociocultural perspective towards learning.

In its prospective nature, scaffolding can be encouragingly useful not only in educational situations but also in professional settings. It dictates a variety of techiques, tools, and activities that can be of great avail to identity development and engagement towards the assigned activity along with acceptance of social interaction and eternal assistance. Thus, various strategies have been brought to the field as illustrated in the the following examples:

- **Graphic presentation:** are the supportive facilitators including visuals and realia that are used to develop vocabulary and engage learners in the learning situation.
- **Body language:** using modeling and gestures is very engaging and brings class to life. This strategy is used to enhance learners' vocabulary and understanding of challenging concepts.
- **Referring to prior knowledge:** the use of a learner's background knowledge to create a bridge between what he's already got and the present situation develops learners' skills based on logic and rationality. Therefore, employing learners' previous knowledge where possible is encouraging and proved useful in maintaining concentration and engagement.
- **Sentence formulation:** getting learners used to the different structures of the language is very efficient in understanding the general structural function of a language.
- **Read/ think aloud:** encouraging learners to think and read aloud is part of identity formation in which they are provided with opportunities to share their inner thoughts and perception of the outside world.
- **Group work:** this strategy is highly recommended amongst language teachers as it promotes collaboration between learners and encourage embracing and managing teamwork.

3. Research method

The present study adopts a mixed-method approach towards research where both qualitative and quantitative methods are referred to in order to ensure valid and reliable outcomes where two questionnaires were addressed in Algerian universities towards postgraduate teachers and students. The former was administered to 50 teachers of English, whereas the latter to 200 English language students. The objective behind addressing two instruments towards two different samples is to gain a comprehensive overview of the problematic from a double standpoint to dictate supported recommendations accordingly.

Both questionnaires are divided into two main parts; on the one hand, students' survey tackles the general understanding of identity formation in a socio-cultural context and the attitudes towards implementing and developing the concept in Algerian universities. On the other hand, teacher's survey deals with the concept of instigating a socio-cultural identity if teaching English in Algerian universities in the first part, whereas the second enquires about the alignment of teacher's techniques in teaching English from a socio-cultural perspective with Vygotsky's socio-cultural theory principles including ZPD and scaffolding.

4. Analysis

Teachers' survey

Table 1

Description of the Sample

	Number	Percentage
Answered surveys	41	82
Unanswered surveys	9	18
Toal	50	100

Table 01 displays the number of teachers to which the survey was administered where 41 out of 50 teachers received, answered, and submitted the survey, whereas only 9 unanswered surveys were detected.

Fig. 2. Description of the sample population
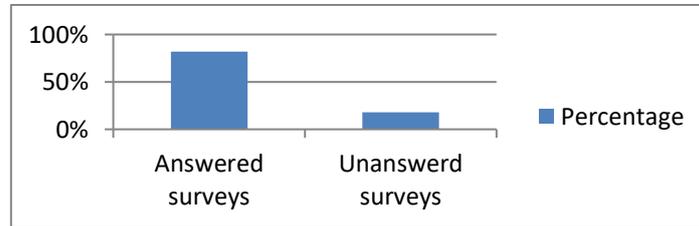
In Fig. 2, 82% of the surveys assigned to be answered by the teachers were submitted and 18% unanswered surveys were not received.

Part I: Sociocultural identity

Table 2

The educator's Role in Sociocultural Identity Formation

	Strongly Agree		Agree		Disagree		Strongly disagree		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Society is a founding part of identity	36	87	05	13					41	100
Integration of culture and society in teaching	41	100							41	100
The educator is the most influential part in ZPD	33	80	08	20					41	100
The educator is an assistant	30	73	11	27					41	100
The educator should boost peer interaction inside class.	41	100							41	100
Educator scaffolds social and	41	100							41	100

cultural skills			
Average total	222	24	246
Percentage	90.24	9.75	100

Fig. 3: The educator's role in sociocultural identity formation
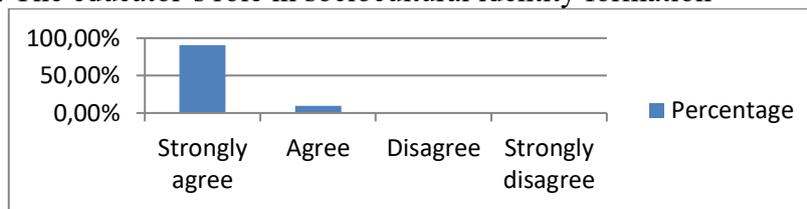
As shown in table 2 and Fig. 3, the questions were answered variably but all teachers were consistent in supporting the adoption of a sociocultural approach in teaching English. The answers oscillated between strongly agree with 90.24% and agree with 9.75% about the role of educators in the formation of identity from a sociocultural perspective.
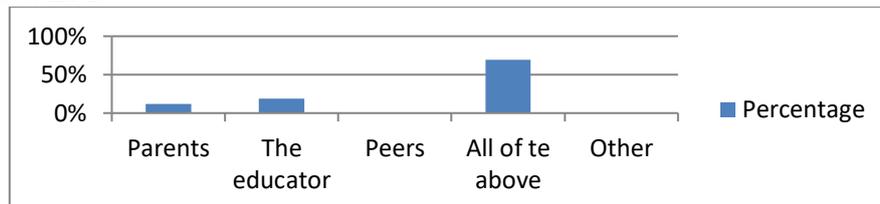
Part II: ZPD and Scaffolding
Table 3
Zone of Proximal Development (ZPD)

| Zone of Proximal Development (ZPD)											
Parents		The educator		Peers		All of the above		Other		Total	
Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
05	12	08	19			28	69			41	100

Fig. 4. ZPD

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Data displayed in table 3 and Fig. 4 explain the founding parts of the Zone of proximal development where they divided roles on parents with 12%, educators with 19%, and all of the above option that includes all of the parents, educators, and peers with the highest portion (69%).

Table 4

Sociocultural Identity Formation

Sociocultural identity formation											
ZPD		Culture		Intra-individual skills		All of the above		Other		Total	
Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
27	66	11	27			03	07			41	100

Fig. 5. Sociocultural identity formation
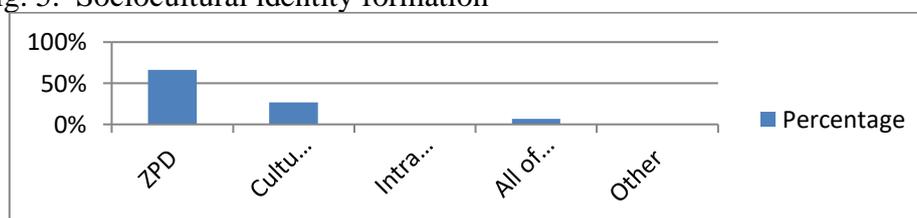
In both table 4 and Fig. 5, teachers referred to the constructors of a sociocultural identity when learning a foreign language by emphasizing ZPD or the social context with 66% which was the favourable option, followed by culture with 27%, and then all of the above option with 7%.

Table 5

Scaffolding strategies

	Modeling	Group work	Sentence structure through games	Thinking aloud	Total
Freq.	8	23	4	6	41
%	19.51	56.09	9.75	14.63	100

In table 5, teachers identified the strategies and techniques they employ inside class in order to boost learners' engagement and thereby establish a smooth environment towards the formation of a sociocultural identity. Most teachers (56.09%) referred to group work as the most effective strategy in integrating a learner in a social interaction with a cultural context. The second rated strategy for teachers is modeling when

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attempting to clarify an intricate concept or an abstract one with a portion 19.51%. The third strategy included is thinking aloud which a way to provide learners with the opportunity to express the inner sefl and share the personal attributes of their identities. The last technique teachers considered is designing games for students to become familiar with the general structures of the target language.

Students' survey

Table 6

Description of the Sample

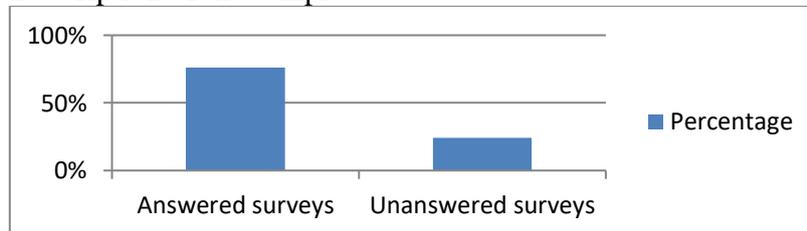|	Number	Percentage
Answered surveys	153	76
Unaswered surveys	47	24
Total	200	100

Fig. 6. Description of the sample

Table 6 and Fig. 6 display the number of survey administered towards students where 76% (153) answered and submitted in time; whereas 24% (47) of the articles were not received back.

Part I Sociocultural identity in Algerian universities

Table 7

Sociocultural Identity in Algerian Universities

	Strongly agree		Agree		Disagree		Strongly disagree		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Identity is part of language learning	153	100							153	100
Teaching identity with social skills	153	100							153	100
Teaching identity and culture.	117	76	36	24					153	100
Assistance in the formation of a sociocultural identity.	89	58	08	05	56	37			153	100
Affording a sociocultural context in the Algerian university.			87	57	66	43			153	100
Obtaining a sociocultural identity in class only					104	68	49	32	153	100
Average total	512		131		226		49		918	
percentage	55.77		14.27		24.61		5.33		100	

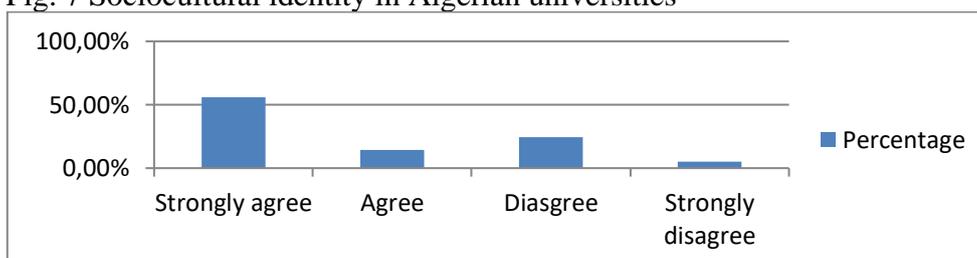Fig. 7 Sociocultural identity in Algerian universities

Table 7 and Fig. 7 are about students' perspective about the role of society and culture in forming identity in language teaching. They agree about the importance of having a sociocultural perspective when learning the target language, whereas they disagree about affording a sociocultural context in the Algerian university and the attainment of identity formation in class only.
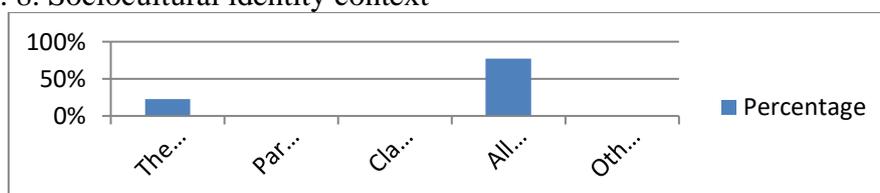
Part II The formation of a sociocultural identity
Table 08
Sociocultural Identity Context

The teacher		Parents		Classmates		All of the above		Other		Total	
Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
36	23					117	77			153	100

Assistants in sociocultural identity formation.

Fig. 8. Sociocultural identity context

In both table 8 and Fig. 8, students referred to the importance of the teacher's role inside class with 23%, whereas 77% which represents the majority selected all of the above option that refers to teachers, parents, and classmates.

Table 09
The Founding Part of Sociocultural Identity

Teacher, peers, parents		Culture		Self-development		All of the above		Other		Total	
Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
27	18			18	12	108	70			153	100

Sociocultural identity formation

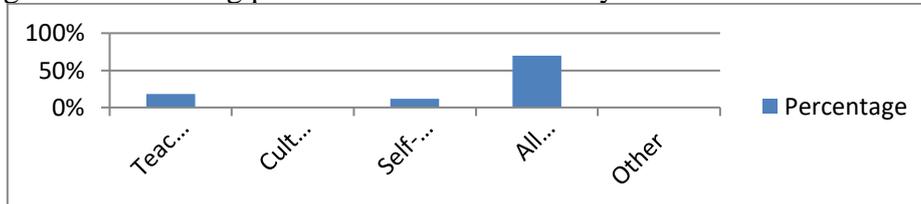Fig. 9. The founding part of sociocultural identity

Table and figure 09 display the results from learners' perspective of the founding parts of sociocultural identity in which they referred to the social context with 18%, and self-development with 12% while the majority (70%) selected all of the above option referring to the social context (teachers, peers, parents …), culture, and self-development as being more useful in the formation of identity.

Table 10
Developing a sociocultural identity strategies

	Technology	Group work	Thinking aloud	Total
Freq.	114	30	9	153
%	74.50	19.60	5.88	100

In the table above, students referred to the strategies English teachers use in Algerian universities towards the formation of a sociocultural identity. They emphasized the use of technology including audio-visual materials and smart phones with a portion of 74.50%. They also mentioned arranging learners into groups when assigning an activity which is a way to boost collaboration with 19.60%. Thinking aloud was the third strategy some students included which is a way of expressing one's self with 5.88%.

Discussion

The results obtained from both teachers and students' surveys revealed that the Algerian university plays a crucial part in integrating a sociocultural concept towards the formation of identity when teaching/ learning English language. From the part of the teachers, the role of society and culture in the formation of personal and social identity is paramount and is emphasized in English language classrooms. In this stance, teachers devote considerable efforts in accentuating the founding parts of ZPD by engaging learners in social collaborative activities with highly-experienced peers and parents.

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They stimulate a sense of belonging to a society and culture that present the focus of skills development and social engagement. In doing so, they employ various scaffolding strategies that proved useful in the Algerian university including group work, expressing self, interactive activities, vocabulary enhancers and so on.

The survey assigned towards English students in the Algerian university revealed that students are aware of the role society and culture play in the formation of a sociocultural identity. They highlighted the role teachers and educators play inside class in developing an understanding and awareness of the process of identity formation within a social and cultural context. On the one hand, students vouched for the supportive role the Algerian teachers play in engaging learners in the learning process of the target language by adopting a set of classroom techniques and strategies in this favour. However, students raised some confusion about the lack of variety of the techniques used within English classroom devoted towards the development of sociocultural skills and thereby the formation of a dependent personal identity.

Conclusion

The present research sheds light on the adoptability of a sociocultural perspective in teaching English in Algerian universities. It displays the role of society and culture in developing personal idetity skills based on the sociocultural theory of Lev Vygotsky. On the one hand, the theory emphasizes the Zone of Proximal Development (ZPD) which represents the social surroundings of the target language learner including his teachers, peers, and parents who should be highly-experienced. On the other hand, it suggests the techniques and strategies teachers should refer to in the process of identity formation which can be customized according to learners' level and needs. In order to reach the study objectives, a mixed-method approach was followed where 2 surveys were administered to 50 teachers and 200 students. The research findings revealed that Algerian English teachers at university are very supportive of integrating the aspect of society and culture in the teaching-learning process. They employ a set of strategies and techniques towards identity formation that students described as lacking variety including modeling, use of technology, and sentence structures

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Appendix 1: Teachers' survey
Part I: Sociocultural Identity
Q1. Tick ( ) the corresponding box to the appropriate option

	Strongly agree	Agree	Disagree	Strongly disagree
Society is a founding part of identity in teaching English language				
Language should be taught in integration with culture to form identity				
The educator is the most influential part in ZPD for learners				
The educator should assist learners in formulating a sociocultural identity.				
The educator should boost peer interaction inside class.				
The educator should scaffold high-order social and cultural skills inside class				

Part II: ZPD and Scaffolding
Q2. Who is the founding part of ZPD in the formation of sociocultural identity ?
☐ Parents ☐ The educator ☐ Peers ☐ All of the above ☐ Other

Q3. What is the crucial part in formulating a sociocultural identity ?
☐ ZPD ☐ Culture ☐ Intra-individual skills ☐ All of the above ☐ Other

Q4. What tools are used in scaffolding necessery skills towards sociocultural identity? Why?
_____
_____
_____

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Appendix 2: Students' survey
Part I Sociocultural identity in Algerian universities
Q1. Tick ( ) the corresponding box to the appropriate option

	Strongly agree	Agree	Disagree	Strongly disagree
Identity is part of language learning				
Identity should be taught along with social skills				
Identity should be taught through culture				
Students need assistance in the formation of sociocultural identity in learning a language.				
The Algerian university affords a sociocultural context in learning English.				
A sociocultural identity of the acquired language can be obtained only in class.				

Part II: The Formation of a Sociocultural Identity
Q2: Who is the most important part in the students' social context who assists in the formation of sociocultural identity ?
☐ The teacher   ☐Parents☐ Classmates   ☐ All of the above   ☐ Other

Q3: What is the most important part in founding a sociocultural identity ?
☐Teachers, peers, parents … etc. ☐ Culture   ☐Self-development ☐All of the above
              ☐Other

Q4: What are the most important ways of developing a sociocultural identity within the Algerian classroom ? Why?
_____
_____