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# Journal of English Teaching and Learning

## JOURNAL TEAM

# FOREWORD

Our deep gratitude goes to the presence of Allah SWT who has given us strength and ability, so that we can publish JETLI: Journal of English Teaching and Learning Issues at English Studies Program IAIN Kudus.

This edition contains about theoretical and empirical studies in the field of English, especially on education, teaching and linguistics. Observers of English education have contributed in this journal, both from within and outside of IAIN Kudus. Hopefully the scientific treasury in this journal is useful for the implementation of English education that develops and integrates the linguistic, Islamic, scientific, and professional educators, and competitive aspects.

With the publication of the Journal of JETLI, it is expected that the input and constructive criticism from the academic community and the various competent parties, so that the next issue will be better and better quality.

Finally the editorial team expressed gratitude to the lecturers, editors and related parties who participated in the publication of this journal.

Journal team

# DAFTAR ISI

# The Use of Novel toTeach English Culture

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**ABSTRACT**

Learning language is considered as learning its culture since language is part of culture. This article talks about the use of novel as one of literature to learn culture of other countries. The object of the study is a novel Not Without my Daughter (NW) by William Hoffer and Betty Mahmoody which is based on the true story of Betty Mahmoody, an American woman who was trapped in Iran society with her daughter. This novel is chosen because it reflects the social and cultural conditions of people, who come into contact with other cultures. The analysis was carried out through the following process i.e. (1) categorizing the data; (2) interpreting the data; (3) drawing conclusion. The result shows that cultural conflicts occurred because of friction of different cultures between Betty's cultures, in this case America, and Iran culture. The cultural aspects causing conflicts found in NW were belief, custom and habit, uses of time, law, dress and body language. By analyzing cultural conflict in the novel, students can get a better understanding of other cultures and increase their cultural awareness.

Keywords:
Novel, Culture, Cultural Conflict

## Introduction

Language is a means of communication with which man can express his ideas, feelings and thoughts either in spoken or written form. Bochner (1982, p. 99-100), in explaining language, states that as a mode of thought, language is not simply an instrument which people use to convey and receive messages. He says that it enables the individual to communicate with and stimulate responses from persons in his and other speech

communities. Thus, language is a medium used by human beings to interact with one another in their community.

According to Barker (1987, p. 22-23), language fulfils three main functions: labelling, interaction, and transmission of information. Labelling is identifying an object, act or person by name, so that it can be referred to in communication. The next function, interaction, focuses on the sharing and communication of ideas and emotions. In this case, language serves as the basis for both positive and negative interaction between individuals. Transmission is passing on information to other individuals through books, television, signs, etc.

In addition, Barker (1987, p. 23) views that the most important aspect of language, especially in the history of human civilization, is its ability to transmit information across time. He points out that language connects the past, the presents, and the future. Older generations are able, through language, to leave behind their ideas, accomplishments, failures and plans for the future. Thus, later generations can adapt and constantly improve upon the success of the past. They don't have to repeat the trials and errors of their predecessors. It can be said that language ensures the perpetuation of our culture and traditions.

McKay (1989, p. 46) quoting Sage (1987) states, literature is important for increasing cultural awareness, exposing students to literary language and broadening students' general knowledge. In line with this, Lazzar (1993, p. 37) writes that literature helps students to understand another culture. Thus, literature can be used to increase the foreign learner's insight into the country whose language is being learnt.

According to Collie and Slater (1990, p. 3), there are four main reasons which cause a language teacher to use literature in the classroom. These are valuable authentic material, cultural enrichment, language enrichment and personal involvement. In addition to these four main reasons, universality, non-triviality, personal relevance, variety, interest, economy and suggestive power and ambiguity are some other factors requiring the use of literature as a powerful resource in the classroom context.

*Valuable Authentic Material*

Literature is 'authentic' material. Most works of literature are not created for the specific purpose of teaching a language. However, many 'authentic' samples of language such as travel timetables, city plans, forms, pamphlets, cartoons, advertisements, and newspaper or magazine articles are used as course materials. Therefore, in a classroom context, learners are exposed to actual language samples of real life / real life like settings. Literature can act as a valuable complement to such materials, particularly when the first "survival" level has been passed. In reading literary texts, students become familiar with many different linguistic uses and forms, communicative functions and meanings since they have also to cope with language intended for native speakers.

*Cultural Enrichment*

For many language learners, the ideal way to increase their understanding of life in the country where that language is spoken – a visit or an extended stay – is just not probable. For all such learners, literary works such as radio programs, films or videos, newspapers, can be used to help them in understanding the way life of the country. Even though the 'world' of a novel, play, or short story is a created one, yet it contains a full and vivid context in which characters from many social backgrounds can be described. A reader can discover their thoughts, feelings, customs, possessions; what they buy, believe in, fear, enjoy; how they speak and behave behind closed doors and can quickly give the foreign reader a feel for the codes and preoccupations that structure a real society. In short, literature is perhaps best seen as a complement to other materials used to increase the foreign learner's insight into the country whose language is being learnt.

*Language Enrichment*

Literature provides learners with a variety of individual lexical or syntactic items. Students become familiar with many features of the written language, reading a substantial and contextualized body of text. They learn about the syntax and discourse functions of sentences, the various possible structures, the different ways of connecting ideas, which develop and enrich their own writing skills. Students also become more productive and adventurous when they begin to understand the richness and diversity of the language they are trying to learn and begin to use some of that potential themselves. Thus, they enhance their communicative and cultural competence in the authentic richness, naturalness of the authentic texts.

*Personal Involvement*
Literature can be useful in the language learning process because of the personal involvement that grows in the reader. Once the student reads a literary text, he begins to inhabit the text. He is attracted into the text. Understanding the meanings of lexical items or phrases becomes less significant than pursuing the development of the story. The student becomes enthusiastic to find out what happens when the event takes place through climax; he feels close to certain characters and shares their emotional responses. This can have beneficial effects upon the whole language learning process. At this point, the advantage of the selection of a literary text in relation to the needs, expectations, and interests, language level of the students is evident. In this process, he is able to erase the identity crisis and develop into an extrovert.

Novel as one kind of literary text is interesting to be analysed since novel is a fictitious prose narrative of considerable length in which characters and actions representative of real life are portrayed in a plot of more or less complexity (Rees 1973, p. 106). That is why people seem to be interested in reading novels rather than poetry or play.

Sumardjo (1998, p. 29) says that novel is a story with the prose form in long shape which means the story including the complex plot and theme, many characters, various feelings and setting. In short, it is possible for students to learn a nation's culture through a novel.

*Not Without My Daughter* (NW for short) is a 'non-fiction novel' in which the author presents actual people and events in a form of story (Koesnosoebroto 1988, p. 26). This novel tells the story of an American woman trapped in Iranian society, who has a culture that is different from hers. It is interesting and good to be analyzed since it reflects the social condition and the culture of people, which comes into contact with another culture. Moreover, it can be used to learn cross-cultural conflict revealed in to increase students' cultural awareness and to get a better understanding in culture.

## 2. Language, Culture, and Cultural Conflict

What is culture? There have been many definitions of culture. Culture is the way of life, which members of a society share and follow. Culture is the way of acting, the body of tradition, ritual, and the belief which people have learned as members of a society (Hodges 1971, p. 35-36). According to Keesing (1974), cultures are systems (of socially transmitted behaviour patterns) that function to connect human communities to their ecological settings. These ways-of-life- of societies include technologies and modes of economic organization, settlement patterns, ways of social grouping and political organization, religious beliefs and practices, and so on. When cultures are seen broadly as behaviour systems characteristic of populations, expanding and allowing somatic givens, whether we consider them to be patterns of or patterns for behaviour is a secondary question.  In short, culture is the system of knowledge, belief, and behaviour societies including technologies and modes of economic organization, settlement patterns, ways of social grouping and political organization, religious beliefs and practices, which are shared by and transmitted among members of a society.

Hodges (1971, p. 36) points out that there are five characteristics of culture. First, culture changes over time. Perhaps it changes imperceptibly as among the Arunta aborigines of the Australian outback. In Japan, Russia and the Industrial Societies of the west, it changes with dazzling rapidity. This change often results in intra-culture conflict between the older, more traditional members of society (who want to preserve the past) and the younger generations (who want to integrate into what for them is the 'modern' world).

The second characteristic is that culture is patterned into interlocking configurations rather than grab bag cluster of independent or unrelated elements. Third, culture is learned. Cultural characteristic-language, taboos, ideals, for instance cannot be biologically transmitted from one generation to another. Culture can be learned formally (as in school) or informally (as in a mother telling a child not to pick his or her nose in public).

Next, culture is shared by members of the same society. It is because the behaviour of one or few persons is not cultural behaviour. The last one is that culture is transmitted. The sharing of elements of behaviour and values is dependent upon their transmission from one person to another through instruction or imitation.

Language is communication by voice in the distinctively human manner, using arbitrary, auditory symbols in conventional ways with conventional meaning (Webster 1966: 806). Language used in this term is human language. As a system of communication, human language includes the use of the senses (feel, touch, smell), facial expressions, body movement (kinesics) including gestures and other means of physical contact (Damen 1987, p. 119). We can say that language is a means of (human) communication.

Components of culture consists of variations of human lifestyle; they are found in dress, system of rewards and punishment, fashions of eating, means of communication, family relationship, beliefs and values, or societal systems such as kinship, education, economy, government, association, and

health care (Damen, 1987, p. 89). Since language is a means of communication, we can say that it is a part of culture.

Figure 1 below is the model of FL education for culture learning in FL classroom by integrated learner's native cultures and language presented by Byram (1989a, 1991, 1997a). The four elements are presented as a circle of experiences and techniques. Double headed arrows show the reciprocal support of each quarter with the other two adjacent quarters (Byram and Esarte-Sarries, 1991).
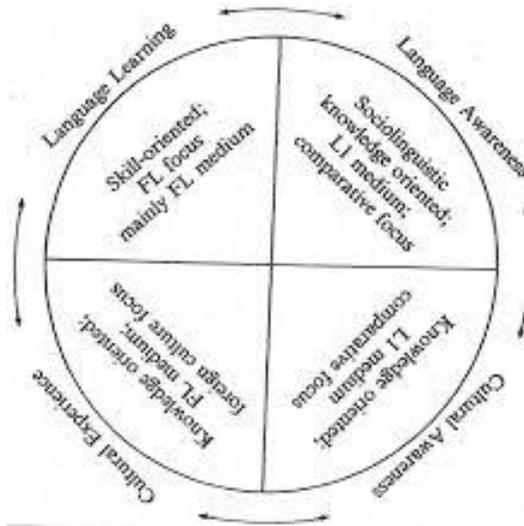


Figure 1
A model of foreign language education (Byram and Esarte-Sarries, 1991, p.15)

Language Learning: It refers to the learning of the foreign language which now pays more attention to the language use and its context with an approach of CLT.

Language Awareness: It presents the opportunity for learners to analyse and understand the relationship between language and cultural phenomena which can help learners to use the language appropriately in specific situations (Eslami-Rasekh, 2005).

Cultural Awareness: Cultural awareness is non-linguistic dimension of culture. It focuses on "the question of change from monocultural to intercultural competence (Byram, 1991, p. 24)".

Developing culture awareness is an important task for FL teachers as students' failure in linguistic competence could be due to the lack of culture competence (Fantini, 1995).

Cultural Experience — it refers to the direct experiences that FL have with the target culture either by travelling or a similar atmosphere in the classroom.

In can be concluded that those four components are not separated in teaching materials or teaching methodologies since they are mutually supportive elements of a whole (Byram, 1991, p. 29). Meanwhile, the proportion of attention and time allocation in the four elements can be determined by learners' age and development.

In line with this, Damen (1987, p. 120-124) also views that language and culture have strong relationship in which language serves to facilitate classification and order. Meanwhile, language reflects cultural emphases and language is related to the worldviews of the speaker. Brown (2000, p.177) also summarizes that a 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.

Miscommunication can happen in intercultural communication. Samovar, et al (1981, p. 35) stated: "Intercultural communication is the overall encompassing term that refers to communication between people from different cultural backgrounds Thus, cultural conflict is not just conflict about cultural differences "out there" in the world governed by conflict doctrines. It is also conflict about the study or representation of culture-in conflicts doctrines and analyses as in other arena of cultural description. (Riles, 2008) In short, cultural conflict is a conflict that occurs as a friction of different cultures.

## Method

The method used in this study is Research and Development (Research and Development or R & D). According to Samsudi (2006, p. 74) describes research and development trying to produce a component in the education system, through steps of

development and validation. Development Research (Research and Development or R & D) is used when researchers intend to produce certain products, while testing the feasibility of the product. In this development research using procedural models that describe the stages that must be followed to produce learning material products in the form of textbooks. For the initial stages of research, researchers used a qualitative approach with the aim of obtaining factual data in the research field. The reason is that the problem of this research is holistic (comprehensive), complex, meaningful and dynamic.This research used research development design. The method of Research and Development (R & D) was used to produced product and test of the effectiveness (Sugiyono, 2009). There are 10 steps in the development of an adapted, Sugiyono in this research is a step 1 to 6, are summarized into three principal steps, namely (1) the initial study, (2) design, (3) design development. Early studies consists of: (1) analysis of the potential and problems, (2) analysis of needs, and (3) analysis of learning.

## RESULT

*Cultural Conflicts Found in NW*
The cultural conflicts that were analysed in NW occurred as a friction of different cultures. The cultural aspects causing the conflicts were custom and habit, dress, body language, uses of time, law, and belief.

1. Custom and habit
      Every culture has custom and habit that are different from one another. The differences can lead to a conflict. In NW, the conflict occurred when Betty drank tea without sugar.

> "I found the tea to be strong, hot, and surprisingly good. As I tasted it Ameh Bozorg said something to Moody. "You did not put sugar in it," he said. (p. 427).

> She drank tea without sugar because she thought it was good. Besides, it was not wrong according to her custom. On the other hand, it was a social gaffe in the Iranian custom.
> Drinking tea without sugar was obviously a social gaffe, but I did not care (p. 427)
> Betty did not care as she thought that nothing was wrong with that. Ameh Bozorg, Moody's sister seemed not to like her attitude. She thought that Betty had violated the custom.
> "She is upset with you," he said. (p. 427)
> Even when moody made a joke that Betty was sweet enough so that she did not need sugar, she did not appreciate the joke. Ameh Bozorg's deep-set eyes made it clear that she did not appreciate the joke. (p. 427).

It is clear that the conflict occurred as a result of Ameh Bozorg's misinterpretation toward Betty's attitude. The second conflict occurred because of different habit of taking shower. It began when Ameh Bozorg complained about Betty, moody and Mahtob wasteful habit of taking showers everyday.

> "You cannot take showers everyday," she said. (p. 430).
> Iranian people did not do it everyday. They did it only for ritual like what Ameh Bozorg did.
> In preparation for our visit she had gone to hamoom –the public bath—for the ritual that takes a full day. (p. 430).
> They believed that taking shower everyday could make them sick.
> "You wash all of the cells off your skin, and you will get a cold in your stomach and be sick." (p. 430).

On the contrary, in the American culture, people had to take shower everyday to clean the body. They believed that it could make their body physically healthy.

> "We have to take showers everyday," Moody replied. (p. 430)

Finally, the argument ended in draw. Moody and Betty continued to take showers; Ameh Bozorg and her family continued to go without. Based on the explanation above, we can see that different habit of taking shower can lead to a cultural conflict. Then, the third conflict occurred when Betty had to walk across the blood sheep. According to the Iranian custom, they had to do it before their arrival. They had to walk across the blood as they entered the house for the first time. At first, Betty rejected it as it was not her custom.

"Oh, come on," I said. "I don't want to do this (p. 422).

In accordance with the American culture, she was practical and pragmatic. If something had no practical use, it had no real value. So, she would only do what she should do. However, moody insisted that they must do it.

Moody said quietly but firmly," You must do it. To show respect. The meat will be given to the poor." (p. 422)

Finally, she did it. She realized that she was in Iran, not in her country, so she did not have any choice except following the custom.

I did not want to offend anyone, so I reluctantly agreed. (p. 422)

So, it is clear that difference of custom can cause a cultural conflict.

2. Dress

All cultures share a common meaning for clothing-modesty and how different cultures use clothing to create modesty amongst its people varies greatly. In Iran, the way Iranian women get dressed is influenced by their religion, Islam. In the Koran, the Islamic holy book, Allah, their god commands women to cover their body and to keep their arms, legs and foreheads covered. They wear chadors that are large half-moon shaped cloth entwined around the shoulders, foreheads, and chin to reveal only eyes, nose and mouth. They also wear montoes that are large coats that reach down nearly to ankles and rosaries, long and heavy scarves when they go outside. They can go outside as long as they obey the rules. However, the problems arise when people of one culture force their notion of modesty on another culture by dressing them in their clothing like what had happened to Betty.

> You have to start wearing a chador in the house—or at least your roosarie£ (p. 430).
> Moody asked her to wear a chador or a roosarie like the way Iranian wore. Baba hajji, the owner of the house where they were staying, felt that she had to wear it as the American cloth was not proper with Iranian style. However, Betty did not agree with it.

"But why?" I said. "Both you and mammal told me before I
came that I wouldn't have to remain covered indoors. They will
understand, you said, because I am American." (p.430).

Betty thought that she did not need to wear the cloth as it was
not American style. So, the conflict occurred because of
different style of dressing. Baba haji considered that the
American cloth was not proper as he interpreted the American
form of dress by his standard.

3. Body language

One evening, Betty and Moody were invited to the home
of Moody's cousin, Fatimah Haim. At that moment, a conflict
occurred as a result of misinterpretation of eye management that
was one of body language. During dinner, Fatimah's son, spoke
to her briefly in English, with a precise, clipped British accent.
However, he never looked at her when he spoke. According to
Iranian culture, eye contact is not important while they are
having a conversation as god commands men and women to
lower their gaze. It is not a sin to gaze at a woman
unintentionally. However, if a man keeps gazing at a woman, he
will commit a sin. So, that is why Fatimah's son never looked at
her.

Although I appreciated hearing English, his manner was
disquieting. A devout man, he never looked at me when he
spoke. (p. 433).

By reading the quotation above, it can be seen that his
attitude disturbed her. According to the American culture, eye
contact is really important during a conversation. Too little eye
contact during a conversation conveys a lack of interest,
inattention, or even mistrust. It signals that the listener is weak or
guilty of wrongdoing. Meanwhile, in the Iranian culture, a devout
man never looks at a strange woman during a conversation.
Fatimah's son did not realize that his attitude had annoyed her.
So, the conflict occurred as she failed to understand the eye
management custom of the Iranian culture.

4. Time

To western culture, time is classified like a rule: as a linear
mathematical measurement. Time is very rigid, precise and

specific. Time is also a possession; it can be owned, spent, wasted. In short, time is something valuable. The expression, "time is money" supports this perception. On the other hand, Iranians seemed not to appreciate time so they spent their time for something trivial. For them, time was to be enjoyed.

Time seemed to mean nothing to average Iranian, and Moody readopted this attitude easily. His days were spent reading the newspaper and engaging in long, idle hours of conversation with Ameh Bozorg. (p. 446).

Betty deemed that Moody wasted his time for something useless like having a long and idle chatting. Although Moody had stayed for a long time in America, he could adapt with this situation because basically he was an eastern. In short, different using of time is the cause of this conflict.

5. Law

While she was staying in Iran, imprisoned by her husband, she always tried to find a chance to run away from there. The chance came one day, during the lazy afternoon hours when moody was gone, visiting relatives. She and Mahtob left the house to the Swiss embassy. Unfortunately, Helen, a woman who worked there, could not help them because of difference in law.

"Give us a refuge," I pleaded. "Then help us get back home."

"What are you talking about?" Helen responded. "You cannot stay here." (p.449).

She could not help them since legally both of them were indeed Iranian. Betty became Iranian citizen directly from the moment she married an Iranian.

"But I'm an American citizen."

"You are an Iranian citizen, "Helen said softly. (p.449).

According to the Iranian law, if a woman marries an Iranian, she will become an Iranian citizen under Iranian law. She does not need to change citizenship. Betty who did not know about this law was shocked, as she could find a help legally to get her and Mahtob out of Iran.

"I don't want to be an Iranian," I said. I was born an American." (p.449).

However, she did not have any choice except going back to her husband. It is clear that this conflict occurred because of difference of law.

6. Belief

Iran was embroiled in a bitter war with Iraq when Betty stayed there. Iranian people had a great bravery in facing war. She considered that they only wasted their life.

How I loathed war! It made no sense. I did not understand a country full of people so eager to kill, so ready to die. (p.481)

They believe all power is in God's hand. He controls the universe such as the sun rises in the east and sets in the west. God also determines human's life such as, when a man dies, and who is his or her mate. Therefore, Iranian believed that life was to be received. If the worst happened, it was inevitable. Their life was determined by the fate, that was the dominant controlling force in Iran. They trusted in Allah.

Their bravery in the face of continued bombings was not a sham. Rather, it was a manifestation of the philosophy that, taken to the extreme, produces terrorist martyrs (p.481)

On the contrary, American people believed that life was to be created. They did not want to surrender to the fate. According to them, by depending only to fate meant their life was cheap.

To mammal and Nasserine, life, including their own, was cheap. (p.481)

Therefore, Betty considered that they only wasted their lives. So, the conflict occurred because of difference in belief.

## Discussion

Readers could learn something from Betty's experience when she was staying in Iran. Cultural conflicts occurred because of friction of different cultures between Betty's culture, in this case America, and Iran culture. The cultural aspects causing conflicts found in NW were belief, custom and habit, uses of time, law, dress and body language.

NW could be used as one source of learning culture as there are cultural conflicts in it. By analysing them, we could

know the cultures of America and Iran and the difference between west and east culture, especially America and Iran. By understanding other cultures, we could reduce cultural conflicts that might occur in intercultural communication.

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