Reviewing the Developments of the Language Teaching and Learning Aims from the Linguistic Competence to the Intercultural Competence in the Algerian English Foreign Language Classroom

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Abstract: In this review paper, the researchers investigate the emergence of the intercultural competence in applied linguistics, namely in the field of the English foreign language teaching and learning. Indeed, being fed from the linguistic theory, in fact, language teaching witnessed revolutionary developments in both the methods of teaching and the content bearing p[resented to language learners. With this idea in mind, it is felt necessary to delve into the multiple chronological developments to review the place of the intercultural competence in the Algerian English foreign language classroom context whose aims is to reach successful modern communication. The emphasis of the current paper is put on the findings dealing with opinions of both the teachers and learners towards linguistic and intercultural theories in language classroom. Moreover, this paper opens perspectives for Algerian researchers to approach the intercultural competence in relation to modern communication with the linguistic theory.

Keywords: Linguistic competence, Intercultural communication, Linguistic theory, Intercultural theory, Intercultural communicative ends

Introduction

The current paper deals with some theoretical aspects of intercultural encounters where some basic knowledge of culture types, themes, and categories are required Blake (2009: 1). This, however, does not necessarily mean a great deal of theoretical input, as in most cases the pragmatic use of the target language in its real-world communication situations is of immediate importance than the background to the theory of intercultural learning.

The aim of the intercultural theory is to prepare learners to reflect upon the differences and similarities between different cultures. That is to say, to make them distinguish between what is taken for granted and what is new. This idea makes them possibly strange and to be prepared for these differences to have a positive effect on authentic encounters with other cultures later on. According to Blake (2009: 2), the best way to achieve intercultural understanding is by cultivating learners with their native cultures. The second idea is by trying to make them understand –and accept- other different cultures "in order to understand different ways of behavior and communication styles. It is necessary to become aware of what one assumes is – normal- (…), it is therefore common practice to deal with values, basic assumptions and conventions in the participants" own cultures before trying to understand –and accept- foreign cultures".

According to Kramsch (1998), being an intercultural speaker implies that a language learner who acts as a mediator between two cultures, interprets other perspectives, as well as questions of what is taken for granted in his/her own society. So, the main aim is to confront learners with the fact that these differences exist and make them ready to cope successfully with them. In order to be able to achieve this aim, it is required to have both of the theoretical and pragmatic knowledge of the following basic elements of intercultural learning theory. The present study attempts to answer the following research questions;

- What are the teachers and learners opinions about the language and intercultural theories in English language classroom?
- What are the multiple developments of the language teaching and learning process form the linguistic competence to the intercultural competence?

I. Literature Review

A. History and Developments of the Intercultural Communication

1. Culture Place in the Grammar-Translation Method

As will become evident, the matter of teaching-learning culture in the EFL classroom has been the main concern of many scholars such as Risager, (1998). Culture in the classical languages, Latin and Greek, was incorporated so that learners could read and translate the works of literature in these languages. This principle was acknowledged by the Grammar-Translation Method, which saw that main rationale for language teaching and learning in having access to the great works of literature (Saluveer, 2004). Culture, in those days was associated with the general knowledge of literature and arts and used to indicate the refined ways of the elite and powerful people.

Culture was viewed as a humanistic concept because it has been instrumental in building the nation-state. It also called "big C" culture as a national patrimony which was taught traditionally with standard national languages. Teaching and learning about the history, the institutions, the literature and the arts of the target country embeds the target language in the reassuring continuity of a national community that gives its meaning and value (Kramsch, 2013: 65). The state of teaching-learning culture in and along language finds it often difficult to understand foreign cultures on their own terms and learners find refuge in stereotypes and literary fiction. This view of culture teaching in language and especially in EFL was maintained up to the 1970"s.

2. Culture Place in the Direct Method

Some scholars think that the significance of incorporating culture in EFL classroom began with the advent of the direct method, at the end of the nineteenth. The main goal of EFL teaching under this method was to promote international communication and exchange with Europe which was characterized by competition and imperialism. The cultural knowledge was about the geographical locations, political, economics, and technical facts about the target country where the target language was spoken

3. Culture Place in the Audio-Lingual Method

In the sixties and seventies, the significance of culture in EFL education developed with the Audio-Lingual method, when the relationship between language and culture was highlighted by linguists. It was pointed out that language structures are culture-loaded and their use depends on cultural rules; for example, as it was highlighted before that the use of pronouns is different between different languages and many words have different cultural connotations across different languages and cultures (Ibid: 66).

With the decline of isolationism many countries namely the United States of America, the aim of EFL education was to promote "international understanding" which can be achieved through teaching and learning about culture alongside with linguistic knowledge. The increase of necessity of "intercultural communication" resulted in the increase in the need to teach and learn about others" cultures (Ibid). Learning for intercultural communication, in fact, helps people to understand themselves and each other, especially nations such as the United States of America which characterized by biculturalism or multiculturalism, see that the Audio-Lingual method pertains to "the pragmatic concept of EFL teaching". Small "c" culture related to day-to-day interaction emerged as an aspect of EFL teaching and learning, but it was handled implicitly through visual aids and vocabulary items. The aim was to develop in learners a set of habits about cultural behaviors. It gave priority to language usage over language use.

4. Culture Place in the Communicative Language Teaching Method

After 1970"s, following the communicative turn in language pedagogy, the humanistic concept of culture has given way to a more pragmatic concept of culture as a way of life. Within the communicative language method, culture became synonymous with the way of life and everyday behaviors of members of speech communities, who were bound together by common experiences, memories and aspirations (Kramsch, 2013:66). So, the focus on communicative and interaction in social contexts, the germane concept for culture teaching and learning since the 1980"s has been that of "little c" culture. The "small cultures" concept of culture in EFL is most of the practical, tourist kind with instructions on how to get things done in the target country. EFL learners learn about the foreign culture by trying to adapt to it or temporally adopt it as their own when they interact with foreigners either internally or externally (Ibid).

In the early of the 21 century, the globalized geographical landscape makes most researchers in educational linguistics (Kramsch, 2013: 67) to stress on the relation of self and other across multiple timescales in a decentered perspective. The meaning of events emerges in a non-linear way in interactions with others, and social reality is constructed minute-by-minute in the ongoing discourse. In this perspective, in online or face to face interactions EFL learners do not change their identity by learning an EFL and its culture. They are seen as constructing their own and others subject positions through the questions they ask and the topics they choose to talk or to avoid (Ibid, 68).

Culture in EFL classroom, in this era, has become a discourse, that is, a social semiotic construction where native and non-native speakers are likely to see their cultural horizons changed and displaced in the process of trying to understand others. In this way, culture is no

longer bound to the territory of a nation-state and its history but it is a dynamic discursive process, constructed and reconstructed in various ways by individuals engaged in struggles for symbolic meaning and for the control of subjectivities and interpretations of history (Ibid).

Culture, then, is the meaning that members of a social group give to the discursive practices they share in a given space, time and over the historical life of the group. Learning about a foreign culture without being aware of one's own discursive practices can lead to a historical or anachronistic understanding of others and to a limited understanding of the self. As a result, raising cultural awareness about both learners" own culture and others gives birth to what is called intercultural competence.

5. Culture Place in the Intercultural Communication Method

The term "Intercultural Competence" emerges in the eighties in the fields of intercultural education. The latter two fields are both parts of an effort to increase dialogue and cooperation among members of different national cultures within a common European Union.

In EFL classroom, the concept of intercultural communication emerged in Europe as a precursor to the concept of the intercultural competence. The case of EFL as a Lingua Franca that knows no national boundaries makes the emergence of intercultural competence within EFL education not only in European Union but all over the world. This view about the concept of intercultural competence has been well fostered and given a new meaning with the advent of computer-mediated communication. It enables EFL learners to manipulate communication at any given cultural environment. It leads to the in-depth exploration of cultural differences and the negotiations of incompatible worldviews through, for example, online communication.

With the advent of intercultural communication, scholars such as Brooks, Nostrand attempt to find common grounds and set up universal bridges between cultures and make every culture familiar to the EFL learners. Culture in the IC based on reflection upon and an analysis of cultural data, as well as on comparison of TC and national culture. Knowledge about culture is not enough, what is more important is the need to practice what is taught and learned and apply it in actual socio-cultural situations. Kramsch (1993), urges EFL learners to learn in a critical way. In the sense of relating whatever they learn to their own experiences and worldview, but most of all, to adopt a "third place" between their culture and target culture.

B. The Developments Aims within EFL Classroom

1. Linguistic Competence

During the past hundred years a shift in emphasis in the overall aim of EFL education has taken place. Before the educational reform at the end of the ninetieth century, it was considered enough to have knowledge about a language. The changes occurring in the past century were slow. (Larzen, 2005: 32), the study of languages in the first third of the twentieth century, was closely linked to the field of philology. The language of text was the object of careful explication and interpretation in terms of the age and culture to which it belonged. Since language, literature and culture were closely connected, one could say that philology represented a genuinely interdisciplinary approach to the study of text. However, much of this general cultural

orientation was lost in the period between the 1930''s and the 1960''s, which saw the emergence of strictly formalism and structuralism modes of thinking. Educators at that time tended to ignore, or perhaps even deny, the importance of socio-cultural context for the understanding and learning of the language. They thought that learning the distinctive features of language such as grammar, phonology, vocabulary, and the learners were expected to understand and use the language correctly. In other words, general structural laws of language were thought that they are enough to ensure the necessary of linguistic competence.

2. Four Language Skills

Later on, the four language skills "listening, reading, speaking and writing" were highlighted as the main language skills that every language learners has to learn. Interestingly enough, these are still today listed as objectives in curricular documents. Meanwhile, however, the integration of the social dimension of language was still missing (Ibid) refers to such conditions as setting, communicative intention and the relationship between the interlocutors, as not significant to language education under the structural approach to language.

3. Communicative Competence

Later on, there was a new paradigm to language education which entailed a shift in the overall aim of EFL instruction from linguistic competence over socio-linguistic competence to CC. Educators realized that it was not enough for the EFL learners to be able to produce structurally correct phrases and sentences if they lacked the skills of using and producing phrases and sentences in real communicative context. This was, thus, the time when language structures were replaced by lists of language functions in curricular texts (Ibid). These new circumstances gave birth to the "Communicative Competence". This term is derived from Hymes (1972), but it has been applied into EFL education by introducing six partial abilities, which should be seen as different aspects of one concept:

- Linguistic competence (phonology, grammar, …)
- Sociolinguistic competence (how language is used in various contexts.)Discursive competence (ability and willingness to interact with others.)
- Strategic competence (strategies for how to cope when runs out of words.)
- Social competence (ability and willingness to interact with others.)
- Socio-cultural competence

Van EK (1986) stresses that any EFL speaker cannot be regarded as communicatively competent unless he or she possesses a certain insight into the sociocultural context which every language is an integrated part of, and which he adds to the list of CC. The latter concept consists of a set of knowledge and skills related to communication. The "communicative turn" in language teaching and learning, particularly in EFL, has in fact been criticized by Byram and among others, for emphasizing speech acts and discourse competence rather than cultural competence. However, the understanding of culture now starts to gain recognition as an important component of EFL studies.

4. Cultural Competence

As far as cultural dimension into EFL education is concerned, in the beginning, the term used for the cultural dimension was "background", because the idea was to give learners some additional information about the target countries they were studying. Many attempts to teach and learn culture were followed by what was called "4-F approach", focusing on folk-dances, festivals, fairs, and food (Larzen, 2005: 33). Step by step, the integration of culture into EFL education changed its focus from historical, geographical of sociopolitical bits and pieces about specific nations to a deeper analysis of ideas and values shared by the members of social groups.

5. Intercultural Competence

Later on, in the 1990"s IC emerged as the guiding concept for the overall aim of EFL education. The term first was introduced by Byram (1997), and his research on intercultural skills as well as his noteworthy contribution to the formation of the language program of the council of Europe is recognized worldwide. His conceptual framework is worth clarifying, since it has influenced many other researchers and also bears great significance on the current study. (Ibid) and his colleagues define acting in intercultural communication situations as bringing too cultures into a relationship.

They stress that the outcomes of teaching and learning languages and cultures should be the ability to see how different cultures relate to each other in terms of differences and similarities, and to act as mediators between them, or rather between people socialized into them. It is a question of being able to understand the perspective of others as well as to question one's own perspectives. This mediation, according means being able to look at oneself from an "external" perspective when interacting with other. Persons with the ability to take a double perspective by bringing into contact two sets of values, beliefs, and behaviors are called "intercultural speakers".

6. Communicative Competence

With a change in EFL learners" needs, two paradigmatic shifts happened in the 1960s, with the attempt to find an adequate answer to the new needs of being able to communicate in EFL, rather than know about it. The first was a move away from producing linguistic competence only, and focusing more on producing communicative competence.

Several decades ago, Chomsky (1964) introduced the concept of linguistic competence as the ideal model for any speaker. In the 1970s, Hymes (1974), proposed a new concept, which was called Communicative Competence "CC", which corrected and supplemented the first term, since the ability to discern when and how to use language in specific contexts was added to sheer linguistic ability when speaking. By paying attention to the way in which the ability to use language appropriately was acquired. He was placing emphasis on sociolinguistic competence, as a fundamental concept in the development of communicative language teaching and learning when it was applied to EFL classroom.

Canale and Swain (1980) were among those scholars who tried to redefine and improve CC in the USA, and their European counterpart, Van Ek (1986). They define it as "the relationship and interaction between grammatical competence [...] and sociological competence.

In this definition, they add to the linguistic and sociolinguistic competences strategic competence as well. Later on, Canale (1983) adds one more competence which is the "discourse competence" as the ability to produce and understand language above the sentence level.

Canale & Swain (1980), point out that the CC does not suppose that it is "the highest or broadest level of language competence", but rather, it is a "sub-component" of a general language competence. They propose that CC was minimally composed of grammatical competence, sociolinguistic competence and communication strategies or strategic competence. The three level- model of Canale & Swain is structured as follows:

- Grammatical competence includes the knowledge of lexical items and rules of morphology, syntax, sentence grammar semantics, and phonology.
- Sociolinguistic competence is made up of two different sets of rules: socio-cultural and discourse. The former focuses on the extent to which certain prepositions and communicative functions are appropriate within a given socio-cultural context, and the extent to which appropriate attitude and register or style are conveyed by a particular grammatical form within a given socio-cultural context. Rules of discourse are concerned with cohesion and coherence of groups of utterances.
- Finally, strategic competence is made up of verbal and non-verbal communication strategies that the speaker may resort to when breakdowns in communication take place due to performance variables or insufficient competence. These strategies may relate to grammatical competence (how to paraphrase, how to simplify, etc.) or to sociolinguistic competence (for instance, how to address strangers when unsure of their social status.)

Van Ek (1986) suggests that the concept of CC to EFL teaching and learning should always be about personal and social development of a learner as an individual. He introduces a framework for comprehensive EFL objectives which included aspects such as social competence, the promotion of autonomy or the development of social responsibility. His model consists of six competencies; the first four are similar to Canale & Swain"s model, with few differences. Van EK extracts two competences, socio-cultural and discourse competence as separate competences, and adds social competence. The model contemplated six dimensions of CC, each of them called competence also. In fact, they are six points of view of a complex phenomenon, which overlap and are mutually dependent. These six competences are as follows:

- **Linguistic Competence:** the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear their conventional meaning …that meaning which native speakers would normally attach to an utterance when used in isolation (Aguilar, 2002: 89).
- **Sociolinguistic Competence:** the awareness of ways in which the choice of language forms …is determined by such conditions as setting, relationship between communication partners, communicative intentions, etc. …[…] this competence covers the relation between linguistic signals and their contextual-or situational meaning (Ibid).
- **Discourse Competence:** the ability to use appropriate strategies in the construction and interpretation of text (Ibid).

- **Strategic Competence:** when communication is difficult we have to find ways of "getting our meaning across" or "finding out what somebody means"; these are communication strategies, such as rephrasing, asking for clarification (Ibid: 90).
- **Socio-Cultural Competence:** every language is situated in a socio-cultural context and implies the use of a particular reference frame which is partly different from that of the EFL learner; socio-cultural competence presupposes a certain degree of familiarity with the context (Ibid: 90).
- **Social Competence:** involves both the will and the skill to interact with others, involving motivation, attitude, self-confidence, empathy and the ability to handle social situations (Ibid).

Later on, Celce-Murcia et al., (2007: 42) propose the action competence as part of CC. He states that CC is the ability to comprehend and produce significant speech acts. The figure below shows a graphic representation of different CC models, as presented by Celce-Murcia comprising the development of CC form Chomsky 1950s till the 1990s.
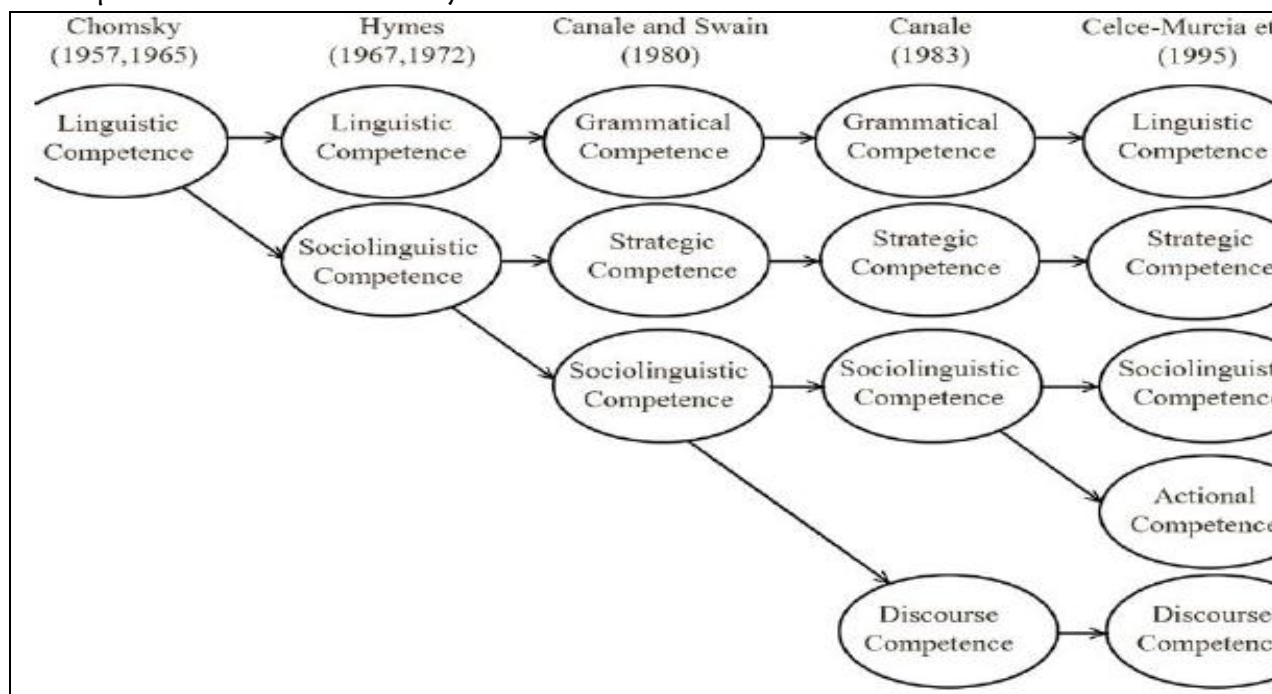
7. Intercultural Communicative Competence

Since the 1990's, intercultural communicative competence (ICC), has been the key term, which has been included in the theories and researchers in a number of international documents. According to Doye (1999), this comprehensive competence integrates the cognitive (knowledge of languages and cultures), the pragmatic (the competence to perform speech act) and the attitudinal domains (open-mindedness and tolerance) in EFL education. Byram"s model of ICC includes the basic component of CC, in addition to Van Ek"s concepts of linguistic, sociolinguistic, and discourse competence, which Byram redefined. Byram (1997) also pays great attention to the locations of learning, where the teacher and the learner have different respective roles. He wants to present a general framework that would be applicable in different contexts, for different levels of teaching and for different types of language learning.

It is important to note that the outcomes are not limited to encounter with members of the specific TC whose language the learners are studying. The knowledge, attitudes and skills to be learned are directed towards communication with members of other cultures in general. (Larzen, 2005: 37), evaluate the Byram''s model, he states that it is too general in terms of weaknesses, whereas its strength lies in the fact that it enables the formulation of distinct teaching aims.

C. The Importance of Intercultural Learning Theory

Intercultural learning theory is one of the key concepts in contemporary educational arena through its presence in schools and in those forums where topics concerning intercultural learning are defined and discussed. It seems that intercultural learning is among important issues within EFL classroom. The importance of the term is due to a number of reasons. First, thanks to its presence in EFL classroom context where children are exposed to discuss cultural issues. This reason is highly relevant since culture and language are related to each other and no one can separate in a way or another language from culture or vice versa.

Second, intercultural learning is one of the forms of "attention to diversity"; this form is among the fundamental concepts of any educational system. Third, intercultural learning is part of a wider debate around globalization, and it has impacts on society and on interpersonal relations in a world of increasing mobility. So EFL teaching and learning, then, has been affected by the novelty of the term which has come to cover that space which culture has always had in the EFL curriculum. Furthermore, the presence of intercultural in the EFL curriculum coincides with a general shift from linguistic to communicative objectives as it is recognized that "through the process of learning a new EFL at school (…) students are also encouraged to get involved in the construction of the world around them" (Ibid). However, the fact that intercultural term still quite a novelty in the field of EFL classroom, it is easy to understand that so far there are more theoretical discussions than practical suggestions.

To sum up, it is from the perspectives above; intercultural is defined as "that critical participation in communication, being aware that the assumption of culture as a watertight compartment related to nation-states or certain social groups is a fallacy whereas diversity is the feature which characterizes reality". Intercultural learning looks of how to reduce ethnocentrism and of how to develop a general comprehension of cultures and to modify (or strengthen) the learners'' and teachers'' attitudes towards more positive stances.

II. Methodology

The previous sections relied on the conceptual analysis of the existing literature concerning the issue of the linguistic theory in relationship with the intercultural communication theory. It made the reasons clear to design the research methodology. So the present discussion is a reflective account of the steps undertaken towards the issue of the paper.

A. Population, Sample and Setting

A population is group of elements or case, whether individuals, objects or events, that conform to specific criteria and to which we intend to generalize the results of the research, this

group is referred to as the target population or universe (85). The target population in this study is third year undergraduate students of Mohammad Lamine Debaghin University of Setif 2, Algeria. The researcher chooses this population because learners are at critical stage in which they are conscious about the linguistic theory in relationship with the intercultural communication theory.

Reaching the aim of "generalization" cannot be possible without providing some demographic information about the sample. In other words, the selecting process of the respondents must be done in terms of arriving at a group of EFL students that would be heterogeneous within possible certain variables. The sampling technique that is followed in this study is the random sampling or what is known as 'the probability sampling', through which an equal chance is given to each member of the population to participate in the study. Following this method of sampling, the researcher takes (1/5) from the whole target population. The total number of the population in our case is 445 second year students, the sample then is 89 when dividing the entire population number on five which means that 90 students are representing the whole population.

The research study is carried out with Third year students in the English language and literature Department, Faculty of Letters and Languages at Mohamed Lamine Debaghine University of Setif 2, Algeria, during the academic year 2020/2021.

B. Data Collection Procedures "Questionnaires"

The data, both quantitative and qualitative, were collected in the second semester of the 2020/2021 academic year in the Department of English language and literature, Faculty of languages and Literature, Setif-2 University. Concerning the questionnaire, the researcher began with a pilot study to examine whether any items were problematic or not. Six questions were removed because they elicited similar responses to those elicited by other questions, and participants had commented that the questionnaire was too long. The final versions of the questionnaire used in this study contain seventeen   questions. The administration of the questionnaire lasted one full week.

A questionnaire is a research tool used to gather information which is given to participants in a written form in order to gain data for analysis (Denscombe, 2007). In addition, Singh defines questionnaire as "questionnaire is a form which is prepared and distributed for the purpose of securing responses".2006

C. Data Analyses Procedures

The study produced both qualitative and quantitative data through questionnaire. Frequencies and percentages were used to calculate ach question and item in order to describe the macro and micro pictures of how EFL students rate the role of written corrective feedback on students writing performance in the Algerian English foreign language classroom. The obtained data were analyzed as follows:

➢ **Data classification:** in this step the data are ordered in tables and figures according to each question and item. The data also were organized on the basis of similar answers according to

the nature of each question and item. This step helps the researcher to find ways of how to summarize the meaningless data and start to give some little meaning to them.

➤ **Data description:** this step involves the process of reading the data depicted in the tables and figures through frequencies and percentages. In short, this step is about explaining the data using words, expressions and statements instead of numbers and symbols. It joins the previous steps with the subsequent steps and contributes to add some more meaning to the data. In addition, in order to further describe the data, the researcher combines throughout the study the scale range "strongly agree with agree" to indicate the samples' positive opinions and "strongly disagree with disagree" to indicate the samples' disagreement, and keeps "undecided" for neutrality.

➤ **Looking for justifications to the data:** after defining relations among the data and the search steps, they will be connected with the main theory that gets from the theoretical framework. In this step, the multiple justifications of the data and how they agree or disagree with the previous research done in the dame area are sought. By this step, it can be considered that data are meaningful and are the right answers tot eh research questions and problem.

➤ **Joining the data with the literature review, research problem and questions:** in this step, the data re connected with the research problem and questions by explaining the quality of the questionnaires' questions and their items and their possible relationship to the data collected. This step examines whether the nature of the data contribute to answer the research questions or not. So it states the appropriateness of the questions and the research problem with the obtained data. All in all, this step adds more meaning to the dat.

➤ **Writing the report:** it involves all the previous steps such as writing the raw data, putting them in the right columns, describing frequencies and percentages, and analyzing them until they have clarity and meaning. The latter must always be checked with the main subjects of the research.

III. Analysis and Discussion

This section is considered as the core of the study, because it gathers the prominence and beneficial summary of the whole findings. It is concerned with the analysis and interpretation of the data collected from the questionnaire. The results allow the researcher to answer the current research questions.

A. Language versus Culture

This question was a more general question which introduces learners to culture learning alongside language in terms of language's aspects such as grammar, pronunciation, reading comprehension and written expression in contrast with culture's aspects like the target culture "American, British" and the non-target culture. It is a closed question which asks the group of learners to express interests and motivation as it also requires to choose any of the three given alternatives "very interested, less interested, not at all". The table below presents the data generated through learners" responses:

N	Aspects	Very much		Less much		Not at all		Total	
		F	%	F	%	F	%	F	%
1	Grammar	42	35	24	20	30	25	94	78.33
2	Pronunciation	63	52.5	24	20	18	15	91	75.83
3	Reading	32	26.66	42	35	24	20	78	65
4	Written	28	23.33	16	13.33	24	20	68	56.66
5	Target culture	72	60	40	33.33	06	05	118	98.33
6	Non-target culture	55	48	40	33.33	12	10	107	89.16

Learners' opinions towards culture learning were the first area that the present survey investigated. The data of this question showed that there were various opinions about culture's aspects versus language's aspects. Statistically speaking, the most stated opinion was related to culture's aspects with (98.33%) for the English speaking countries and (89.16%) for the non-target culture. Language learning viewed as grammar (78.33%) placed the third rank. Pronunciation aspects occupied the fourth position (75.83%) followed by reading comprehension (65%) while written expression came in the last order with (56.66%).

To comprehend deeper insights into the learners" opinions, the "target and no target cultural aspects" were combined to show their positive attitudes towards culture's items and "grammar, pronunciation, reading comprehension, and written expression" altogether to indicate learners" positive attitudes towards linguistics items. In short, this question mainly seeks to establish a kind of comparison between linguistic and cultural competence on the basis of the learners" opinions.

Theoretically speaking, it can be seen from the table that the group of learners were more interested in learning cultural aspects rather than learning about linguistic structures. This may be due to the fact that they understood English as learning about English Speaking Countries for the reason that the target culture item received the highest percentage (98.33%), whilst other items, including the non-target culture received less percentage. Learners" curiosity towards culture integration with language class may be motivated by the desire to discover the whole way of life of the target communities through the medium of English which bonds them together, and then distinguishes them from others.

Conversely, the learners did not show more interest towards linguistics" aspects may support the idea that the tasks were designed with a focus on cultural elements from learners" opinions or learners themselves did not possess the ability to give judgments about language learning content since their learning process was strictly described as unconscious. This conflict between the culture dimension orientations and learners" opinions towards linguistic aspects indicate that there were some problems in the process of culture teaching and learning instructions in the Algerian EFL classroom among teachers, textbooks and learners. This is a clear indication that they do not have a common consensus of what they discuss as content and how to transmit it. All in all, this is totally a mistaken idea with the reality in the sense that they learn most from teachers. Consequently, even they opted more for culture they learn more about language.

B. Culture integration into language classroom

This question asks teachers whether or not culture occupies an important place in the teaching of English. It is an inquiry about the teachers" teaching time devoted for culture and their possible reasons. It seeks to make a comparison between the percentages of time distributed over "language teaching" and "culture teaching". It is an indirect question to get into teachers' insights about whether they devote their efforts to culture or not. The following table represents their choices:

Number	Percentage of Time Display	F	%
1	100% language teaching- 0% culture teaching	06	10%
2	80% language teaching- 20% culture teaching	24	40%
3	60% language teaching-40% culture teaching	26	43.33%
4	40% language teaching-60% culture teaching	02	03.33%
5	20% language teaching-80% culture teaching	00	00.00%
6	100% integration of both	02	00%
Total	06 percentages		

The data in the above table help to provide an analysis and interpretation of teaching time teachers devote to culture; and whether they are willing or unwilling to spend more time to culture (closed answers) and what the reasons might be for this willingness or unwillingness (open ended answers). Information regarding this issue will, hopefully, shed more light on the way teachers perceive the process of EFL teaching and, in particular, on the time they display over language items versus culture items.

The above table provided an overview of the EFL teachers" perceptions of the percentages of their teaching time they devoted to either language teaching or culture teaching. It can be noticed that the majority of them tend to dedicate more time to language teaching than to culture teaching. 24 (40%) teachers tick the option " 80% language teaching- 20% culture teaching", 26 (43.33%) tick the "60% language teaching-40% culture teaching option" and 6 (10%) tick for "100 % language teaching- 0% culture teaching item". While few teachers 02 (03.33%) tick "40 % language teaching-60% culture teaching" and no one tick for "20 % language teaching-80% culture teaching". This small group of teacher 4 (6.66%) is brave to voice their true feelings about their willingness to spend more time to culture teaching. The findings revealed that they tend to spend more time on language than on culture because of the following reasons which are reported in the open ended question;

- The syllabus does not devote large part for culture dimension. In addition, teachers are equipped with syllabus to follow and henceforth they are not free to decide what to teach.
- Learners will not be tested on culture-based contents since the content of exams is directly taken from the texts focusing on language knowledge.
- Lack of time to devote for culture teaching, and if they try to do so, they will face problems related to time management.
- The syllabus devotes more time to language items rather than to culture. The acquisition of English knowledge is still considered important and the proficiency of English is decisive factor for jobs, study and future prospects.

The above reasons showed that teachers appear to devote more time to language teaching than to culture teaching in spite of the fact that they also express implicitly a clear willingness to devote some time to culture. As a result, the impression gained is that, to a certain extent, teachers feel frustrated that they cannot devote more time to culture by blaming others instead of sharing the responsibility. Anyway, teachers also have a crucial role to play when the question is about teaching.

C. Language Teaching and Learning Objectives

In order to find out how teachers define the objectives of culture teaching, the questionnaire made it possible to yield useful data. So, it uses five-point scale (very important, important, undecided, less important, and not important). The given culture teaching objectives are as follows:

- Provide experiences with a variety of cultural expressions in arts, music, etc.
- Develop attitudes of acceptance and tolerance towards other cultures.
- Promote ability to handle intercultural real contact situations.
- Promote learners" ability to compare with other culture.

N	1		2		3		4		5	
1	20	33.3	15	25	00	00	00	00	00	00
2	10	16.6	12	10	00	00	00	00	00	00
3	05	08.33	10	16.6	15	25	15	25	00	00
4	25	41.6	20	33.3	02	33.3	00	00	00	00
Total	60	100	57	95	17	28.3	05	08.33	00	00

In order to classify teachers" options towards culture teaching objectives the current research tends to combine the scale range "very important" and "important" together to show their positive attitudes and "less important with not important" to indicate negative attitudes, and keeps "undecided" as it is to indicate neutrality. In other words, as the above table showed the act of promoting learners" cultural awareness with similarities and differences occupied the first rank with a total of 35 (74.9%), followed by providing learners with cultural experiences related to the big "C" themes with a total of 35 (58.5%).

The spirit of developing attitudes of tolerance and acceptance towards other cultures was ranked in the third position with 32 (53.33%) while promoting the ability of handling intercultural real contact situations occupied the last position with 15 (25 %). It is noticeable that school teachers showed a clear preference for cultural teaching objectives based on the CBCs represented in the textbooks.

The findings also indicate some teachers who favored the ability of sorting out differences and similarities between the native and the target cultures. One of the principal justifications for this is that language teaching and learning is useful through promoting learners" familiarity with the foreign culture and developing a better understanding of their own identity and culture. This justification is also supported by the culture found in the textbooks which, in turn, encourage bringing together differences and similarities between cultures since it is based on the target culture and the native culture. The act of developing attitudes of acceptance and tolerance towards other culture occupied a space in the teachers" opinions. On the basis of the culture in textbooks which is based on the target culture and the native cultures, it seems that it encourages

implicitly overcoming the "selfish" tendency towards others and making learners able to see others as outsiders.

The EFL teaching and learning objectives regarding the ability to handle intercultural real contact situations is put in the last position to general cultural objectives in language teaching. This position reflects the current situation of EFL classroom in Algeria. The culture teaching objectives were ranked in the educational documents in an implicit way. They were seen as peripheral ones in regard to the general EFL objectives especially when it comes to intercultural communication. The latter objective is not available in the Algerian EFL classroom reality. As a result, EFL teaching objectives are limited to the linguistic competence as the central part because;

- A good command of English language helps learners to succeed in official exams, in professional life, academic life, as well as personal life
- The learning of EFL is pragmatic-oriented.

D. Intercultural Theory and Contents

This Question is about the introduction of intercultural-based contents into EFL classroom "teaching methods, importance, and requirements" through five items:

a. Linguistic structure is a pre-knowledge to teach intercultural dimension.
b. Cultural similarities and differences make learners more tolerant.
c. Misunderstanding is the source of both linguistic and cultural differences.
d. EFL teachers should present a realistic image of the target culture.
e. Teaching culture and intercultural should be added in the new textbooks.
f. It explores the teachers opinions attached to the teaching of intercultural-based dimension and gives them four scale points to rate their options.

N	F	%	F	%	F	%	F	%
1	12	20	15	25	04	6.66	00	00
2	15	25	10	16.6	02	3.33	00	00
3	05	8.33	07	11.6	04	6.66	00	00
4	05	8.33	08	13.3	03	05	00	00
5	02	3.33	04	6.66	05	08.33	00	00
T	37	61.6	46	76.6	37	30	00	00

As seen in the table above, this question invites teachers to give their opinions concerning the teaching requirements of intercultural-based dimension they prefer to use. The answers provided serve as a basis ground to check whether or not there was a link between the expressed beliefs about culture integration in EFL teaching with intercultural teaching. In short, it aims at sorting out the possible connection between culture-based teaching and intercultural-based teaching.

In order to further organize the data collected, the present study intends to combine the scale range into "strongly agree with agree" to indicate the teachers positive attitudes and "disagree with strongly disagree" to show their negative attitudes. It is noticeable through the above table that most of the teachers had positive attitudes towards the statements. The first statement asked teachers about the need for linguistic competence and gained the first position

with a total number of 27 (45%) teachers" agreement, while the question which is about sorting out the similarities and differences between cultures was favored by 25 (41.66%). The true image of the target culture was ranked in the third position with 13 (21.66 %). The relationship between linguistic and culture in communication occupied the fourth order 12 (20%). While the act of teaching culture and intercultural dimensions should be explicitly mentioned in the educational documents came in the last order with only few teachers 06 (10%).

The intercultural-based dimension is, therefore, the outcome of textbook contents. Some teachers agree largely with the statement that the realistic image of the foreign culture should be presented because teachers are largely satisfied with the way in which the textbooks present the different visual cultural materials with written cultural material). The positive outcome of this idea is that textbooks contain a variety of images related to the target culture.

IV. Results

The empirical surveys showed a number of striking conclusions. Some of them are as follows:
- ➢ Traditional approach ≠ competency-based approach: the traditional approach to EFL classes is still the dominant while the competency-based approach to EFL has not yet reached according to the teachers", learners" and textbooks" data.
- ➢ Linguistic objectives versus intercultural and communicative objectives: all the samples agreed upon the idea that EFL is taught and learned just in order to master the language aspects while the communicative purposes have not yet reached.
- ➢ Linguistic aims present the core and center of the English foreign language teaching and learning process.
- ➢ Intercultural theory presents the peripheral side of the English foreign language teaching and learning process.

Conclusion

As outlined above, the past 20-30 years have seen a number of developments leading to a fundamental rethinking of the aims of language teaching and learning-, and have results in a more deliberate focus on cultural issues. The move away from the traditional approaches of EFL (Grammar Translation, the Audio-Lingual, and the Direct Method, and even Communicative Method) is not an easy process especially most of the approaches tended to underestimate the role of cultural dimension. As pointed out by, research into the role of language or linguistic aspects and intercultural theory in EFL classroom was to underpin the new directions which EFL learning and learning.

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