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The Influence of Cultural Interference on EFL Students' Writing Skill

The Case of Third Year LMD EFL Students at Laghouat University

*Dissertation submitted in partial fulfillment for the requirement of master
degree in Language Teaching*

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Dedication

I dedicate this work to my dear mother, who has always been supporting me in all the fields of life.

I dedicate this work to my best brother Kamel, he is more than a brother, he taught me how to be strong against all the obstacles of life, and due to his support today I am here.

I dedicate this work to all my friends; Ayoub, Abdulawahab, Djamal, and Reda I am very lucky to know such characters.

Djamal DJENNAD

Dedication

I dedicate this work to my dear parents

To my sister and my brothers

To all my family

To my friends

To all my teachers

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Abstract

The present thesis is an attempt to investigate the influence of cultural interference on the learners' writing skills of English as foreign language (EFL). According to many researches, like many Arab student, the Algerian students commit many mistakes in their English writing, because their writings are based on their own cultural background. Therefore, if the Algerian students have a cultural awareness on their own culture and the target culture they would write correctly in English. The reason behind this weaknesses, and find some solutions in order to overcome these problems. To accomplish this study, a questionnaire has been given to third year EFL students in the department of English at Laghouat University. The results of this study, have confirmed our hypothesis that students' own culture affects their writing production negatively, and they have to be aware of the culture, in order to overcome any writing problems. We have represented some useful recommendations in this research that would help students to enhance their writing level in general and raise cultural awareness about the target culture.

List of Abbreviations

EFL: English as a Foreign Language.

EIL: English as an International Language.

ESL: English as a Second Language.

FL: Foreign Language.

L2: Second Language.

LMD: License, Master, Doctorate.

NNS: Non-Native Speaker.

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ملخص البحث

General Introduction

The acquisition of a foreign language requires not only grammar and phonology, but also certain features and characteristics of its culture. Such features include conventions, customs, beliefs, body language and the strategies of expression adopted by a speech community. The knowledge of the principles of many different cultures is referred to as the intercultural competence.

1. Statement of the Problem:

English as a Foreign Language (EFL) students make many mistakes when write in English because of its difficulties and challenges for an EFL learner. One of those challenges that interrupt their writing production is the cultural dimension of the text. So, when they write they must abide to the principles/ rules of writing English and not their native language. This is because when they write, learners think in Arabic and therefore, they produce a text according to the rules of their native language, which contain many mistakes in the style and a vagueness in the content such as indirectness ,elaborateness and repetition.

Therefore "It is important for theorists and teachers to understand that significant differences exist across L2 contexts and populations" (Ferris, cited in AbuRass, 2001, p. 206). The intercultural approach of language learning and teaching comes as a response to overcome and deal effectively with the issue of cultural interference in writing skill. It is based on the learner and teacher's collaboration and the techniques or methods inside and outside the classroom.

2. Aim of the Study

This study aims at investigating the different aspects of the cultural interference that the 3rd year EFL student make when they write in English. Further, it attempts to develop a cultural awareness within students in the department of English.

3. Research Questions:

This research is concerned with the interference of the mother tongue culture in the writing production. Therefore, our study raises three main questions:

- ❖ How does the cultural interference occur in writing skill?
- ❖ What are the cultural errors that Algerian EFL students may commit in Algeria within the writing process?
- ❖ How could the students 'cultural awareness enhance writing production?

4. Hypothesis:

If EFL students in the department of English are aware of the culture in which English language carries, they would produce a more free error writing that transmit a clear, readable, and coherent message which would be understood especially by the native English speakers.

5. Rationale:

We are interested in the topic of the cultural interference for two main reasons. This issue is of a great importance because it sheds light on the neglected area of the target language which is its identifying culture. Second, this provides a significant perspective of language teaching which insists on teaching the foreign language effectively by integrating its culture.

6. Review of Literature:

During the process of learning a second language, learners must be aware of the social and cultural characteristics of that language. They determine the uniqueness of a language from another one. In this respect, Brown(1994) states that

“culture is the deeply ingrained part of every fiber of our being, but language, the means for communication among members of a culture, is the most visible and available expression of that culture” (p.170).That is to say language is not only a carrier of ideas and thoughts but it is also considered as the essence of the culture .

Another research by Feghali (1997),introduced a discussion and explanation for the term “Arab” and enhanced by many incites about the communicative phenomena in the region. The most important element, however, Feghali’s research was describing the main findings in communication patterns in the Arabic culture and how it influences Arabic learners of EFL. Thus, he claims that

“Whether communicating in Arabic or other languages, research indicates that native Arabic speakers share common features of communicative style which may conflict with styles of other language speakers. Reported features include: (a) repetition, (b) indirectness, and (c) elaborateness” (p. 357). so, those elements of their culture are clearly manifested in their English writing production.

Many scholars and intellectuals have analysed language in relation to culture, others attempted to establish a learning mechanism based on the intercultural approach to enhance the EFL student’ s acquisition of the target language . Council of Europe (2002) has published a book about the integration of culture in language teaching and learning. This publication comes from the reason that Education for intercultural understanding remains

central to the “Council of Europe’s activities to promote greater mutual understanding and acceptance of difference in our multicultural and multilingual societies” (p.5). This guide aims at developing the intercultural dimension in language teaching and answer any questions related to this issue and finally to overcome the cultural shock in communication (as cited in Council of Europe, 2002, p.5).

This research attempts to identify what is cultural interference and the most common cultural errors the EFL student commit in the writing skill. Also, we introduced the cultural approach in language learning with its implementation in classroom. At the end; we enhanced this implementation by some techniques in order to make EFL students culturally competent especially the reading technique.

7. Research methodology

This research will be conducted through the descriptive method since it is a suitable method for this research. The data gathering tool will be a questionnaire, this questionnaire will be administered to students.

8. Population :

The population of this study are the Third Year Students enrolled in the academic year 2016/2017 from the Department of English at Laghouat University. The whole number of students is about 150 students. We have chosen randomly 30 students of the population targeted. These students are aged between twenty-one and twenty-eight years old. Moreover, they are all Algerians ,which means that they are all share the same cultural background knowledge.

9. Research Structure :

This research is divided into three chapters; The first chapter deals with the main theoretical information about the mutual relations between language and culture. Chapter two, however, is the soul of our research, in which the cultural interference is tackled in details by dealing with it in writing skill. Finally, the third chapter will provide a detailed analysis for the data gathered from the students' questionnaire.

Chapter One :

Culture and Language Learning

Introduction:

This chapter aims at shedding some light on the elements of culture since this topic is concerned with the cultural interference in teaching writing skill in EFL classrooms. First, it begins by exploring the meaning of culture by giving various definitions, then investigate the relationship between culture and language, and if culture language learning and if yes, how does it appear in the writing skill of the foreign learners. Moreover, as an important point this research will try to show the significance of cultural awareness and its role in teaching EFL learners. Finally, there will be a debatable discussion about the teaching of writing production which is the main point behind the conduction of this thesis.

1.1. Definitions of Culture:

There is no absolute definition of culture because many scholars and anthropologists have provided different and various interpretations about this concept. Byram (1989) states that: “The result is a multiplicity of definitions which show that culture has resisted any kind of agreement among scholars from different disciplines” (cited in Atamna, 2008, p.15). Therefore, it is not an easy task to find out an appropriate definition for culture, Hinkel(2002) points out that culture has a myriad interpretations, that he compared to the huge number of the researches for human societies and systems (cited in *ibid.*, p. 15).

Edward Sapir (1956) says that culture is a system of behaviours and modes that depend on unconsciousness (cited in Mehadi & Jafari 2012, p. 231). And the anthropologist Rocher has another definition for culture, he stated that “culture is a connection of ideas and feelings accepted by the majority of people in a society”.(cited in Mehadi & Jafari, 2012, p.231). This means that culture is a result of behaviours and thoughts that are shared in a specific community. Another source that provides almost the same definition of culture, it

tells that culture is conveyed and learned through the shared ideas and beliefs in a social group not however genetically transmitted (the American heritage, science dictionary 2005, cited in Mehadi & Jafari, 2012, p. 231). The most general view of culture belongs to Cakir (2006) who defined that :

It[culture] is the “glue” that binds a group of people together. It can be defined as a blueprint that guides the behavior of people in community and is incubated in family life...culture helps us to know how far we can go as individuals and what our responsibility is to the group.

He sees culture as a means to combine a group of people's ways of living, and through culture people learn how to live with each other. Undeniably, both Taylor and Hiller have a common definition of culture, it is for them a group of beliefs, thoughts, ideas, customs and ways of living shared and earned from a group of people who live under the same circumstances, however, it is not inherited genetically (cited in Kroeber & Kluckhohn, 1952, p. 43). In addition, the anthropologist Bose (1929) who was strongly affected by Taylor, and subsequently, the influence reached Bose's students like; Kroeber, Dixon, Linton, and Wissler, who have agreed upon that culture is a group of habits acquired from a social group. (*ibid.*).

Others have claimed that all the shared values, beliefs, and customs are inherited from generation to generation, Sapir (1921) stated that:“ ... culture, that is, ... the socially inherited assemblage of practices and beliefs that determines the texture of our lives” (cited in Kroeber & Kluckhohn, p. 47). The same for Bose who describes culture as a shared behaviour by group of people, and that behaviour is going to be received from one generation to another (as cited in *ibid.*, p. 47).

For Geertz (1973) defined culture as : “ historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate and develop their knowledge about attitudes towards life” (as cited in Atamna, 2008, p. 16). That is, culture is related to all the understandings of life shared in a community, to subsequently these meanings; customs, behaviours, thoughts...etc, are going to pass to the next generations in every social group. In other words, by human behaviours culture can be understood, and it can be received by the next generation within a specific community by means of verbal communication and that occurs frequently in person (Duranti, cited in Atamna, 2008, p. 17)

In addition, the sociologists Horton and Hunt (1984) have claimed that all what is received from others in a community represents culture, and it represents the various actions obtained by man from the social unity he belongs to (cited in Mounes, p. 5). Culture is not transmitted genetically, but rather everything that is grasped from others in a society and that passes on from generation to another generation.

Another opinion neglected the human actions in defining culture and focused on the mental side. Culture for Goodenough (1964) is represented in system of information inside one's mind, and these information enables individuals to function and cooperate in a specific ways and proper within their social group, also culture can decide the way people understand concepts, respond to actions and arrange thoughts in their minds. This view has been adjusted by Greets who adds that culture is represented physically within the members of the same society, and not only limited to what is going on in the human minds (as cited in Mounes, 2010, p. 7).

The American anthropologists under the direction of Boas, have defined culture as:

a uniquely human mode of adaptation, at work in every facet of human life. Its functions were to hold human groups together and to provide ways of behaving, believing and evaluating for its human bearers. It was seen as learned and transmitted; it included knowledge, accepted manners of behaving, and was reflected in the artifacts and institutions of its given groups. (Damen, cited in Merrouche, 2006, p. 12).

That is to say, culture fits to all the fields of life, and determines the human actions and reactions as well as their beliefs, and it is considered to pass from generation to another, finally culture appears in a society through the human behaviours, and customs. Moreover, Culture has been investigated by different viewers, it was seen as a powerful tool to unite people, and for relations expert culture is a changeable tool, otherwise for psychologist view culture is represented as a group of thoughts in one's mind (as cited in *ibid.*, p. 12). Jandt(1998) claims that

“to begin to understand a culture, you need to understand all the Experiences that guide its individual members through life” as if culture portrays the different aspects of life “personal appearance and social relationships” even “ religion, philosophy, and values” and other aspects of life like “courtship ,marriage, and family customs; food and recreation”. In general, culture can be considered as “ everything you would need to know and do so as not to stand out as a “ stranger ” in a foreign land” (as cited in Merrouche, 2006, p. 16).

In a another way, to be able to define any culture in the world you need to examine all the levels of life starting from eating to the way a government functions.

Others have described culture using technological terms, claiming that culture is like “a computer program,” and that program carries the thoughts in mind in term of charts,

which is not the same within the various cultures (Robinson, cited in Merrouche, 2006, p. 14). Hofstede adds that culture is like a program installed in one's brain. Moreover, for De Jong the way we always behave is controlled by regulations within our minds, and these laws represent culture.(cited in *ibid.*, p. 14).

At last but not least, a general definition that may sum up all what have been said about the definition of culture and by finding a way that the various and different perspectives over this issue. Kramsch (1998) claims that the owners of a culture are influenced in two different manners; first by introducing them to a particular shade that prevent them to be seen as general and random characters, secondly, by imposing the owners on this particular shade and preventing them from any other distractions. More importantly, Kramsch has considered three levels of life that are influenced by the previous approaches.

The first level represents the social laws that are responsible in shaping the way individuals behave ,interact and think within a particular society. This clearly appears in the language use for example, the way people produce a speech, and what they say in a particular situation, even the occasion when to talk. Basically, people act according to their cultural norms when they talk, which is shaped by their families and schools as an instance.

The second level is related to historical aspect which supports the idea that culture passes over generations and eventually supports the authenticity of culture. Kramsch(1998) stated that: "The culture of everyday practices draws on the culture of shared history and tradition.". Moreover, the historical position toward culture occurs by referring to the raw material of culture such as; the discoveries of science, and every type of literature plus memorials. Keeping the previous elements leads to the rescue of culture, hence, language is considered as a major aspect that helps to rescue any cultural heritage.

The last level is attached to the human imagination. Kramach (1998) views that culture exceeds the reality, it is also portrayed through visions shared by a community, either achieved goals or not. Going back to the role of language, which can in this field depict what is going on in the brain (as cited in Merrouche, 2006, p. 17).

Within any social group persons can simply comprehend each other, however it is not the case with other communities due to the cultural differences between these groups, therefore culture embodies personality. Pascoe confirms that culture is rooted and united with individual's personality. For Pennycook culture is the means that people depend on to achieve meaning to their existence (cited in Litiem & Mebrouki, 2012, p.25).

Culture has two concepts as declared by Byram the first one states that what is obvious, standard, and can be explained in a neutral manner is considered to be culture, secondly, culture represents experiences that develop in specific mode and these experiences can be grabbed in brief shots (as cited in Mallem, 2010, p.6).

In the view of the ethnographers, culture is all the rules that control a specific social group which enables them to understand each others (Hymes, cited in Mounes, 2010, p. 6). In other words, culture enables people to interact in an acceptable manner by the social group that one's belongs to in order to keep connections with others (cited in *ibid.*, 2010, p. 6).

Besides, two elements have introduced by Vallette on culture, claiming that the aspects of a target social group; beliefs, traditions, and lifestyles, cannot be appreciated unless there is an awareness of the aim language, this from an anthropological ground, the second element is represented through "history", artefacts, and different sciences like social science (*ibbid.*).

1.2. Language and Culture:

Language and culture are considered to be interconnected by ethnographers, as well as culture contains language as a component. Alternatively, culture is conveyed through language, hence language is regarded as a means that embodies culture. This is supported by the view of Agar (1994) who claims that : “Culture is in language and language is loaded with culture”. That is to say , culture manufactures language therefore the later is integrated in the nature of culture, Galisson (1991) thought that language and culture are closely related, and have an obligatory and mutual “reflection”. He thinks that the terminology of a language holds what is called culture, he was interested in cultural examination with “lexicography”, and “semantics” was his point of “departure”(as cited in Atamna, 2008, pp. 80-81).

Goodenough (1957) believed in the interrelationship between language and culture, and the nature of this relationship is similar of “part to whole”, moreover, language identifies and facilitates the cultural understanding by reason of language integration in culture (cited in Atamna, 2008 p. 81). This have been supported by the view of Brown (1994)who states that: “language is a part of a culture, and a culture is a part of a language ; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”(ibid)

Put differently, language and culture are indivisible, the principle means to represent culture is language, the later, as a result, reflects culture. Essentially, language and culture have took the focus of social researchers because they are linked with human beings. Moreover, language is established and formed through culture, this was as a result of the preceding researches of anthropology done by Whorf and Sapir (1940) which is built on the idea that language decides the way of thinking, therefore, cultural setting determines language. For illustration, the diversity of the word ‘rice’ does not indicate solely the various kinds of ‘rice’, yet the cooking methods too .(as cited in Mounes, 2010, p. 8).

After the different views of the social researchers they came up with the idea that Language is a transporter of culture instead of being as an 'organic' aspect of culture. As it appears from the view of Samovar, et al. (1982) stated that culture portrays and effects language in term of interactions. Communication is vital element in culture, this close relationship between communication and culture appears not only in the manners that control people's speeches in terms of subject selection, person types, and eventually the progression of the speech. However, culture is more than that, it also controls the understandings of 'messages', and eventually it decides what messages are going to be delivered, as a result, communication is established by culture. Besides, using a language in a contact acquires knowledge of the standards and the regulations of that culture. In short, Cultural consciousness leads to language comprehension (as cited in Atamna, 2008, p. 82).

The ethnographer Michael Agar have produced the term 'languaculture', to emphasize the close relationship between language and culture, who are seen as indivisible facts, the term 'languaculture' became as a means to depict the common world of both language and culture (ibid).

Sapir believes in the interrelationship between culture and language, and he argues that language is able to expose human's positions toward life, that is to say language determines human's 'reality', he stated that: : "The fact of the matter is that the 'real' world is to a large extent unconsciously built upon the language habits of the group ,”afterwards, this idea have grown to become a theory that conducted by the researches made by Sapir with his student Whorf and this theory was named by 'linguistic relativity', which emphasizes that language determines the way humans see the world, therefore each 'world view' is represented by a language. Additionally, Franz Boas also believes in the relativity and the mutual reliance among 'language, thought and culture'(as cited in, Atamna, 2008, p.

77). Furthermore, in order to highlight this relationship Yule claimed that: “language determines thoughts.”(cited in Mounes, 2010, p. 8).

The nature of the relationship between language and culture is not expressed in just one way, but it is expressed in three different realities this according to Kramsch (1998), the first manner is that the features of culture are stated through language, this means that, everything related to a culture can be conveyed through language, which helps people to be comprehended in particular situations. Secondly, while language is always changeable, and it represents culture, it leads its users to utilise it in all the communicational skills, in addition, different meanings can be achieved through language use, and that relies on the way people talk, their pronunciation, and the tone they use as well, these characteristics that are shared in a community are very important. And eventually, since language is able to ‘symbolize’ individuality, it is therefore, ‘symbolizes’ one’s culture. As Sapir (1964) has considered that language is: “symbolic guide to culture”(cited in Merrouche, 2006, p. 68).

Fishman (1985) like Kramsch has named three connections that relates language to culture, the first one is that language is a permanent piece in culture, the understanding of the later acquires learning its language, since it is quite hard to abandon the language in a culture. Secondly, mentalities and customs in a social group can be exhibited through language. Eventually, culture can be symbolised through language, this gives birth to the ability to investigate the nature between language and culture, in order to decide whether to protect and encourage culture or not. In short, the relatedness of language and culture have been introduced in three main points by Fishman; culture includes language, culture is symbolised by language, and language as an ‘index’ of culture (cited in, Mallem, 2010, p.8).

Cultural transmission is one of the most important elements that links culture to language, that is to say, language is learned and passed on from generation to another, Hickerson has stated that :

Although the potential for using language ... is biologically transmitted, specific languages are taught and learned. They are passed on traditionally, generation after generation, from older speakers to younger ones. In turn, language enables humans to learn other things through tradition rather than by direct experience.(cited in Merrouche, 2006, p. 69).

In other words, language is transmitted culturally, it enables humans to learn the language of the culture they have been born in. Thus, language is the mirror of culture, people understand through language their cultural characteristics, but not through experience.

There is a close relationship between language and culture, the latter can be understood and clearly described only through language, which is a major element of that culture, Jiang has illustrated this relationship by comparing the two to a living organism where language is flesh and culture is blood, to show that, without culture, language would be dead and without language culture would be shapeless. As concisely put by Jin and Cortazzi (1998)“language reflects culture. However, language is part of culture and it also constitutes” (qtd in Merrouche ,2006, p. 69).

1.2.1. Illustrations of the Close Relationship Between Culture and Language:

To illustrate what has been said about the tight relationship between language and culture, Byram(1989) argues that through language, it is possible for speakers to share knowledge and perceive the globe around them, therefore, language mirrors their cultural

identity and beliefs. He adds that it is impossible to ignore culture while learning a language, since speaking a language leads to representing its culture, thus, exchanging a language represents a particular way of behaving and a particular lifestyle

There are different situations where culture affects language:

1.2.1.1. Regional Situation

For more clarification, there are a myriad of situations that exhibit the clear influence of culture on language. First, Brown (1986) showed how meanings create words, by taking the Eskimo tribes as an example, while they have multiple words for 'snow' to distinguish between the types of snow, due to the huge snow in this region, unlike, the equatorial forests of Zaire, where it does not snow at all, thus, there is no term to describe 'snow'. (In Merrill, 1986, p. 45).

As an another instance, Yule (2006, p. 216) states that : "In native cultures of the Pacific, there were no horses and, not surprisingly, there were no words for them". As a result this shows the great relationship between language and culture. If there is something that does not exist in one culture, there will not be a word in its language that expresses this thing and vice versa. More importantly, the two scholars who were working on this issue; Edward Sapir and Benjamin Worlf, have also given an example about the Eskimo tribes to argue that different cultures means different ways of thinking and different perception of the world around. They claim that the Eskimo speakers' view of the world is different from that of the English one because the word "snow" has different meanings in the Eskimo language.

For instance, snow on the grounds, snow on the air...etc, while there is only one meaning of the term 'snow' in English language (Steinberg, 1995). Moreover, Whorf (1940) stated that the way Hopi Indians perceive the world is different from the way other English

speaking tribes do, Sapir and Whorf in the 1930's have compared the Hopi's language to English speaking tribes, grammatically speaking, the Hopi Indians consider 'clouds' and 'stones' as living elements unlike the English speakers people. In short, language obliges the speech community to a restricted view of the world. (cited in Hudson, 2001, p. 97).

1.2.1.2. Religious Situation

Religion is an important aspect of culture, for that reason, religion is another device that can influence language. For example, Arabic language is not like English, because the Arabic language is essentially religious. There is a wide use of religious formulas, such as: no future event is usually mentioned without adding the word 'God willing' (Insha Allah), in order to remember the belief that only 'Almighty God' is the one who knows what is going to happen in the future. However, for English language is not the same, because Islam does not appear in this language as it does in Arabic, and the word 'god' is only used for oaths otherwise in any usual situations (ibid).

1.2.1.3. Terminology Differences Situation

There are different words and expressions that may not be understood between people from different cultures, which leads to misunderstanding messages, unless if there is an appropriate cultural background. In term of metaphors, all language may have different metaphors across cultures, because it shows how any particular social group thinks in some practices and customs.(ibbid). As a demonstration, there has been a comparison between Japanese and American cultures in the context of metaphors; the Americans tend to say, "sweet is good and sour is bad", however, it is not the case for Japanese, who think that a sweet person is a foul or childish. Moreover, in English there is the phrase; "he couldn't make up his mind", because ideas in the mind, while in Japanese they say "he could not close his belly", because ideas in the belly for them (Masako, cited in, Merrouche, 2006, p. 71-72).

1.3. Cultural Awareness :

Cultural awareness is the ability to recognise and differentiate between one's culture and the others' culture. This has been supported by the view of Byram (1989) who also defined cultural awareness as a concept where learners investigate the similarities and the differences between their own culture and the target one, in order to accomplish communication. Kramsch (1993) goes along with the view of Byram, he thinks that learners should know all the dissimilarities between their native culture and the target culture through examinations and explorations which eventually leads them to see the world from various standpoints. He adds that the ultimate goal of the cultural awareness is not restricted to achieve communication, but also the capability to appreciate the others' views the same way for the self view. In addition, Tavares and Cavalcanti (1996, p. 18) explain: "the development of people's cultural awareness leads us to more critical thinking as citizens with political and social understanding of our own and other communities". In other words, the experience of entering a new culture prompts many questions not only about 'others', but also about oneself and one's native culture. Moreover, Pachler(1983) adds that learners should be aware about the target culture so that they can be competent speakers of the target culture. cultural awareness consists of both 'verbal and non-verbal' performance, it starts by recognizing the cultural differences.

Tomalin and Stempleski (1989) saw that cultural awareness is "used to describe sensitivity to the impact of culturally-induced behaviour on language use and communication" (qtd in Litiem & Mebrouki, 2012, p.41).

1.3.1. The Significance of Cultural Awareness in Learning English as a Foreign Language:

The role of teachers in teaching a foreign language, is not restricted to teach the skills of a language, but it exceeds to the teaching of its culture along with it. Bamgbode suggests

that the foreign language teachers have to teach their learners about the target culture using the point view of the natives, thus, learners need to be exposed to foreign culture situations, in order to have experiences about the target culture different behaviours (1994, p. 117).

This is supported by the view of Taveres and Cavalcanti(1996) who focused on the importance of teaching culture along with language. they claimed that there is no better way than involving the teaching of culture, which must be seen as important as foreign language teaching, but not as a way to support language teaching .The purpose as claimed by them is to develop students to build cultural awareness which would surely improve the understanding of their own culture as well as the target one .(ibid)

Byram (1989) still focusing on the importance of teaching culture and its benefits toward language teaching, for him, cultural awareness contributes to language awareness and proficiency. Therefore, he believes in the significance of including cultural elements in the language syllabus, and because language always portrays the insights and perceptions of the foreign language users toward the world as it to portrays their cultural concepts and beliefs. Consequently, Byram concludes that:“ to speak a language is to speak a culture, to exchange language which embodies a particular way of thinking and living” (p. 169).

In short, one cannot learn a language and neglect its culture, thus, cultural awareness is very important in the educational system of foreign language learning, Kramsch (1993) claims that cultural awareness must be seen both as enabling language proficiency and full competence, and as being the outcome of reflection on language proficiency.

The study of culture widen the learners' information, Imara (2003) shows the importance of learning about culture, thus, he indicates the necessity to read about the others, in order to increase cultural awareness about the targeted society; their civilisation, culture

and religion. He argues that this awareness about a social group leads to eliminate any misunderstandings, by claiming that, if one can know the other's view point he can easily protect his own, when it is needed. Another beneficial point can be gained from cultural awareness, is the ability to know one's self, when, there is an ability to compare it with others, therefore, the openness to the world leads people to be more knowledgeable about the world around them. In this sense, one can understand better himself, when evaluating and distinguishing his own with the others'. Goeth said that : "Compare yourself! Recognize who you are!(as cited in Merrouche, 2006, p.118).

1.4. Teaching Culture:

Teaching a language without teaching culture in the same time leads students to have a misunderstanding of the meaning of that language (Politzer, cited in Mounes, 2010, p.11).

Many scholars have agreed upon the idea that culture must be seen an important element in teaching a foreign culture. Valdes have denied the existence of teaching a language without teaching its culture (cited in Mallem, 2010, p.11).

It is very important to include cultural component on the programme of language study either in a deep manner or in a general way since language reflects its speakers' beliefs and standpoints about the environment around them. For that purpose there must be a cultural understanding in a language teaching to subsequently support the language competence, and as a result in learning a language while neglecting the beliefs and objectives of the people who use it is unattainable. That is to say, communicating using a language means communicating with its culture using its particular manners of thinking and living.(Byram, cited in Mallem, 2010, p.11).

The target goal of teaching a language is to enable students to speak and use that language competently in different situations. For that reason teaching a culture is highly acquired, Kramsch have specified a language with some specific elements such as the social grammar of roles, backgrounds, and the standards of the ways of receiving the world around. This have been supported by Littlewood that there must be cultural awareness for learners of a language because in some occasions they have to attain an instant communicative situations. For that reason, correct grammar rules are less significant than the important and useful appropriateness use, also knowing the historical background, natural features, and close details about the target society, which is very important for learners to be able to communicate within different cultures for example knowing the name of the capital city give the learners the ability to find out the foreign culture rules.(ibid.).

Also, there must be careful choices in choosing the topics to be taught to the foreign language students which have to be highly related to the natives of that language. Moreover, in learning about a culture learners are not obliged to take on the target culture norms and rules, but they have to know about the target culture in order to have the ability to understand better the target language. For example, learners have to distinguish between things that are acceptable or not appropriate in a phone call conversations, meetings, and ways of receptions(as cited in Mallem, 2010, p. 12).

In addition, Harrison denied that teachers can teach language without culture arguing that culture exists in every part of communication, and students from the first day need must be exposed to the culture since every course carry a cultural elements, starting from the way individuals greeting each other. There must be differences between cultures in the way people call each other using either first names or surnames, those rules exhibit the culture of people who speak that language, which is different from social group to another, thus, the involvement of culture in each lesson is a necessity to the development of the studying

programme, another necessary element in assimilating culture in the learning of language is to enhance the writing process (as cited in, Mallem, 2010, p. 13).

Kramersch have shifted focus to the obstacles that may be created in original texts which can impose difficulties to the non-native students in the understanding and interpretations of these texts. Due to this obstacles learners should be exposed to a clear passages, thus they can interpret and receive the messages effortlessly.

The interpretation of passages is different from one reader to another due to the specific view of the world, emotions and the particular culture, because the later is different between the sender and the receiver, therefore, the point behind the planned writing of the writer can be misunderstood by the reader, for this purpose, the target culture must be taught and understood with consideration to its beliefs and rules to the learners, thus they can fully grasp the meaning.(Harrison, cited in Mallem, 2010, p. 13). Different languages mirror different cultural concepts and approaches, hence, the full interpretation of a text is impossible only if putting in mind the cultural differences (as cited in Mallem, 2010, p. 13).

1.5. The Influence of Culture on Language Writing:

There is a close relationship between language and culture, which lead culture to influence all language skills, and this appear clearly in the writings of the foreign learners. Brown have claimed that there must be an awareness of the target culture before being able to apply the syntactic rules in the writings of language. In addition, there must be a clear understanding of the culture of the originators of the language in order to be able to use this syntactic rules correctly and effectively.

Culture effects the written production through the writers of a language, sometimes the assessment of the learner's writings based on their cultural understanding and the way they present data by putting it in the right context so as to eventually this written would be examined as quality. (Griswold, Zayas, Kernan & Wagner, cited in Fayeze, 2013, p.117).

lazerar found that culture has a effects on the comprehension of a language and he figured out that this effect reached the way the writings are represented on a text. Thus, the significance of studying culture in different nations have been identified by several researchers, claiming that what is needed for the learners is to learn culture parallel to language so that students can successfully interact, understand, grasp and deliver any written speech in the target language (as cited in Fayeze, 2013, p.117).

Moreover, (Wang) the globalization led to cultural connections , as an existing example the case in Chinese companies in the previous period that imposed on their employees to learn how to conduct a successful interaction with either their members or the customers of western culture in written types , due to the Chinese relations toward the world not only in term of economics, but also multiple manners of interaction. (Wu, 2001; Shi, 2009). Consequently, the learners have to develop their communication skill in order to avoid any misunderstandings in the future. (ibid).

Conclusion

This chapter is an attempt to define culture, and examine the connection between language and culture, then apply this relation to language teaching and see if culture influences the foreign language writings. Consequently, we concluded that culture has no fixed definition rather it has a lot different interpretations, and it has a tight relationship with language, they are inseparable. Students must have a cultural understanding to help them both

comprehend their own culture and the foreign one, and to be able to write in a better and clear style, due to the cultural influences on the context in any language.

Chapter Two :

Cultural Interference in EFL Writing

Introduction

Since they are influenced by their original culture, EFL students witness what is called “cultural transfer” when they write in English : the written text in English and the process of thinking manifests some of the cultural elements of their L1. (Abu Rass, 2010, p. 206). The main concern of our research is to highlight the different factors of that interference in the students’ writing skill. Therefore, this chapter is dedicated to explain what is the meaning of the notion, and mention its main illustrations in the students’ writing skill .Further, it attempts to develop the intercultural competence in the students’ writing skill for EFL students in Algeria by introducing the intercultural approach to teach writing with some methods and techniques.

2.1. Cultural Interference in EFL Writing Skill:

Although it seems that writing has been replaced by other means such as telephone and videos but writing is always and from the beginning of history, the best mean of communication, whether in formal contexts or every day occasion, we are still in need of writing. Hence, foreign language learners need to develop this skill to deal with their different needs. Furthermore, this skill could be a real pleasure for them when they master the characterizing principles of foreign language writing.

Grabe and Kaplan (1996,) said that “probably half of the world’s population does not know how to write adequately and effectively.” (qtd in Gothebene, p.85). Nunan(1989) also support that view when he agreed that" it is easier to learn to speak than to write no matter if it is a first or second language” (qtd in Gothebene, p.85). This difficulty comes from the difficult processes writing goes through: planning, drafting and revising. For EFL learners the difficulty basically stems from cultural interference in writing, “so it is quite difficult to really

find a text written by EFL students that are not influenced by the organization pattern like the one in the English rhetoric” (Kuntjara, 2004, p. 22)

Accordingly, EFL students commit many errors that could be classified as cultural errors, because they lack those principles. Liebman (1992) emphasized on this noticeable factor in writing and explained that “the ESL text may seem to be organized inappropriately because the writer has either been taught differing organizational schemata or has not yet mastered the organizational patterns to produce structures that are acceptable in the discourse community in which the text is placed”(qtd in Matsuda, p.17) .This lead to the a conclusive fact that the real issue in writing in EFL classrooms is not only the language proficiency of vocabulary and grammar only, but also the accepted strategies and styles of writing in English.

That is the reason why foreign language teachers stress on students to think in English as far as possible. Angelova et.al (1999) observed that EFL students following a an English course in the United States tend to have many inquiries about the ‘western’ style of writing in the Writing Center. This inquiries is because of the fact that this significant area is less important for teachers outside the United States. (cited in Kuntjara, 2004, p. 25). In other words, the EFL learners outside English speaking countries may have limited knowledge of the specific western patterns of English because most of their EFL teachers were not aware of that issue.

2.2. The Effect of Arabic Culture on EFL Students’ Writing Production :

Kramersch (1998) claims that language and culture are closely interwoven because language, as a carrier of meaning, is the most important tool to express culture. (cited in Saliés, p. 163). Thus, Arabic language is the mean that represents many of the Arabic and Islamic cultures.

Like many Arab countries, the official language in Algeria is Arabic and students acquire standard Arabic from elementary school to the secondary school. As a result, Arabic language influences EFL students written English, and they transfer many of its cultural aspects to their English writing production. Al-Khatib(2001) illustrated this transfer by claiming that when an Arab writes a letter, he will ask a questions about the addressee's health, personal life and family. Unlike him, a British guy does not include such questions in the letter .That is to say, his culture becomes evident when he write in English because he did not take the addressee into consideration (as cited in Abu rass, p. 207).

Cultural interference in writing occurs because the element of the reader was not taken into consideration. According to Saliés(2013) “ presupposition pool is too distant from those of his or her readers, communication fails. In writing pedagogy, this aspect of communication is referred to as identification of audience expectations.” This much is more likely to be more difficult especially when a non native speaker when non-native writers write for native readers (p.162). This means that the EFL student writes according to the rules of his culture and not the rules of English .

Feghali (1997) believes that “whether communicating in Arabic or other languages, research indicates that native Arabic speakers share common features of communicative style which may conflict with styles of other language speakers. These features are repetition, indirectness, and elaborateness. ”(p.357)

2.2.1. Repetition :

Perhaps one of the most apparent elements of cultural transfer in students writing is the repetitious style of writing .In standard Arabic, This repetition effects both the content and form: ideas and phrases. Thus, Koch (1983) says that “repetition, a major feature of Arabic discourse, occurs at the phonological, morphological and lexical, syntactic, and

semantic levels” (qtd in Feghali,1997, pp.357-358). Koch also added that Arabic speakers argue by "repeating arguments, paraphrasing them and doubling them" (ibid).

Students in Algeria expose their arguments by repeating the content and the form in their written texts in English. Feghali (1997) saw that such repetition could be manifested by repeating the most significant sentence /phrase frequently and providing more synonyms for the same thing. This aspect comes from their ‘stereotype’ or the idea that repetition is a technique used to ‘persuade’ others and, therefore, their idea will be fully understood, unlike the western emphasis on logic where they use ideas to persuade (as cited in Abu Rass, p.361).

In a research on the contrastive rhetoric of Arabic and English writing, Hatim(1997) stated that Arab students’ writing is “characterized by a general vagueness of thought which stems from overemphasis on the symbol at the expense of the meaning” (qtd in Almalki p. 10). This repetitious style creates a confusion to the reader that he cannot determine the most important idea of the text.

2.2.2. Indirectness:

Katriel (1986) argues that the “Tendency toward indirectness in various cultural settings is relative to such issues as social practices, notions of responsibility or commitment, conceptions of truth and personhood, and attitudes toward interpersonal life” (qtd in Feghali,1997,p. 359). He indicates that the indirectness may be one of the characterizing items of certain culture or a society. Being indirect is one of the features of Arabic society and the Arabic style of expression. As a consequent, this cultural aspect effected the Arabic language and became a significant element for rhetorical style of Arabic . In Arabic language indirectness is a matter of being polite that’s why indirectness is sometimes referred to as “politeness”(as cited in Almalki ,2014,p.9)

Feghali (1997) described courtesy and face-saving as more important for members of high context cultures than what Westerners consider truthfulness. In other words, communicators may respond in agreeable or pleasant ways, when direct or factual answers might prove embarrassing or distressing. Western societies, on the other hand, have been characterized as low context, in which the communicators clearly express their ideas or thoughts, even if the content may be harsh, uncomfortable, and unnecessarily straightforward. (p.385)

Al-Khatib (2001) conducted a study in Jordan, where the situation is similar to Algerian Arabic speaking students, in which she found that "the introductions are lengthy in terms of questioning (not concise) and are not to the point" (p. 188). Hence, Algerian students tend to be indirect in transmitting their message to the reader in their essays unlike the usual direct English style of presentation of a message in a written text (concise and precise). All participants agreed on the fact that the organisations of Arabic texts are different from the English texts. Huda, a participant, compared the Arabic organization of text to a "circle", going around one topic without clearly mentioning the central idea'. Thus, Arabic writers does not mention the topic directly but they prefer to make it implicitly understood .

2.2.3. Elaborateness:

Arabic speech communities employ elaborateness as a tool of expression in which one single idea is expressed again and again in different words. "Where a North American can adequately express an idea in ten words, the Arabic speaker will typically use one hundred words" (Samovar & Porter ,1991,qtd in Feghali, p.157). This phase of the culture in an Arabic speech communities affects all aspects of life and, not just students, but all members of the society. In Saudi Arabia, an Arabic speech community similar to the Algerian speech community, Feghali made a survey to depict the role that elaborateness plays in

communication between EFL speaker and a native speaker. Therefore, he presented the cultural shock between Arabic managers and American managers due to the neglect of such an important element as elaborateness. He stated that “knowledge of language appropriate for formal and informal situations” and “performance of social rituals. American managers, on the other hand, believed Saudis had problems “expressing ideas clearly and concisely”. Both groups felt that Saudis encountered difficulties in repeating, paraphrasing or clarifying information” (ibid, p.360) .

Two main patterns are applied by students to express elaborateness in writing. Thus in the process of communication they assert on something and exaggerate on the important ideas or arguments to be not misunderstood and. For an EFL student, this elaborateness is a normal and not a rhetorical mistake because he think that it rather explain the idea. However, when a native speaker of English reads the text, he cannot find the right message of the text due to the ambiguity created by elaborateness. Shouby support this idea by addressing that Arabic languages characterized by “general vagueness of thought, overemphasis on linguistic signs, and over assertion and exaggeration”(ibid).Ultimately, this vagueness will interrupt communication and will confuse the reader.

2.3. The Influence of The Religion (Islam):

Though there are many Christian communities in the Arab world but approximately 85-90% of the Arab population is Muslim. That is the reason why among Arabic speakers ,there is a common belief that, compared to other languages, Arabic language is considered as the most perfect language. This view is mostly enhanced by religion because it is the official language of Quran, Islam’s Holy Book, is in the classical Arabic.

Schimmel (1975) thinks that “the Islamic view is that God revealed himself through the Word of the Qur'an which therefore represents par excellence the perfection of its language, Arabic. Added to this is the prohibition of much artistic representation, especially of the divine, except through calligraphy. This leads to mystical traditions that Arabic names and letters represent the highest possible manifestation of the divine in Islamic thought”(qtd in Brian Harrison,1990,p.60).

Arabic speaking communities from an Islamic background believed that this superiority is manifested by God's choice of Arabic and not another language to be the language of revelation, that's why many Arabic speakers tend to be unwilling to master English. (As cited in Brian Harrison ,1990, p. 60)

“Arabic scripts are considered more valuable than those of other languages. Thus, written language is considered more important than the spoken one. Further, students who are learning English with this view, especially those who are taught in religious schools, may consider Arabic style as superior” (as cited culture and language classrooms 60). That is why many of the styles of discourse in the Holy Quran, are adopted by EFL students in the writing production. Many of the EFL students in Algeria use some of the items and vocabulary in their written English. A classical example for that is the religious formulas which include ‘bissmi ‘allah(In the name of God)’, ‘el hamdulillah, (Thanks be to God)’ ‘inshallah (if God wills it)’(as cited in Feghali 358).

In addition, the intense use of wisdom and proverbs is another element of the Quran discourse. Feghali (1997) mentions that “Arabs tend to use proverbs and ritual phrases to express complementation. (qtd in Abu rass 207).

The method of persuasion in Quran discourse also affects The specific method of persuasion is referred to as “effectiveness” by Feghali (1997) and it means the “organizational patterns and the presentation of ideas and arguments” (p.360). Koch (1983) said that “Arabic argumentation is structured by the notion that it is the presentation of an idea that is persuasive, not the logical structure of proof which Westerners see behind the words” (p. 55). That is to say, Arabic speakers, influenced by the style of Quran, tend to convince the readers by presenting the idea rather than giving a logical structure of westerner scripts. This choice of persuasions justifies the use elaborateness and repetition mentioned before .

In addition to the old nomadic culture and the group orientation in the Arab societies nowadays, Islamic religion has a long heritage with a tendency to the unified belief (as cited in FEghali 353). Consequently, group orientation becomes more clear in the learner’s written or spoken language. Their written texts are characterized by the intense use of the pronouns like “we” “us” and “our” in expressing their personal point of views (as cited in Abu Rass ,p. 209).

Because of their Islamic faith,some Algerian student ,will find it embarrassing to write about some topics from the western culture which contradicts with Islamic principles. This topics create a challenge to the students, and add an extra challenge is added when they write in English. This challenge will conclude in internal conflict between the students previous stereotypes and new opposing ideas (as cited in Shukri, 2014, p.199) .

2.4. The Intercultural Approach to EFL Teaching Writing:

Byram ,Gribkova and Starekey believed that the lack of cultural competence emerges from the fact that they are not in an authentic environment of that language. To a greater extent, learners of English are considered learners of an International Language (EIL)

because they will use English also with non native speakers and not just with native speakers (as cited in Chlopek .p.1). So, “It is obvious then, that in order to successfully function in a culturally diverse environment, our learners need to develop intercultural communicative competence” (Alptekin qtd in Chlopek, 2002, p.2). That is to say, diverse environment where many cultures are exposed to learners, especially those of the target language will develop their intercultural competence.

The intercultural dimension of teaching a foreign language nowadays contributes to the acquisition of the linguistic competence as a necessity to communicate or write in English with no mistake. More importantly, it develops the learners intercultural competence, where they become capable of dealing with people from different cultures, and social identities and adapt to a new situations (as cited in Cholpek, 2002, p.9).

According to Cholpek (2002) “if EFL learners are to become successful intercultural communicators, it is essential to provide them with a thorough and systematic intercultural training, and not only of the culture of the main English-speaking countries. EFL students will benefit by gaining solid knowledge of the different world cultures, and they must also develop the ability to compare their native culture to other cultures, to evaluate critically and interpret the results of such comparisons, and to apply this knowledge successfully in both verbal and non-verbal communication”(p.12). She divided the development of the student’s intercultural competence into two stages :

2.4.1. Stage One:

This stage attempts to develop certain cultural awareness. So, to do that, the students look at their culture and try to depict its main specific aspects. This is done objectively through in a critical perception. They start by evaluating their own culture and then, compare it to the other cultures (as cited in Cholpek,2002, p.12).

We are concerned with cultural transfer in the student's writing skill, so EFL learners should focus on which pattern of writing is considered a specific part of writing in English and which is not (Arabic) through recognition and classification (as cited in Abu Rass, 2011, p.211). Hinkle(2002) believes that, because "Anglo-American readers are often vested with the power of evaluating the quality of NNS [non-native speaker] writing, the mismatch in NS [native speaker] and NNS accessible knowledge places L2 writers in a bind that cannot be easily overcome" (qtd in Abu Rass ,p.4). This means that one of the main characteristics between native speakers and non native speakers is the ability to distinguish between the authentic and non authentic texts. Hence, cultural awareness is a must for EFL learners to master writing in English.

2.4.2. Stage Two:

After developing cultural awareness within students, the implementation level is the second stage. After acquiring the specific style of writing in English and the learning differences between the mother tongue and English in writing, students now must practice this knowledge. "Learning a language involves becoming like a person from another country. Often in language teaching the implicit aim has been to imitate a native speaker both in linguistic competence, in knowledge of what is 'appropriate' language, and in knowledge about a country and its culture" (Byram et al., 1997, p.5). Thus, teachers who wish to adopt the cultural dimension to teach English in classroom should be aware of any problem of that kind and know how to deal with it.

2.4.2.1. Implementing the Intercultural Approach:

To know how Arab learners learn English, one should observe the way they write. Some Arab learners may resist writing and tackling some topics in English due to its inconvenience with their culture and religion".(As cited in Shukri, 2014, p. 200). Moreover, learning material as being an important elements in teaching writing, contributes to

implementing cultural approach. Since that learners are supposed to talk about their culture in English, many textbooks in the Arab context adopt the Arabic situation. Thus, EFL learners know how to express themselves about their culture but they have limited access to the target culture. This leads to many difficulties for them when talking about new lifestyles and new religion and make them refuse to accept such factors in which they are not familiar with (As cited in Shukri, 2014, p. 201).

Although they have many difficulties when they write, Arab EFL learners can achieve competency through more practical materials and good instruction. First of all, Learners are supposed to replace their own memorizing strategy by the creative attitude inside and outside the classroom because their problem in the educational background is that they have only been trained to follow a strictly structured format in writing.(as cited in shukri 201).Hence ,moving from their culture to another is a difficult for an EFL student who did not receive any instruction about the issue. Second, ESL learners should receive certain instruction about the influence of the background knowledge. In that case, as being instructors, teachers 'role is to help students till they become autonomous writers.

2.4.2.1.1. Implications for the EFL Student:

Shukri (2014) introduced the following set of instructions, for both teachers and students to perform in implementing culture in classroom. He first advised students to be brave to search and apply experiment, as he focused on developing self-autonomy in searching for ideas, while not completely depending on the teacher. Moreover, also students should achieve a transition from being dependent to be autonomous. Also Shukri encourages students to know about new cultures and have the curiosity. Finally, students should be flexible and have the ability to change and embrace new cultures without reservation, for the

reason of overcoming religious conformity. He also gave some implications for the EFL teachers as well.

2.4.2.1.2. Implications for the EFL Teacher:

Shukri (2014) encourages activities that promotes learner autonomy, as he wants teachers to motivate the student to be creative and think outside the box, as To encourage students to accept and appreciate different cultures, not just their own culture. Moreover, to reduce language anxiety in the writing classroom by providing interesting motivating materials for the students, and to translate when necessary when explaining instructions in writing. An awareness of the anxiety in writing will also help the learner to overcome this difficulty and able to write with confidence. Additionally, teachers should be caring, patient and supportive when students feel frustrated to write and unable to find interesting ideas. Finally, teachers have to be aware of the learners' various learning styles, proficiency levels and motivation so that to design writing activities that would be appropriate and applicable to visual, auditory and kinaesthetic learners.

2.5. The Role of Reading in Enhancing Cultural Awareness in Writing:

Though writing is productive skill and reading is receptive, but both of them complement each other because each skill help to develop the other .Thus ,Stosky(1983) claim that "better writers tend to be better readers"(qtd in Bader ,p.9). This means that proficiency or maturity in writing requires reading a lot of materials. Mackey (1965) advocates this view when he considers that " all four skills are interwoven and contribute to an effective learning, when he states that before one can write, s/he has to be able to read and shape the letters of the alphabet and has, before writing sentences, to say them aloud (qtd in Bader p.15) .As being a tool to improve writing EFL teachers should

use reading to develop their students poor writing production .Therefore ,texts ,essays paragraphs, newspapers, research papers in English could function as resources to practice reading classroom(as cited in Gothbane,2010,p.65).

Corder (1967) claims that “We cannot really teach language, we can only create conditions in which it will develop spontaneously in the mind in its own way” (qtd in Al-Hassan, p.261).In a study conducted in Petra University, students faced two main problems when they write their essays: the students translate literally from Arabic into English and they do not know the rules of essay writing. Harrison (1990) supports this view when he says

“We must beware of an over-literal ‘translationism’ which treats words as pure equivalences rather than cultural referents. To ignore the shades of cultural meaning contained in the words of a language, simply on the grounds of transactional adequacy, is to deny the integrity of one or other of the cultures you are trying to put in contact with one another in the act of translation... Herein, of course, lies the importance of wide reading in the language and general cultural contact with its speakers, as far as possible in their native context” .(p.15)

In other words , literal translation of the mother tongue in writing could make an ambiguity on the meaning of the text and the best way to overcome this problem is to read a lot in the target language. Accordingly, teachers increased the number of assignments to make them do serious researches and therefore, to read a lot of documents and materials in English .For the long term, these readings will push them to think in English (as cited in Al-Hassan, 2013, p.261).

2.5.1. Using Reading Technique:

As being a tool to improve writing EFL teachers should use reading to develop their student’s poor writing production. Therefore, texts, essays paragraphs, newspapers, research

papers in English could function as resources to practice reading classroom (cited in Gothnane, 2010, p.66).

Teachers must be aware that reading can be a useful tool to improve their students' poor writing. Hence, a short story, a news paper, a letter, or any other piece of the student's writing can work the same way as a picture to provide shared content in the classroom. Reading can also create an information gap that paves the way to different communicative activities. If EFL teachers encourage their learners to read , they will explore new culture ,new vocabulary and new writing styles (As cited in Gothnane,2010,p.66).In the same vein, Raimes (1994) stated ,“the more our students and the more they become familiar with the vocabulary, idiom, sentence patterns, organizational flow, and cultural assumptions of the native speakers of the language”(p.36) .This technique includes many activities which fall into two broad categories: students can work either with "the text" or "from the text". The former means that the students copy the writer's choice of specific linguistic and logical features such as cohesion links, punctuation, grammar, sentence arrangement, and organization. While the latter, “from the text”, means the students create a text of their own by summarizing, completing, speculating, or reacting. This technique can help in solving student's problems of writing if it is frequently used by the teacher.(as cited in Ghodbane ,2010, p.66-67).

2.5.2. Other Techniques:

Different techniques have been a source that helps enhancing students' writing level like; the Cultural Aside, the Quiz, the Culture Quest, The Culture Capsule, Team Work, and Practicing writing.:

2.5.2.1. The Cultural Aside

It is an piece of information given by the teacher about culture when the situation occurs in the text. Usually, it is not regular, but incidental .That is the reason why Nostrand (1974) calls the technique an "incidental comment". This technique is very helpful because it help EFL students to acquire new cultural items when it's necessary. (as cited in Benmostefa, p.5).

2.5.2.2. The Quiz :

The quiz is a good technique to teach EFL students about how native speakers write Cullen (2000) thinks that the quiz is an effective technique that helps to learn new things and not just check if what has been taught is grasped by students or not. He also thinks that the thing that matters in this technique is when students become interested when they predict the right answer (as cited in Benmostefa, p.5).

2.5.2.3. The Culture Quest:

The culture quest is based on the student's inquiry. This inquiry comes from the classroom projects, which aims at discovering the target culture. This technique attempts to improve the student's research and literacy skills, strengthen their inquiry, and their appreciation of other cultures (As cited in Benmostefa, p. 7-8).

Stern (1992) thinks that research the most practical tool to teach the target culture inside and outside the classroom, especially with the advanced students. First, the teacher ask

his students to search through the net or in books in order to find the necessary information about cultural elements. Second, they present what they found to the class, explain it, and answer an possible question about it. This technique of research is very useful for EFL learners because it enable students to find things themselves, and for the longer term the will acquire research mechanism to find new information about the target culture (as cited in Benmostefa ,p.7)

2.5.2.4. The Culture Capsule:

An comparison between the target and learners culture by introducing one or many of its aspects in a detailed description. The presentation of the aspect usually is conducted by the teacher orally in classroom and followed by a set of question to make discussion about the topic. The advantage of this technique is enhancing the students awareness about the target culture and its difference from their culture (As cited in Benmostefa p.6)

2.5.2.5. Team Work:

Team work or group work is an effective technique to improve the student's awareness about culture in writing. The teacher divide the class into groups and ask each group to do the activity all together. The interaction must be in English and each student has a specific role in the group. This technique is very helpful because students can correct each other during the interaction (as cited in Al-Hassan, 2013, p .261).

2.5.2.6. Practicing writing:

There are many techniques in the best way to improve the writing style of EFL students is by practicing it .Especially essay writing ,students must practice more and more to reach certain level of proficiency. Thus they will receive a well detailed explanation about the essay writing rules (thesis statement, introduction, conclusion, coherence, cohesion, transition words...etc). Second when they write more and more, they start to use the acquired

knowledge and, therefore, they will make mistakes and learn from them. Finally, the more EFL students practice writing, the more they start to program themselves to write according to the English style of writing. (as cited in Al-Hassan,2013, p .261).

Conclusion

In this chapter we tried to show some aspects of the cultural interference in the writing skill. First, we introduced the main errors that EFL students may commit at the level of the writing style in English. Those errors are due to the influence of the Arabic style of writing and the Algerian culture as whole, which include also the Islamic religion. For them, Arabic is superior to any other language, including English, so they prefer to use the Arabic style choices of writing rather than the western English style. EFL students may be aware of the cultural transfer in speaking skill but most of them do not know that it influences also the writing skill. So as it is an important skill for them, they must know the most commonly mistakes in the writing style English which we explained in this chapter. EFL Teacher also should teach writing from an intercultural dimension /approach. To do that, as we proposed to appreciate the role of reading as the main tool to increase the students cultural awareness in writing. Finally, we included some techniques to be used inside classroom in implementing the intercultural approach .

Chapter Three
Research Methodology
and Data Analysis

Introduction:

This chapter is considered as an empirical phase in this study. It contains the field work. First, it begins with the description of the methodology used to conduct this research, and the aims behind this research. Moreover, it provides a clear description of the sample used in the methodology which is a questionnaire given to third year English Language students at Laghouat University. Finally, the data have been gathered will be analysed in order to see evaluate the hypotheses of this thesis.

3.1. Research Methodology:

In this study we have used a quantitative research method, it is a very famous approach in the field of fundamental sciences. This approach goes along with the method of gathering data and analysing it, then by measuring it in empirical manner, so that we will be able to freely assess the already mentioned research hypotheses. This study is conducted by the use of a questionnaire that is designed to 30 students from third year at the English department. In fact, the questionnaire is a useful research instrument that allows a wider sampling, and helps us in collecting multiple and various responses to our questions, that will help to give evidence for the reached results. All in all, the questionnaire can be considered as an effective tool in this study because it enables the students to have enough time to think about the questions, so eventually they can freely exhibit their views and thoughts.

3.2. Description of the Questionnaire:

The questionnaire is composed of seventeen questions distributed to thirty students. It is a combination of different kinds of questions; two choices questions and multiple choices questions. Moreover, the questionnaire is divided into four sections, each section is a contribution to the previous one in order to make sure that students will grasp the aim of each

question, and also smoothly elicit information from our participants. The description of each is as follows:

3.2.1. Section One : Background Information

This section is for general information about the students, it consists of three questions, that aims to obtain the gender, age and the language level of students.

3.2.2. Section Two : Writing Skill in EFL Classroom

This section is a contribution of four questions, these questions are asked for the sake of knowing the students' attitudes toward their level of writing skill in EFL, and to see if they are willing to develop their writing level and eventually know what are the useful materials to enhance writing skill.

3.2.3. Section Three : Cultural Influence in EFL Learning

This is the third section of the research questionnaire, it is a combination of four questions. This section is dedicated to cultural interference in EFL learning. By asking the students whether their culture is influencing their language learning in a positive or negative way. Moreover, know what culture; own culture or the targeted culture, that students would insert in their learning. And eventually, see the parts of the natives culture and the parts of the students culture they are interested in.

3.2.4. Section Four : The Effects of Cultural Awareness in Writing Skill

This is the fourth section and the last in the questionnaire. It includes four questions to evaluate the students' cultural awareness, and the effects of it in the students' writing skill. Also another question about the parts of Arabic culture that influence the English writing of the foreign students. In addition, more specifically with the question whether the Islamic religion influence the FL learners' writing or not. finally, ask students about the parts of the natives' culture they prefer to include in their English writings.

3.3. Population :

The population of this study are the Third Year Students from the Department of English at Laghouat University. The whole number of students is about 150 students.

3.3.1 Students' Sample :

The number of third year students in the Department English Language at Laghouat University, registered in the academic year 2016/2017, is about 150 students. We have randomly chosen 30 students as sample for our research. Our choice of the third year students is deliberate and due to multiple reasons. Third year students have been studying English Language for three years which make us believe that they have a high proficiency in using English, therefore their answers will be helpful to conduct our research.

3.4. Questionnaire Analysis

3.4.1. Section One: Background Information

Q.1 Specify your gender

Students	Number	Percentage
Female	20	%35
Male	10	%65

Table 3.1 Data Analysis of the First Question in Section One.

This table depicts the gender gap between the sample responding to this questionnaire. The first question deals with an observation of the student's gender. This questionnaire is answered by thirty students, who are composed of twenty females and ten males. Moreover, the percentage that represents males is 35%, and 65% for girls. As a result, This percentage shows that the feedback and results of the student's questionnaire will depend mostly on the perceptive of females.

Q.2 What is your age?

Response (years old)	Number of students	Percentage
20	2	7%
21	13	44%
22	10	33%
23	1	3%
24	2	7%
26	1	3%
28	1	3%

Table 3.2 Data Analysis of the Second Question in Section One.

Table 3.2 shows the variations of the age in the students sample. Question two in the first section shows the age differences of the sample answering this questionnaire. The first age number that is mentioned in the response of this question is 20 years old, which contains 7% of students. The second age number that is mentioned in this question is 21 years old, it contains 44% of students. The third age number that is mentioned in this question is 22 years old, it contains 33% of students. The fourth age number that is mentioned in this question is 23 years old, that has only 3% of students. The fifth age number in this question is 24, which contains two students. Also the last two age numbers 26 & 28 years old, each one represent one student. This shows the age variations of the students sample as each age group has a number of students that are either older or younger from the other age group, yet each specific age group holds number of students are at the same age. In fact, most of the students are young, thus they can be faster in the conduction of class activities, and now we can conduct that this questionnaire will be answered effectively.

Q.3 How is your level of English language ?

Level	Number	Percentage
Good	18	60%
Average	8	27%
Less than average	4	13%

Table 3.3 Data Analysis of Question Three in Section One

Table 3.3 illustrates the English proficiency level of the students sample. Question three in the first section shows the numbers of students in each level, eighteen students believe that they have a good English level, while eight of them believe that they have an average one, and other four students think that they have a poor English level. This result shows that most of the students in our sample believe of having a good English level, which may be due to the good marks they have got in the previous semesters. However, those who believe in having an average English level may due to the typical marks they got. The few other students who have less than average level, seem to have no intention to study English language. All in all, while the majority have an average and a good English level we can trustfully consider their coming answers in this questionnaire.

3.4.2. Section Two: Writing Skill in EFL Classroom

Q.1. How is your level of writing skill ?

Level	Number	Percentage
Good	11	37%
Average	19	63%
Less than average	0	0%

Table 3.4 Data Analysis of the First Question in Section Two

Table 3.4 shows how students responded about their level of writing skill, it appears that most of the students have an average level by a percentage of 63% and the other 37% have a

good writing level. Therefore, we can conclude that the participants have an acceptable level of writing.

Q.2. Do you devote time in developing your writing production inside or outside your EFL classroom?

Responses	Number	Percentage
Yes	16	53%
No	14	47%

Table 3.5 Data Analysis of the Second Question in Section Two

Table 3.5 shows if our sample of EFL students devote time inside or out outside classroom in order to enhance their writing level. The results are very similar, 16 students said Yes and the other 14 students said No, that means there are students who dedicate time for their writing level, as there are others who do not care about enhancing their level of writing.

Q.3. What are the skills you think could enhance your writing production?

Skill	Number	Percentage
1. Speaking	13	43%
2. Listening	10	33%
3. Reading	18	60%
4. Vocabulary	10	33%

Table 3.6 Data Analysis of the Third Question in Section Two

Table 3.6 reveals the responses from the third question of section two and shows what students think about what are the skills that can help them to enhance their writing skill. For both listening and vocabulary skills only 10 students for each think that these skills help in developing the writing skill, however, 60% of students think that reading is the basic skill to enhance writing level. This boost the idea that a good reader is a good writer, and eventually 13 students also claimed that speaking could positively influence the writing skill .

Q.4. What are the materials you use to enhance your writing skill ?

Materials	Number of responses	Percentage
Books and magazines	12	40%
Articles and newspaper	08	27%
Novels, short stories, and poems	13	43%
TV, internet, and social media	15	50%
Audio recordings	4	13%
PowerPoint and project presentation	4	13%

Table 3.7 Data Analysis of the Forth Question in Section Two

Table 3.7 reveals the responses of the fourth question in section two and show the materials that students apply to improve their writing skill. 12 students of the sample are using books and magazines in order to develop their writing level, and 08 students use articles and newspapers, other 13 students have claimed they read both of novels, short stories, and poems. For the field of TV, internet, and social media 15 students use that and this is the most chosen answer, and at the last both audio recordings, PowerPoint and project presentation have been chosen only by 4 students,.

3.4.3. Section Three : Cultural Influence in EFL Learning**Q.1. How does your own culture influence your EFL learning ?**

Responses	Number	Percentage
Positively	12	40%
Negatively	18	60%

Table 3.8 Data Analysis of the First Question in Section Three.

Table 3.8 shows if the students of English language think that their own culture affect their language learning either positively or negatively. First, 12 students of 30 think that their own culture does affect their language leaning, however, 18 students who represent the

majority of our sample believe that their own culture influence their language learning in a negative way. This means that students are aware about the damage could happen in their learning if they use their home culture in FL learning.

Q.2.What culture would you insert in your EFL learning ?

Responses	Number	Percentage
Your own culture	21	70%
Native speakers culture	09	30%

Table 3.9 Data Analysis of the Second Question in Section Three.

Table 3.9 expose the answer to the second question in section three which is about culture in EFL learning, 21 students choose to insert their own culture in their EFL learning, while the other 09 students who represent the majority of the sample choose the native speakers culture, and neglect their own culture in their language learning. Which means that students are aware about the importance of studying the target language in parallel with its culture.

Q.3. What part of the native speakers' culture you are interested in ?

Tasks	Number of responses	Percentage
Their Daily routines	08	27%
Their Speech patterns	09	30%
Their Values and identity	05	17%
Their Traditions and heritage	09	30%
Their ideas and thinking	13	43%
Their politic and economic views	06	20%

Table 3.10 Data Analysis of the Third Question in Section Three.

Table 3.10 is about the question three in section three, it shows the answers of students to the question that; what are the parts students interested in within the native

speakers' culture. First, 08 students focus on the daily routines of the natives speakers, and 09 students are interested in the native speakers' speech parts. Moreover, 05 students are interested in the values and the identity of the natives, while 09 students interested in the natives' traditions and heritage, with a more chosen answer by 13 students that they are interested in the natives' ideas and way of thinking, and finally, 06 students are interested in the economic and political views. This question has been asked for the sake of knowing what to follow in the foreign culture in order to select the best ways that boost the learning of EFL.

Q.4. What part of your own culture you insert in EFL learning ?

Tasks	Number of responses	Percentage
Your Daily routines	06	20%
Your Speech patterns	06	20%
Your Values and identity	13	43%
Your Traditions and heritage	12	40%
Your ideas and thinking	06	20%
Your politic and economic views	02	07%

Table 3.11 Data Analysis of the Fourth Question in Section Three.

Table3.11 is about the question number 4 in section 3, it depicts the percentage of students' culture involvement in their EFL learning. First, 20% of students state that they insert their daily routines in the EFL learning, also other 20% use speech patterns, moreover, most of students by 43% choose the insertion of their values and identity, another high percentage is for those who use their traditions and heritage in the EFL learning. In addition, 20% of students insert their ideas and thinking in EFL learning. The last and the least percentage is 07% which represents the students insertion of their politics and economic views in foreign language learning. This question leads us to know the things that students

use from their culture and include it with the EFL learning, hence here we will have the ability to select clearly these tasks. Which may be eventually help us to direct the learning of students to the best destination.

3.4.4. Section four : The Effects of Cultural Awareness on Witting Skill

Q.1. Do you think that your own culture influences your writing skill ?

Responses	Number	Percentage
Yes	17	57%
No	13	43%

Table 3.12 : Data Analysis of the First Question in Section Four.

Table 3.12 represents the first question in the fourth section which is about the students attitudes on if their own culture does influence their writing skill or not, the aim of this question is to know what students think about their writing, and to see if they are aware about the target culture. The result is, 17 students answered yes to the influence of their own culture on FL writing. However, the remaining 13 students think that their own does not affect their writing. We have deduced that students are aware that their own culture has a great impact on the EFL learning process, and they should have an understanding of the target culture to better their writing skill .

Q.2. If you think that your own culture influences your writing skills, please explain how?

Responses	Number	Percentage
Positively	11	37%
Negatively	19	63%

Table 3.13 Data Analysis of the Second Question in Section Four.

Table 3.13 shows the answers to the second question of the fourth section. This question is directed to those who think that their own culture influences their writing skill,

thus, those who have said yes in the previous question must tell us if the cultural influence on their writing skill is positive or negative, the aim behind this question is to know if students are aware about what they are writing, and to investigate if the use of one's own culture is positive or negative. Consequently, 11 students think that influence is positive, which support the use of the local culture in EFL writing, while the other 19 students think that the influence is pretty negative, this means that students should not insert their own culture in EFL learning

Q.3. Which part of the Arabic culture you think does effect your English writing?

Tasks	Number of responses	Percentage
sentences structure	04	13%
phrases or idioms	10	33%
parts of speech	05	17%
ideas and topics	10	33%
Punctuation and methodology	06	20%
Style of discourse	08	27%

Table 3.14 Data Analysis of the Third Question in Section Four.

Table 3.14 represents the third question in section four. It asks students who think that their own culture influence their EFL writing skill, asking them about the parts of the Arabic culture that effect their English writing. 04 students believe in the insertion of sentences structure, and 10 students believe in the affection of phrases or idioms in their English written production, other 05 students think that the parts of speech of the Arabic language affects their writing. Moreover, 10 students think of Arabic ideas and topics as the source of affection in their English writings. In addition, 06 students think that punctuation and methodology of the native culture influence the writing of English. The last influential part in the writing process is the style of discourse which mentioned by 08 students. Finally, the aim

of this question is to know the fields that have more influence on the writings of EFL learners, however, all the fields have nearly the same number of students no particular answer.

Q.4. Do you think that the Islamic religion influences your culture ?

Responses	Number	Percentage
Yes	28	93%
No	02	07%

Table 3.15 Data Analysis of the Forth Question in Section Four.

Table 3.15 exhibits the fourth question in section four, and it is about whether the Islamic religion influences student's own culture or not. The aim of this question is to see the position of the students' Islamic religion in their culture. 28 students state that the Islamic religion influence their culture, and only 2 who think the opposite. As a result, religion is a part of culture, therefore, the Islamic religion affects students' culture since they are Muslims in an Islamic country .

Q.5. Which part of the Qur'an discourse style that affects your writing of English?

Tasks	Number of responses	Percentage
Qur'anic words	12	40%
Proverbs and idioms	12	40%
Language of persuasion	07	23%
Unity of beliefs	13	43%

Table 3.16 Data Analysis of the Fifth Question in Section Four.

Table 3.16 represents the responses to the fifth question in section 4. This question asks students about the parts of Qur'an discourse style that influence their writing of English

language. 12 students think that Qur'anic words are a means of affection on their writing, other 12 students believe in the affection of the Qur'anic proverbs and idioms in the English writing. However, 07 students think that the language of persuasion in the Qur'an influence the English writing production. Finally, 13 students state that the beliefs in the Qur'an are the responsible in the way students write in English. Consequently, the aim of this question was to know what are the most influential fields in the Qur'an that affect the EFL students writing.

Q.6. What part of the native speakers culture you prefer to insert in your English writing ?

Tasks	Number of responses	Percentage
sentences structure	07	23%
phrases or idioms	17	57%
parts of speech	09	30%
ideas and topics	06	20%
Punctuation and methodology	03	10%
Style of discourse	1	37%

Table 3.17 Data Analysis of the Sixth Question in Section Four.

Table 3.17 represents the sixth question in section four of this questionnaire. Students are asked to select the parts of the native speakers culture they like to include in their English writings. The highest percentage in this question is the one about phrases or idioms part by 57%, thus students like to include the phrases and idioms of the target culture, because they think its an important aspect in the foreign language learning. Moreover, other important aspect is the style of discourse by 37%, because students like to include the target people's style in their writing to write alike native. In addition, 30% of students like to insert parts of

speech in their writing, in the other hand, only 10% of students like to include the natives' punctuation and methodology part, may be they think it is not important in writing. Both sentence structure and ideas and topics are nearly have the same percentage by 20% and 23% of students believe in the insertion of that. Consequently, it is sure students like to be natives alike in their English writing, thus they choose the most important parts that they think could enhance their English writing skill, and this will help us to select the fields that can be useful for the writing of future English students.

Conclusion

After having analysed the data collected concerning Third Year LMD students' responses to the questionnaire, we have reached the following conclusions :first, most of the Third Year students are satisfied with their level of English Language, as well in particular are satisfied with their writing skill. Moreover, students are willing to develop their writing skill, they also see that reading practices is a very helping tool to the development of writing skill level. Also, TV, internet, and other social media have been chosen by most of the students as tools to enhance their writing level. Secondly, students are not totally aware of the influence of culture on their language learning. Therefore, students have problems in the learning of English due to the cultural differences. In fact, the Algerian students think in Arabic when they write in English, and they interpret the meaning using their cultural backgroundknowledge.

General Conclusion

This study aims at identifying what is cultural interference in EFL writing skill, and investigating the factors behind the interference of students' L1 on their written texts, and seeking to apply the writing skill from an intercultural dimension to enhance the writing production of third year English students at the Department of English at University of Laghouat.

The First chapter of this research is devoted to explain the mutual relation of language and culture because each one of them completes the other. Also, it explains how cultural interference interrupts the student's acquisition of the target language in which their native culture affects the target culture. At the end, this chapter insists on the cultural awareness as a significant element in foreign language acquisition.

As we are concerned with the cultural transfer in the writing skill, chapter two gives the theoretical information about how culture influences the writing skill. It explains in details the different elements of cultural transfer in EFL writing for Arab students such as elaborateness, repetition, indirectness and the religious style of discourse. In addition, it attempts to propose the intercultural approach to teach writing to overcome this transfer. At the end it portrays the significant role of the reading process to enhance the cultural awareness and some beneficial techniques in classroom.

In the third chapter, we have analysed the data gathered in the questionnaire given to 3rd year EFL students, and we found that students are influenced by their native culture when they write in English. Due to the lack of reading EFL students produce texts in English but still influenced by their native culture style of thinking. In addition, some teacher contribute to this issue because they insist on teaching some other aspects of the language such as syntax, grammar, and vocabulary but they neglect the intercultural dimension in teaching writing for language acquisition .

All in all, the results we have obtained from the questionnaire were analyzed and revealed that the third year students use their own cultural background when they write in English . They also face problems in interpreting the natives' written texts due to the cultural interference. We have proved that students are not totally aware of the cultural interference;however, they still have no idea how to eliminate this problem, to eventually improve their writing skill. We have obtained the answer to our research question in the way cultural interference occurs in the writing skill.When students write in English which is not their mother tongue they write using their own cultural background which eventually leads to cultural interference and mixture between cultures which would harm the quality of the EFL students' writing in form and content . The Algerian students show some religious terms in their writing since they are Muslims, and in the EFL writing this is considered as an error. We could enhance the students' cultural awareness in their EFL writing through teaching the target language along with its culture.

The results of our study helped us to suggest some pedagogical recommendations; for example the English courses should contain the target culture aspects, to put students in the acquired context in any text, and to raise their cultural awareness. Moreover, we recommend the Algerian teachers to know exactly how to teach their students and take into consideration the cultural differences between the native culture of students and the target one.

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Appendices

Questionnaire to Students

Dear Students,

We would be highly honored if you could answer sincerely the following questions. This questionnaire aims at getting some information about your attitudes towards how your Algerian culture could affect your writing skills. In addition, suggestions from your personal experiences on the subject are welcomed for understanding how to rise cultural awareness in EFL writing skill learning. Please, put the mark (X) in the appropriate box.

Section one:

Q.1. Specify your gender:

1. Female

2. Male

Q.2. What is your age?

Q.3. How is your level of English language ?

1. good

2. average

3. less than average

Q.4. How is your level of writing skill ?

1. good

2. average

3. less than average

Q.5. Do you devote time in developing your writing skills inside or outside your EFL classroom ?

Yes No

Q.6. What are the skills you think could enhance your writing production ?

1- Speaking
2-Listening
3-Reading
4-vocaulary

Q .7. What are the materials you use for enhancing the writing skills?

Books and magazines
Articles and newspapers
Novels ,short stories , and poems
TV and social media (facebook ,youtube ,titwter ...ect
Audio recordings
Power points and project presentations

Section two:

Q.8. How does your own culture influence your language skills ?

Positively Negatively

Q.9. What culture would you inserts in your EFL learning ?

Your own culture

Native speakers culture

Q.10. What part of the native speakers' culture you are interested in ?

Their Daily routines

Their Speech patterns

Their Values and identity

Their Traditions and heritage

Their ideas and thinking

Their politic and economic views

Section three :

Q.11. What part of the your own culture you insert in EFL learning ?

Your Daily routines

Your Speech patterns

Your Values and identity

Your Traditions and heritage

Your ideas and thinking

Your politic and economic views

Q.12. Do you think that your own culture influences your writing skill ?

Yes

No

Q.13. If you think that your own culture influence your writing skills, please mention how?

Positively negatively

Q.14. What part of the Arabic culture you think does effect your English writing ?

Sentences structures

Phrases or idioms

Parts of speech

Ideas and topics

Punctuation and methodology

Style of discourse

Section four:

Q.15. Do you think that the Islamic religion influences your culture ?

Yes No

Q.16. Which part of the Qur'an discourse style that affects your writing of English?

Qur'anic words

Proverbs and idioms

Language of persuasion

Unity of beliefs

Section five:

Q.17. What part of the native speakers culture you want to insert in your English writing

Sentences structures

Phrases or idioms

Parts of speech

Ideas and topics

Punctuation and methodology

Discourse style

ملخص البحث

تسعى هذه المذكرة الى البحث و التحقيق في تأثير الثقافتالام على مهارات الكتابة بالانجليزية لدى طلبة اللغة الإنجليزية الجزائريين. يرتكب طلاب الانجليزية أخطاء متعددة عند كتابتهم باللغة الإنجليزية، بسبب تأثير طرق التعبير الكتابي بالعربية على أسلوب كتابتهم بالانجليزية . لذلك، فإننا نفترض أنه إذا كان لدى طلاب اللغة الانجليزية الجزائريين على وعي حول ثقافتهم الجزائرية والثقافة الغربية فإنهم يصبحون قادرين على الكتابة باللغة الانجليزية وبشكل صحيح . وعليه فقد حاولنا أن نرى السبب وراء هذا المشكل , وأن نجد له بعض الحلول . لتحقيق هذه الدراسة تم تقديم استبيان لطلبة السنة الثالثة من قسم اللغة الإنجليزية بجامعة الأغواط. أكدت نتائج هذا الاستبيان فرضيتنا على أن ثقافة الطلاب تؤثر على كتابتهم سلبا، وعليهم أن يكونوا واعين حول الخصائص الثقافية وأسس التعبير الكتابي المتعلقة باللغة بالانجليزية ، من أجل التغلب على أي مشاكل في الكتابة . لذلك قدمنا بعض التوصيات المفيدة التي من شأنها أن تساهم في مساعدة الطلاب على تعزيز مستوى الكتابة بشكل عام ورفع الوعي الثقافي حول الثقافة المستهدفة.