

History of Culture Teaching

Kramersch (2006:11) notes that “*Culture has always been an integral component of language teaching*”. Since the late 19th century, the incorporation of the teaching culture in EFL classrooms comes to light and starts progressively spreading its roots over various modes and approaches of foreign language teaching.

1. Culture in the Classical Approaches

Initially, the Grammar-Translation Method has predominated the field and promotes the capacity of communication in target language which was totally neglected at first. The foreign culture was inserted in form of artistic texts and classical Latin and Greek literary works. With the early 20s the Direct Method substitutes the grammar translation method, with no serious endeavor in the presses of culture implementation, the direct method focuses interest in raising verbal and communication skills. Later with the appearing of audio lingual method in 1960s culture manifests itself as an integral part, especially in reflecting cultural aspects of life through cultural contextualized dialogues such as in the mosque, in the hotel...etc.

Yet with the earliest 1970 there have been serious tentative to implement culture in EFL curriculum mainly due to the appearing of the communicative approach to language teaching known as the CLT. This last focuses on the crucial social function of language in society.

2. The Shift from L.C to C.C

So far the aim of foreign language teaching was central to the development of the four main language skills speaking, listening, reading and writing but later, the CLT approach expands its interest to cover teaching cultural skills equivalently and considering it as a “*fifth skill*” as mentioned by Risager, (2007). As a reaction to the linguistic competence notion introduced by Chomsky 1965, Hymes 1972 comes up with what is known as ‘*communicative competence*’.

According to Hymes delivering information and few aspect of the target language, i.e. (Acquiring linguistic competence) is not sufficient and has to be propped by an ability to be applied in real communicative settings. It is clear that the main scope of CLT is the reliance on real and authentic materials to teach. In fact the communicative competence composes of three components as stated by Canale and Swain (1980):

- **Grammatical Competence:** the stable, correct use of the levels of language : phonology, morphology, lexis, semantic and grammar rules.
- **Discourse Competence:** it is the capacity of language users to alter a harmonic, symmetric, coherent phrases and utterances.
- **Sociolinguistic competence:** the adequate use of language in appropriate contexts. In order to achieve communicative goals.

2. The Shift from C. C to I.C.C

Although its excessive use by scholars and language educators since the 70s the communicative competence notion starts revealing some serious obstacles. From Byram's point of view "[...] *it is neither appropriate nor desirable for learners to model themselves on native speakers with respect to the learning about and acquiring an understanding of another culture*" (Byram).

Byram criticizes the notion of communicative Competence. He assumed that the use of a the native speaker as a model is regarded as useful method of measurement of grammatical as well as linguistic abilities, However, modeling would be unfitting when it comes to comparing the language used in interactions and communicative contexts since each language and its speakers are distinctive and have particular styles and patterns.

As an alternative in 1997, Byram comes with the concept of intercultural communicative competence (ICC), in his model Byram proposes that instead of striving to reach near-native skills of the foreign language use. The learner should rather perform as an 'intercultural speaker'. Gaining Intercultural competence is the capability to perform adequately in target culture, ICC is "*the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself*". (Fantini, 2006).

Intercultural competence is defined by Byram 1997 in terms of: (knowledge, skills and attitudes). With that, Byram also makes sure that the connection of language and culture is acknowledged. According to the model, five competences (*savoirs*) are necessary to develop intercultural competence. (*savoirs(understand)*, *savoirs (learned) and savoirêtre*).

- **Knowledge: (savoirs):** represents a correct use of social interaction rules besides having knowledge of other social communities as regard to own local culture.
- **Skills of discovery and interaction (savoir apprendre/faire):** is the capacity of learners to search for appropriate cultural information and how to practice it.
- **Skills of interpreting and relating (savoir comprendre):** capacity to analyze other culture features with regard to individuals own culture.
- **Critical cultural awareness (savoir s'engager):** to assesses and criticize the products of local and other cultures.

It is worth noting that, culture teaching was generally pushed to the margin in the preceding approaches, however, in communicative language teaching it becomes important to consider the attitudes, morals, traditions the whole life styles and other socio-cultural elements of teaching language.

4. Culture teaching in the last era

Since the 1970s, an increasing attention has been given to the significance of teaching culture in FL classrooms .Hence a gradual shift from a theoretical cultural consideration into a more obvious and applicable cultural contents, particularly the teaching of intercultural communication by developing communicative skills based on socio-cultural aspects of language.

Academic books and articles stressed the importance of culture education within the field of ELT .One of the most influential works in the pedagogical field of culture is Seely's book *Teaching Culture 1974*, latter *The Cultural Revolution In Foreign Language Teaching* by Lafayette 1975 was successful in USA .

The 1980s was the era of cultural pedagogical growth especially with the tremendous revolution of technology and media that have supported the cultural education as pointed by Risager (ibid):

The visual aspects of cultural teaching was also strengthened in the course of the 1980s ... due to the development of video technology, which made it possible to record films, etc. From television and use them directly in teaching ..Which meant ... a much more realistic and detailed mediation of the situational context for language communication it also led to a greater opportunity to work with concrete, visible aspects of language and culture

The pedagogical cultural movement that sprung on the 1980s has been strengthened in 1990s. Especially with the evolution of ICT (information, communication technology) particularly the internet networks and the growing attention in travel and to tourism the factors that have facilitated the intercultural learning and been beneficial to the field of foreign language. Thus The 1990s is said to be the period of the internationalization and the real advance of culture pedagogy.