





**TEACHING LANGUAGE-AND-CULTURE: AN
INTEGRATED APPROACH**


- The 'teaching culture-as-content' approach assumes that culture is another dimension of language learning in addition to pronunciation, vocabulary and grammar, and therefore separable from language.

Since the 1980s, many language teaching professionals have called for an integrated approach to language and culture in language teaching and learning. There is a range of perspectives on what is to be integrated and how to integrate it, as well as different teaching methods and techniques.

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- For example:
 - The need to integrate the learner's native culture and language into language and culture learning. Work from this perspective has moved away from a theme-oriented approach to one that gives more attention to the learner's background, such as their native culture and their motivations in learning a second or foreign language. Crawford-Lange and Lange (1984), in their attempt to define stages of an integrated approach, include a needs analysis and dialogue between what they call target and native cultures.

- The need to integrate culture at all levels of language teaching Work from this perspective is very much influenced by the notion of ‘communicative competence’ (Hymes, 1972), i.e. the idea that the knowledge of how to use and interpret a language in a context-sensitive and culturally appropriate way is essential to successful communication (more in Chapter 9). Crozet and Liddicoat (1997) analysed the way culture influences the spoken and the written language and
- demonstrated how culture, despite being invisible and not being easily accessible, is embedded in all aspects of language use, ranging from formulaic languages and rituals (such as greetings) to literacy development, and from content to structure.

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- They also proposed a number of practical solutions regarding the integration of language and culture, including teaching culture in conjunction with language, not as something supplementary; developing new materials to expose the learner to the target culture while encouraging them to reflect on their own; revising teacher training pedagogies in light of the integrated language and culture teaching approach. Others called for authentic teaching materials to place the teaching content in 'real-world' situations or a greater emphasis on notional-functional aspects of language use.

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- The need to make cultural awareness an essential and integrated component of communicative competence Byram, together with his colleagues, played an instrumental role in the so-called 'cultural turn' in language teaching in the 1990s, placing culture at centre stage in language and culture pedagogy. In his early model for foreign language teaching, Byram (1989) included cultural awareness, cultural experience and language awareness in addition to language learning.
 - This last perspective serves as a precursor to an intercultural approach to be discussed in the next section.

Teaching culture through language: an intercultural approach

Both the teaching-culture-as-content and the integrated language-and-culture approaches have as one of their objectives to teach language learners to such a level that they can ultimately 'pass as native speakers'.

From these two perspectives, the learner is either expected to accumulate knowledge about the target culture, or to familiarise herself with the cultural codes embedded in language use so that she can behave in a way similar to that of a native speaker in specific communicative contexts.

The relevance of the learner's own linguistic and cultural background is often downplayed if not entirely neglected. In contrast, 'intercultural' language and culture pedagogy (e.g. Corbett, 2003) believes that the goal of language learning is not simply to develop perfect linguistic skills or amass cultural information, but to become an 'intercultural speaker' who can mediate between different cultures and different viewpoints.



Thank you for Attention!