

AMERICAN UNIVERSITY OF ARMENIA

College of Humanities and Social Sciences

**INTEGRATING LANGUAGE AND CULTURE THROUGH FOLKTALES IN AN
EFL CLASSROOM**

MA design project submitted in

Partial fulfillment of the requirements for the degree

Master of Arts in Teaching English as a Foreign Language

By

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We hereby approve that this design project

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Entitled

**TEACHING FOKTALES INTEGRATING LANGUAGE AND CULTURE IN AN
EFL CLASSROOM**

Be accepted in partial fulfillment for the requirements of the degree

Master of Arts in Teaching English as a Foreign Language

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DEDICATION

I would like to dedicate this project to my parents and my best friends for their support and encouragement not only during writing this project but also throughout the two years of my study at AUA

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I would like to thank the whole MA TEFL faculty and staff for supporting and giving me opportunity to gain the knowledge that I can pass to others and be sure that it is unique within its context and Educational sphere.

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EXUCUTIVE SUMMARY

The current course designed on the topic of integrating language and culture through Folktales in an EFL classroom is aimed at developing cultural knowledge of Armenian EFL students using folktales from five different countries (Russia, India, Africa(Congo), Italy, and Armenia). In the course curriculum the above mentioned five folktales are considered to be the main core of the course because the lessons are built around their language and cultural focus. In the overall curriculum the language skills and grammar structure are included to be taught through different kinds of interactive and engaging activities. The students' analytical and creative thinking is developed through folktale moral message interpretation, analysis of various ideas and creating the new imaginary stories, compositions, as well as well essays and summaries.

As to summarize the findings of my project it would be proper to say the throughout the three lessons that I taught to my students out of ten, I received mainly positive feedback about the culture focus and the story content. It seemed that the students mostly were interested in the cultural parts of the lesson during which there were free to express their knowledge about the traditions and customs of the certain country of that week.

There were also some pitfalls in the findings which expressed the students' complaint about the Russian traditional movie based on the folktale, where some episodes were prolonged with the monotonous voice or actions.

CHAPTER ONE: SCOPE AND BACKGROUND

(Introduction)

Background and setting of the project

The phenomenon of storytelling began long time ago, when people didn't even know how to write and read. They passed the information through oral communication from family to family to keep the common history and heritage. During years teachers started integrating storytelling in their classes in order to make their classes more interesting and informative.

Based on my experience, I suppose mainly the process of storytelling or story reading let the students enjoy when they listen to stories accompanied with visuals. Stories are very motivating, challenging and great fun for children and not only. It is an ancient art that strengthens and enhances language skills. It "helps students be active not only in presenting but also in focused listening and reacting, enhancing the vital skills of communication". (Alliance, 2006, p1). The storytelling process can include the sharing of folktales which teachers use to inform their students about different cultures and convey the message that every national folktale carries specific to the country in which it was created.

As folktales mainly consist of legends and tales specific to a given culture, the students will have the unique opportunity to be informed about "traditions" while acquiring specific structures of grammar, vocabulary and language skills.

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According to Baynham, (1986) the topics of folktales are widely known and spread across cultures which makes them the perfect materials for EFL teaching, especially for students at the early stage of language learning process.

The storytelling course through folktales is designed to introduce and teach Armenian students the folktales that represent different cultural background. In this way the students will have a unique opportunity to get acquainted with the style and cultural specificity of each folktale to be discussed.

The course is designed for pre-intermediate EEC students that are at the age of 12-15 years old. During the course (at Armenian-Argentinian school/AUA), that lasts totally 10 for 10 weeks (once a week), the students will cover the folktales from five different countries, including India, Philippines, Africa (Congo), Russia, and Armenia. The three folktales (among five mentioned), are riddle (types of problem-solving stories) stories.

The course will include different types of engaging activities that will develop students' writing, speaking, listening and reading skills, as well as creative thinking. The students will be engaged in reading the folktales, discuss the vocabulary and content, find out the moral of each story, listen to the audio and/or video related to the week's topic or specific folktale, write their own stories and role play them, and eventually reflect on their class each time. The course also includes the whole performance based on one of the folktales chosen both by the instructor and the students. During the performance preparation process, the students have the opportunity to do some editions/improvisations of the story in case of receiving instructor's approval. Being an interactive course as well, it will give the students opportunity to work collaboratively in making storytelling projects based on folktales from above mentioned countries.

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To sum the overall description of the course, it is proper to say, that this course is a great chance for Armenian students to explore the “world’s cultures” represented by folktales of certain countries, and, the most essential thing here is the fact, that they will do that along with learning and improving their English language knowledge.

CHAPTER TWO: LITERATURE REVIEW

2. History of Folktales

The need for creation of folktales arose in ancient times, during human society development. The oldest written records known to mankind included signs of actions for folktales. According to Dégh, (1989), people passed the news of interesting events, e.g. some people's heroic actions, through each other, sometimes, exaggerating and adding their versions of events in order to make the stories highly imaginative and exciting to entertain their listeners. Before written literature, the oral forms of narratives were organized. The heroic legends, myths and folktales were formed in the same way as folktales and at some point they turned into folktales.

Anyway, there is still lack of evidence about differentiating myths, legends, and folktales for specific stories (Dégh, 1989).

Misch, (2008) relates to the similar definition stating that folktale is a general term for different kinds of narrative prose literature found in the oral traditions of the world. These are stories that include legends, ghost stories, fables, parables, myths etc.

Folktales can also include religious, imaginary and mythical elements and sometimes can concern daily life. As mentioned in K. Briggs' "British Folktales and legends" the two types of folktales are defined: Folk narrative/Folk fiction and Folk legends/ "Sagan". Folk narratives (Folk fiction) can be considered animal tales, ordinary folktales and jokes, as well as anecdotes and formula tales.

As for Folk legends ("Sagan"), they are said to be stories of people with important and heroic actions and describe incredible and extraordinary past events.

They can be reflected by such works as Robin Hood, Faust, Hamlet, and Beowulf etc. (as cited in Misch, 2008).

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In the middle Ages, in Russia first appeared “Buffoons” – people that were talking entertainers which style was very similar to nineteenth century storytellers. The upper class people were accepting storytellers to entertain themselves and prepare them for sleeping. At that time storytelling was a service rather than art, and it was valued a lot. Servants brought Folktales into a country where they have been changed by the local population gradually causing to folktale exchange. Misch, (2008)

Along with literacy development, urban life growth, class distinctions between people in terms of cultural and educational aspect, the European folktales turned to one of the most usable artistic expressions for the lowest class of society. As a result of technological and cultural development the “folktale remained within the lower middle class and retired to the nursery” (p. 66). In changing its rank from stories for entertaining the highest class people to one for the lowest society the folktales changed the content. It has lost the entertaining plot replacing with the thoughts of hopes and desires. The storytellers (most of them being craftsmen-cabinet makers, bricklayers, tailors, shoemakers) were wandering from village to village and entertaining their land-lords (Dégh, 1989)

2.1 Using Storytelling to Promote Language and Literacy Development

The research based on the role of storytelling in an Armenian EFL classroom was done recently. The study investigated possible improvement of students’ oral proficiency through storytelling. The human subjects participating in the study were 30 beginner level students from General English classes at Experimental English Classes (EEC) program (the program is organized by American University of Armenia) at the age of ranging 9-15. During each of the 17 sessions, the students were listening to the teacher telling the story. Their achievement was measured with two

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oral tests before the treatment and after the treatment. According to the results the excitement and drama of stories can hold students' attention. Nikoghosian, (2011).

Peck, (1989), considers Storytelling as a fertile classroom technique. It allows the children and adults to get to know each other through cultural context of folktales and other types of stories.

“Storytelling is the oral interpretation of a traditional, literary, or personal experience story”
(pp.138)

Baker & Green claimed that “Storytelling is an interaction between teller and listener; at its ultimate it becomes a mutual creation” (pp.138 as cited in Peck, 1989).

Livo & Reitz argue that in the storytelling procedure two distinct situations can exist.

In the first situation the teacher is the storyteller and the students are aimed to develop critical listening skills.

The second situation provides students an opportunity to become active speakers and editors. In other words, students in this case become able to develop their oral and aural skills through storytelling method. The learners can both make sense of the story and sharpen their memory through listening carefully to the added refrains and different cues. They can learn how to differentiate between different telling styles and story genres through listening to different storytellers and become storytellers themselves as well. After, the learners may exchange with their observations on teller and provide their feedback to each other by sharing their likes and dislikes. So, the storytelling process may also give them the meaningful opportunity of developing oral expressions and fluency (as cited in Peck,1989).

Peck, (1989) also states that the folktales that are commonly used by storytellers incorporate the elements of story structure that listeners usually build upon through its meaning and comprehension.

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Personal experience stories are strongly encouraged to use in EFL classrooms along with the stories based on authors' experiences. Reflected journal writings can be considered as a successful example of personal experiences. Students may develop writing and reading skills through reading various versions of one particular folktale and write their version of story or poem based on that topic. In the next step students use appropriate gestures and eye contact to tell their stories along with proper sound illustrations. Through listening to each other's stories and telling theirs, students keep giving and receiving critical feedback from their peers (Peck, 1989).

2.2 Integrating Language Skills through Storytelling

According to Atta-Alla, (2012) storytelling as an old tradition existed many years ago in every culture and it is very effective to use them in language teaching curriculum.

Various stories are often used in EFL/ ESL classrooms to build and improve students' abilities of language skills, acquisition, and cultural awareness development. Findings that examined storytelling integration in language classrooms showed that it could enhance the integration of all language skills sufficiently. In addition, the use of storytelling emphasizes a positive, collaborative, and supportive classroom environment. Based on the results of the study represented in the article of Atta-Alla, (2012), students enjoyed learning about plot, dialogue, characterization, setting, and narration through writing and performing different stories and folktales. The collaborative learning atmosphere in which students are encouraged to use all the four required skills can lead to their imagination and cooperation development, as well as, it enhance their listening skills and verbal proficiency. But in order to have the latter effective results, the stories should carefully be selected by the teacher basing on students' interests and age-specific perceptions (Atta-Alla, 2012).

2.3 Advantages and Disadvantages of Teaching with Folklore Literature

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Hanlon,(2012) discusses some points of advantages and pitfalls that the teachers should take into account during using folktales in their EFL classrooms.

Advantages

- “They are short!” It is preferably better for teachers to work with short tales/folktales. It can be timesaving in terms of distribution of copies to a whole class, discuss them during a class period, manage doing activities based on the them and compare a variety of examples relating to different topics, without needing time for extensive reading assignments.
- “They are fun!” Sometimes folktales can be just amusing. Many types of folklore literature are entertaining and most people have some interesting memories of stories they have known since childhood. Viewing illustrated versions or film adaptations can also add variety and enjoyment to class assignments.
- “They are memorable!” Most of the folklore literature may become memorable because of the interesting oral traditions patterns of language and plot that make it easy for students to understand better, memorize and then retell.
- “They are universal!” Every culture has its oral traditional storytelling; joke-telling and the students can search and “collect” them from their family members, relatives and community members (or other sources) and tell them in the classroom. Also they may write or dramatize their own stories.
- “They link oral and written literatures of the world!” Coming from the ancient times storytelling mostly refers to the oral type of conveying the message in many places, but it also can connect oral and written literatures of the world.
- “They link popular culture with many academic subjects and skills” Folktales can merge culture and the topics included in such subjects as History, Social Studies, Fine Arts, and

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Science. For instance “Keepers of the Earth” by Caduto and Buchan is mentioned as an example of Native American tales from different regions with environmental activities for children (as cited in Hanlon,2012).

- “They enhance transitions from childhood to adult life!” Many adult students may write about the folktales of their childhood and compare with the modern ones.
- “They unite children and adults!” Many folktales have been renovated and the language has been adapted in children’s books. Sometimes the books of folklore are designed and written in way of entertaining not only children but also the entire family, because most often they are read by adults when children are too little to read.

Pitfalls

- Usually, we-teachers need to provide or talk about the first source, writer or the "real" or "correct" version of the story. The folklore is often written or told using local dialects, not the Standard English. Accordingly, the children in the classroom may be unable to understand and benefit from the stories.
- In recent years it became popular to discuss a variety of folktales from different countries and cultural backgrounds, so, there is a threat to overemphasize their cultural differences too much, strictly separating them from each other. In this case one student may accept the specific traditions of a country, whereas, another student can deny them (e.g. Religious differences, daily life, clothing etc.).
- There are many people who think that folktales are for little children, assuming that their content should be only childish and entertaining. Most folktales, nursery rhymes, ballads, and jokes were initially told by adults to other adults or mixed audiences. Even there may be some not adequate details in many national tales and rhymes.

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- Students may have some difficulties with finding the sources and books for their projects. Here the need of teachers' help comes through providing clear instructions and some useful sources to the students. (Hanlon, 2012)

British Council weblog (2012) reflects that folktales can improve students' analytic skills and be very educational. As for language learning perspective they can improve all four skills (reading, writing, listening, and speaking). There are many positive opinions and useful resources provided by the teachers (in the comments part), that use folktales in their classrooms. According to some of them folktales are good to use in the English classroom because it's easier for children to learn the content because the characters and the contents can be somehow familiar to them. In addition to that, the students are able to perform the stories in role plays and act in scenes.

Finally, they can compare and contrast different folktales finding the advantages and disadvantages of them.

2.4 Storytelling Techniques, Hints and Tips

Through developing good storytelling skills the teacher can "hold an audience" _her students' attention and have them listen to her, through serving the material in an interesting way.

Communities, (2007), states that "Poachers" (story tellers) tell stories to people in the streets. If they become interested, a crowd gathers to hear their stories. "It is possible to tell stories to everyone: "to yourself, to an imaginary friend, a doll, a pet or even a baby brother or sister who can't follow the words but likes the sounds" Communities, (2007, p.1). Storytelling can simply develop strong imagination and creativity.

Below Communities, (2007) refers to a "skills list"/suggestions for implementing storytelling in the classroom:

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- Prepare comfortable space for students to sit and make sure that they feel free.
- Tell the students where you got the story from, e.g. from the movie, book, friend etc.
- Create “story” atmosphere by setting the simple scene about specific parts of the story.
- Apply TPR and express the feelings and nature of the characters. E.g. are they cold, hot, kind, evil etc.
- Use a loud voice (teller) and speak slowly and precisely with a correct and clear pronunciation so that everyone can hear. In addition, the voice should be melodic and attractive so that conveys the feelings of characters (e.g. anger, happiness, fear etc.), as well as the specific situations (make weather sounds, yawns etc.).
- Use body language as needed to show shapes of different objects and actions. Use miming and gestures to "paint the story", in order for students to imagine better.
- Involve your audience by asking questions and letting them express their viewpoints on the specific situations. (Communities, 2007).

2.5 Dramatizing folk tales for the EFL class:

Breckenridge(2006), states that teaching English through stories and folk tales can be very sufficient and informative for students. It can be very engaging and interesting if teachers could use stories and folktales that would be more or less familiar to their students in terms of content and culture. Teachers can use them having the students to work out the actions in pantomime games and perform in role plays and dialogs.

During acting in pantomime of folk tales and stories students mostly perform in groups. For their pantomime actions of the story for each other and then with the teacher, they combine the best ideas to show the story and distribute everyone’s roles. Here the students are given the opportunity to act the story as they feel it individually.

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After working out the actions for the story the students improvise the verbal content (e.g. dialog).

The teachers and students can bring their own stories to the classroom and the above mentioned activities with the same step by step procedure can be implemented in the EFL classroom.

(Breckenridge, 2006)

Taylor, (2000) lists the following ways of making the use of folktales in teaching.

<i>Listening</i>	Audio versions of stories	Video performances		
<i>Collaborative Activities (Speaking)</i>	Jigsaw and information gap activities	Different culture folktales told by other students		
<i>Reading</i>	Individual and group readings	Jigsaw reading	Reading and analysis of the reading text(e.g. comparing, contrasting etc.)	
<i>Performance</i>	Dramatizing folktales	Role Plays		
<i>Writing</i>	Documentary	Writing continuations	Composing	Writing

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	stories from their culture	and ending of the stories	their own tales	summaries of stories
<i>Punctuation</i>	chanting rhymed parts	practicing stress, rhymes and intonation		

It is also possible to expand and revise vocabulary and develop grammatical points through Folktales as well.

Choosing Levels

Taylor (2000), states that stories can be adjusted according to students' proficiency level by doing some changes in telling. For example the use of difficult vocabulary and a fast pace is more appropriate to higher levels, whereas, sketches, miming, and verbal explanations are mostly used with low level students. For beginner students it is also good to choose stories from their culture which contributes to their easy understanding of the story and positive attitude towards the English language.

2.6 Building Materials & Preparing students for folktales:

Finding the right materials for classes with folktales is not an easy task for the teacher .It will take much time to find the proper book or rhyme on which the lesson will be built.

According to Taylor (2000), the best stories are considered to be those that are not too difficult and include repetitions like "The Three Little Pigs"

Before beginning to use folktales in the classroom the teacher should reflect on the purpose of it, i.e. why she is doing that, and why her students need that. There's a need to clear out the aim of

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including stories to the class time, which is not teaching stories but teaching language through them (Taylor, 2000).

In his blog, Larry Ferlazzo shares his experience of using folktales in his classroom and his books. He often uses short folktales to help communicate “life lessons” — the importance of relationships, etc. According to Ferlazzo(2013), teachers should use their own background knowledge and skills to find these stories and develop interpretations for them. There, he provides some folktale sources for teachers that they can use in their classrooms, with interpretations already clearly embedded in them. (Ferlazzo, 2013)

Differences between reading and telling

Both telling and reading stories are useful for the students. But there can be difference between them in terms of vocabulary and syntax, so the teacher should decide which way is proper and convenient to use with his/her students. Below there are some recommendations listed for teachers that are going to use reading and/or telling strategies in their classrooms.

Take notes for telling the stories. They can summarize the plot, write the names of characters and some key vocabulary that they are going to use during the lesson. Here no materials can be used but instead the teacher should know the story well to convey the whole plot and meaning of it.

Facial expressions, eye contact, gestures, actions, and simple sketches on the board include the part of the telling.

Use oral telling when the goal is to develop listening skills. Listening to the story is more likely to help the learners comprehend the story content.

Avoid memorization of the story. It will be time consuming and will take much mental energy from the teacher to learn the story by heart and he/she will become stuck in case of forgetting what comes next. They need to make a short outline of story using their own introduction, episodes and conclusions that will help them memorize the steps of the story.

Prepare the opening and closing sentences is very essential, because usually they are the most difficult parts of telling the stories that should be done gently in.

Think of how characters are feeling at different points of the story to be able to pass the right emotions to students during the speech.

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Think of ways of engaging students in the process by having them to chant with the teacher or mime the actions that they hear, otherwise they will be bored.

During telling it is desirable to pursue the following steps:

Reinforce the telling with gestures, mime and simple sketches. In this case there's a danger to look silly. If the teacher does not feel comfortable to mime the certain action of the character he/she may just not do it preventing the threat of feeling awkward.

Avoid using the language that the students will have the difficulties to understand (e.g. original language used in the folktale - not the Standard English language).

Keep cultural element in the story that is explainable.

Make changes if there is a need to do so (as story tellers, teachers can be allowed to adopt the stories to their students' needs

There can be found some ways for the teachers to combine reading and telling the stories. An example of such case is the following: after reading some part/parts of the story, the teacher puts the book down and continues the story orally trying to make the process more interactive. As to finalize the ideas about reading and telling the stories, Taylor (2000), states that both children and adults prefer oral telling rather than reading.

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CHAPTER THREE: PROPOSED PLAN AND DELIVERABLES

The face to face storytelling course is aimed at involving pre-intermediate level students of age range 12-15 years old. The classes (three have been implemented) held at EEC (Experimental English Classes) are designed for once a week for 2 hours each class for 10 weeks. The course aims to benefit students' English language proficiency as well as to develop their creative thinking. The aim of learners' attendance to the course is based on desire to improve English Language skills, enhance creativity and critical thinking and learn about diverse cultural stories. The course can be used by all of the EFL teachers that are teaching not only in Armenia but also throughout the world.

I believe that my course will help the students to gain the skills and knowledge that they will need in their future (e.g. If they visit one of the countries the culture of which they have already discussed, they will be aware of the specific differences that exists in its culture compared to theirs and they will feel lack of the culture shock). In order to succeed in this course the learners should be able to actively participate and be always engaged in discussions/role plays organized by the teacher.

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Needs/Environment Analysis

In order to discover the need and requirements of students for the course, the Needs Analysis has been conducted at EEC program, particularly with Armenian students, parents and teachers.

Sampling procedure and Participants:

22 students at the age of 10-15 years old (Pre-intermediate prof. level: 11Ss, Intermediate: 11Ss), 3 parents, and 3 teachers were participating during the needs analysis. Both questionnaire and interviews were in English language. The questionnaire was given to the students and interviews were conducted with teachers and parents.

Data Collection Procedure

The data for needs analysis was collected based on the Wants, Lacks, and Needs of the participants.

Below the Questions and Students' Answers are given in the table.

	Questions	Options	Number of participants
Wants	<i>What kind of activities do you prefer doing in class?</i>	Reading (stories, poems)	18

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	Writing (blogs, essays, emails)	13
	Speaking (discussions, debates, role plays)	14
	Listening (stories, interviews)	11
	Grammar exercises	
	Other	
	“games”	
	“any other thing”	1
	“everything”	1
		1
	<u>Would you like to</u>	
	Read short stories in English	17
	Write short stories in English	7
	Listen to short stories in English	

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<u>Which topics would you prefer to discuss in class?</u>	Sports	14	
	Travelling	16	
	Space	9	
	Environment	7	
	Culture	7	
	Other		
	“everything”	1	
	“Books”	1	
	<u>Do you prefer more</u>	Written exercises	15
		Oral exercises	10
No exercises at all		1	
<u>Do you want your teacher to use</u>	Pictures	12	

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		Videos	<i>17</i>
		Handouts	<i>13</i>
		Other <i>“books”</i>	<i>1</i>
		<i>“exercise books”</i>	<i>1</i>
Lacks	<u>Which skills of English do you use more often?</u>	Reading	18
		Writing	11
		Speaking	17
		Listening	9

Interviews with teachers

	<i>Question</i>	<i>Answers</i>
Lacks	<i><u>Do you use storytelling in your classroom? How and how often?</u></i>	T1 &T2 said that they do not usually use storytelling in their classroom. T3 “We just simply read and discuss the texts(stories) that are in the textbook”

Interviews with parents

Lack	<i>Question</i>	<i>Answers</i>
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	<p><u>Would you like your child to participate in 'Storytelling' classes?</u></p>	<p>P1 (parent of 12 year old child) <i>"I would love to bring but I will not be able because of the time and distance"</i></p> <p>P2 (parent of 14 year old child) <i>"I would love to bring if the day time will be comfortable"</i> (Her child also agreed and said she would come with pleasure.)</p> <p>P3 (parent of 12 year old child) <i>"I would love to bring my child if he likes and wants but money matters to me a lot if it will be cheap(5000dr.) I will definitely bring him"</i></p>
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Based on the results of the needs Analysis the following suppositions are determined:

Needs of the course
Choose the story topics that are interesting to students
Include the 4 skills of English language skills
Use audio and Video aids during the classes
Include homework from the internet sources

According to the analysis of the needs, lacks and wants of the students, the following goals and objectives of the course have been constructed to meet the students' needs and requirements.

GOALS AND OBJECTIVES

COURSE GOALS	COURSE OBJECTIVES
	By the end of this course students will be able to:
Because each folktale is based on the cultural character of the specific country it can be	

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reasonable to combine both characters with each other.

GOAL 1:

Raise awareness of the cultural knowledge and the content of the folktales.

OBJECTIVES:

Identify examples of short stories from local and international context. **(Knowledge)**

Refer to the specific content of stories **(Attitude)**

Find and evaluate values (key message) included in the content of the stories **(Attitude)**

Create materials (both written and oral) on highlighted topics **(Skill)**

The aim of the course is not only to teach culture through folktales but also integrate different activities that could let the students learn and develop their language skills as well.

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<p>GOAL 2:</p> <p>Develop all four comprehension skills by using different strategies for the purposes of properly decoding the message conveyed in the texts.</p>	<p>OBJECTIVES:</p> <p>Identify different strategies that can be used for getting necessary information from both audio and reading texts (Awareness)</p> <p>Demonstrate effective speaking skills through participation in discussions, role plays, presentations in order to enhance speaking skill. (Skill)</p> <p>Construct and develop their own stories enhancing skills in writing. (Skill)</p> <p>Compare and discuss their stories with each other and give peer feedback either written or oral. (Attitude)</p> <p>Use the prediction strategy for predicting the content of the reading text from the title or from the pictures of stories (Skill)</p> <p>Apply the skimming strategy to get a general idea from both read and listened context (Skill)</p> <p>Demonstrate listening comprehension completing information transfer type activities.</p> <p>Use the scanning strategy to find specific information from the reading or listening text (Skill)</p> <p>Reflect and discuss in a written way on the content of each story (Skill)</p>
<p>The students gain opportunity to learn and/or revise some grammar structures related to the topic and content of folktales.</p>	

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<p>GOAL 3:</p> <p>Develop grammar skills through connecting the content of the stories with some grammar structures that they may include.</p>	<p>OBJECTIVES:</p> <p>Use grammar structures through discussions and visual distributions. (E.g. students use adjectives through describing the characters of the story). (Knowledge)</p> <p>Analyze grammar in use and identify functions (Awareness)</p> <p>Practice the specific type of grammar use in the story writing process. (Skill)</p> <p>Express individual opinions referring to specific grammar structures. (Attitude)</p>
<p>Developing students' creative thinking during this course aims at letting them think and brainstorm instead of just doing drilling exercises. It also may allow them share with interesting ideas with their peers. Accordingly, it is a chance for them to teach and learn from each other.</p>	
<p>GOAL 4:</p> <p>Build creative thinking</p>	<p>OBJECTIVES:</p> <p>Relate to their imagination and improvisation skills while creating the continuation of specific stories (Skill)</p> <p>Refer to the specific samples of related projects that are to be done (performances, digital story samples) (Awareness)</p> <p>Perform the topic related theater scenes / performance based on the specifically chosen folktale. (Skill)</p> <p>Select character name for course, based on favorite character with rationale for their choice.</p> <p>Select a character name for course, based on favorite character with</p>

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	<p>rationale for their choice (Attitude).</p> <p>Compose the story based projects. (Skill)</p> <p>Demonstrate active engagement and participation in the learning process .(Attitude)</p>
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ASSESSMENT

ASSIGNMENT	DESCRIPTION	OBJECTIVES ADDRESSED
<p>Presentation 30%</p>	<p>Individually or in groups students will prepare one presentation based on the folktale chosen from one specific country that has not been covered during the classes.</p> <p>The students will present both the content of the folktale and cultural specificity from the country that the folktale comes from.</p>	<p>Recognize the world literature</p> <p>Identify examples of world literature particularly story</p> <p>Properly interpret the information obtained from various sources</p> <p>Construct and demonstrate effective presentation and reporting skills while presenting.</p>
<p>Short Term achievement tests (Writing assignment) 15%</p>	<p>During the course period once after two weeks (in the second class of the second week) the students will be given a writing assignment based on the vocabulary and grammar of the specific</p>	<p>Analyze information obtained throughout the classes covered.</p> <p>Refer to specific grammar and vocabulary items.</p> <p>Create and develop the story starting from the first class as</p>

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	<p>story that has been covered during those classes. The students will create their own stories using the vocabulary and grammar structures of the story covered. (The students need to create their stories through picture teller technological tool)</p>	<p>a draft and finalize it by the day of hands on.</p>
<p>Reflections 15%</p>	<p>Students will write reflections based on each lesson referring to specific story covered (overall 10 reflections). The students will be graded only on the content of their writing but they will receive comments based on spelling and grammar mistakes. The detailed instructions on this assignment will be provided</p>	<p>Recognize techniques used in reflective writing Identify the structure of reflective writing Use reflective writing techniques to reflect personally on the content Effectively synthesize the information covered Express opinions, comments and suggestions by reflecting</p>

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	to them in advance.	on the stories covered.
<p>Final Exam (Achievement test) 30%</p>	<p>Achievement test will be given during the Final exam that will held in week 10. This will be done with a purpose of testing the students' achievements throughout the course and examine the effectiveness of the course. This test will measure students' improvements of four skills, grammar and vocabulary as well as creativity. All the above mentioned will be tested along with the literal content covered throughout the course. (The test questions will be written by the students and</p>	<p>Relate to the content of the stories covered throughout the course Imply grammar and vocabulary structures effectively. Apply creative thinking through creating the story upon specific time limits. Implement scanning and skimming strategies to look for specific and general information in the reading and listening passages. Record the spoken content based on the specific topic under specific time constraints</p>

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	revised/finalized by the teacher)	
Participation & Attendance 10%	A detailed participation grading rubric will be provided to the students	Demonstrate active and meaningful participation throughout the lessons Freely debate and discuss on related topics Practice the knowledge gained in the given activities. Discuss and clarify misunderstandings through meaningful questions addressed both to the peers and teacher
Course Assessment		
Observation of Learning	Through this type of assessment it will be possible to enhance the quality of activities used and make them more proper to students' needs. Through this I'll not assess the	

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	learners' progress but the effectiveness of the activities and make changes if it will be necessary.
Course and Instructor Evaluation	At the end of the course the students will be given anonymous course assessment questionnaire in order to evaluate both the teacher's and course effectiveness.
<i>Non-Graded type of Assignment</i>	
Peer Assessment & Evaluation	Peers will read and comment on each other's draft stories for the final prepared draft.

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Learning Plan

Week	Folktale	Focus/topic
Week1/2	Father Frost (Russia)	Grammar focus: Adjectives (commonly misused) Culture focus: New Year traditions in Russia
Week3/4	All for a Paisa (India)	Grammar focus: passive voice Culture focus: Indian Currency
Week5/6	Outwitting the Imp (Africa-Congo)	Grammar focus: past perfect Culture focus: Cassava plant
Week7/8	There are women and there are Women (Armenia)	Grammar focus: phrasal verbs Culture focus: Armenian mentality
Week9/10	The King's Daughter Who could Never get enough Figs (Italy)	Review/final presentations/Final Test Culture focus: Italian traditions and customs

Chapter Four: Reflections and Recommendations

Designing the current course was both challenging and at the same time pleasurable process for me. The main challenge that I faced during designing this course was to adapt and use the cultural information effectively trying to combine it with the grammar structures and the English language skills, which was considered to be the main purpose and the most important value of the course.

Besides practicing the planning and designing skills during the course development process, I gained a huge amount of information about different cultural backgrounds and traditions of countries other than Armenia, where I discovered many interesting and new things for me.

Accordingly, this course can be a great source of cultural and language knowledge not only for students themselves but also open a huge door of discovery for many curious teachers.

There are several recommendations that I would like to suggest for the current course.

They are the following:

- Not to exceed number of students above 12 students for the sake of the course effectiveness.
- Implement the course in the highly technologically equipped classrooms
- Choose more light and extend classroom/hall for the performance day
- Conduct a separate culture and country based needs analysis in order to exclude any country folktales that may cause negative arguments/conflicts among your students
- Not to change the course setting teach it an intensive setting for the sake of the course quality and effectiveness
- Motivate and encourage your students to be more creative in making stories/dialogues and objective during peer evaluation processes

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DELIVERABLES

The deliverables of my project/course syllabus include five folktale texts taken from books and online sources, rubrics, class materials, and lesson plans.

Books Used

1. *Surmelian L. & Irwin S. (1968). There are Women and There are Women in Apples of Immortality (pp. 265-268). Berkeley and Los Angeles, USA: University of California Press.*
2. *The King's Daughter Who Could Never Get Enough Figs, (1980). In Italian Folktales selected and Retold by Italo Galvino (G. Martin, Trans.) (pp. 145-147). New York, USA: The New York Times Book Review. (Original work published 1956).*

Links to the e-resources

1. <http://imlovinlit.blogspot.com/2013/06/clipart-challenge.html>
2. <http://favimages.net/image/335530/>
3. <http://www.youtube.com/watch?v=8vhU238UyuA>
4. <http://www.youtube.com/watch?v=NN2I1pWXjXI>
5. <https://www.blogger.com>
6. <http://tools.e2bn.org/index.php>
7. http://tools.e2bn.org/tool_4.html
8. <http://www.gutenberg.org>
9. <http://www.youtube.com/watch?v=r99Lrh7ySGo>

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10. <http://speakspeak.com/resources/english-grammar-rules/adjectives-adverbs/use-of-adjectives>
11. <http://englishproficiencyforprofessionals.blogspot.com/2014/01/commonly-misused-adjectives-in-english.html>
12. http://www.youtube.com/watch?v=_juj0HNnnN4
13. <http://www.storiestogrowby.com/>
14. <http://independentindiacoins.blogspot.com/2011/07/aluminium-coin-20-paise.html>
15. <http://www.storiestogrowby.com>
16. http://upload.wikimedia.org/wikipedia/commons/4/45/Sher_shah's_rupee.jpg
17. http://upload.wikimedia.org/wikipedia/commons/4/45/Sher_shah's_rupee.jpg
18. <http://www.advantour.com/armenia/currency.htm>
19. <http://fruits-veges.blogspot.com/2010/08/root-cassava-is-yummy.html>
20. <http://kicky-wiki.wikispaces.com/Brazilian+Money>
21. <http://www.mapsofworld.com/brazil/brazil-currency.html>
22. <http://all-about-egypt.com/egypt-currency/>
23. <http://www.virtualpanama.com/panama-currency.asp>
24. http://www.coinfactswiki.com/wiki/Currency_of_Panama
25. <http://lemonissimo.wordpress.com/2009/07/31/old-1000-lira-italy/>
26. <http://www.youtube.com/watch?v=BQdDCs12Ons>
27. <http://www.worldatlas.com/webimage/countrys/africa/cg.htm>
28. <http://www.storiestogrowby.com/script.html>
29. <http://www.uaex.edu/yard-garden/resource-library/plant-week/cassava-10-12-07.aspx>
30. <http://en.wikipedia.org/wiki/Tapioca>

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31. <http://www.storiestogrowby.com/script.html>
32. <http://www.thearmeniankitchen.com/2009/07/apricot-armenian-plum.html>
33. <http://www.hyeetch.nareg.com.au/armenians/character2.html>
34. <http://www.youtube.com/watch?v=vt15bhVLAzc>
35. <https://www.press.umich.edu/pdf/9780472033041-101AmerCult.pdf>
36. https://studentaffairs.stanford.edu/sites/default/files/registrar/files/sample_crse_eval.pdf

APPENDICES

INTEGRATING LANGUAGE AND
CULTURE THROUGH FOLKTALES IN
AN EFL CLASSROOM

(Design Course)



Retrieved from: <http://imlovinlit.blogspot.com/2013/06/clipart-challenge.html>

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SECTION 1

FOLKTALE 1 “FATHER FROST”

WEEK/LESSON 1



Image1: <http://favimages.net/image/335530/>

“FATHER FROST”

(Russia)

Duration of Lesson: 110min +10 min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)

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- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

Objectives:

By the end of the class, students will be able to (SWBAT):

- Relate to the vocabulary in the story
- Analyze the related concepts and issues in the story
- Create the new story based on the topic and vocabulary learnt
- Apply to the characters in the story (their individuality, nature, characteristic features etc.)
- Discuss the moral of the story

Materials:

- Russian folktale “Father Frost”
- Handouts
- Video/Movie
- Computer, projector (for listening and class activities)
- Multiple computers brought by students/computer lab(for writing reflections)

Procedures:

WARM UP

Introduction to the course and getting acquainted with students

(5-10minutes)

- T gets acquainted with her students: she gives badges/ name tags with the names of the students.
- T starts describing the procedure and nuances of the course that students are taking part in.
- ***Culture-related (Russian) discussion:*** The teacher finds out how well her students are aware about Russian culture asking what information they can give (without searching the web) about Russian people and country.

Pre - Reading

“Father Frost” Story previewing (5minutes)

- T reads the first few lines of the story.
- Then the students get into groups of 2-3 to discuss and predict the continuation of the story.
- Each group presents its version of continuation.

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- The teacher tells which group is the “winner group”, i.e. which group’s prediction is closer to the real story.

PRESENTATION

Movie Watching (5-7minutes)

- Students watch two short episodes (the second episode is a continuation of the first one) from the original folktale movie “Сказка Морозко” (41:11- 44:15, 48:37- 52:58minutes /1:19minutes) in the source language.

(Link to the movie: <http://www.youtube.com/watch?v=8vhU238UyuA>)

- Teacher uses guessing strategy for the students to remember the famous Russian folktale and discuss it.
- Students discuss the content and origin of the movie/folktale watched together with the teacher.

Writing Activity: (10 minutes)

- T distributes handouts with some sentences from the text written in an old fashioned poetic way. (Appendix 2)
- The students should try to interpret and write in their modern way.
- Then they discuss the sentences as a whole class.

While Reading

Scanning and vocabulary guessing (10-15minutes)

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Students scan the text and try to guess the meaning of the underlined words from the context.

(Appendix1)

After, they discuss the definitions of the words with the teacher.

If the students do not know/cannot guess the meaning of the word the T provides definition along with the explanation and example.

Reading (5minutes)

- Students read the text part by part and discuss in class what they have understood from that part of the plot.

Post-Reading

Story-telling (10minutes)

- Students take turns telling the content of the story with the sequencing procedure. (2-3 sentences each).

PRACTICE/COLLABORATION

Discussion (5-10minutes):

- SS discuss the moral of the story and the nature of characters. (I.e. they discuss and give their own interpretations about each character in the story and support their opinions with an example from the story or with the personal example).

Blog Tutorial (25-30minutes)

Pre-listening activity:

- Teacher asks the students the following questions: “What is blog?” and “For which purposes it can be used?”

Video watching:

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- The students watch a video tutorial about “Blog use in plain English” in order to know what blog is and why people use it.

(Link to the video: <http://www.youtube.com/watch?v=NN2I1pWXjXI>)

- Students listen carefully and take notes in order to answer the comprehension questions following the video. They may watch for the second time if needed. **(Appendix3)**
- Teacher demos the creation and usage of the blog account in the website <https://www.blogger.com>
- Students get into groups of 2-3 and try to create their blogs and see how it works for them.
- Teacher walks along the classroom and follows the work of students
- If there are questions or difficulties the teacher provides additional help to the individuals/groups.
- The groups send the links to their created blogs to the teacher’s e-mail so that she could see her students’ posts.

CLASS - ASSESSMENT (5minutes)

- Students reflect on the lesson telling a little bit what they have covered and express their opinions, suggestions and ideas about the lesson posting them in their individual blogs.

WRAP UP/HOMEWORK (5-10minutes)

- Teacher wraps up asking some opinion and comprehension questions to students about the specific culture/folktale.
- If the students have any questions/confusions, they discuss and clarify the issue together with the teacher.

Discussion about writing assignment:

- Teacher informs the details about the procedure of their writing assignments and gives some tips about using “picture teller” technological tool (at <http://tools.e2bn.org/index.php>) that they are going to use while writing their assignments. (Students are going to write their own stories based on the grammar & vocabulary used in each folktale after each second class session).

Homework:

- Students watch the full movie and write a comparison/contrast essay: They describe both similarities and differences in the movie and in the story.
- They will send their essays to the teacher’s email by the next lesson.
- Students are asked to watch some tutorials of how to use “picture teller” at http://tools.e2bn.org/tool_4.html, create an account for them and try to use the tool.

Appendix 1: “Father Frost” text

FATHER FROST

(Collected by Alexander Afanasyev in Narodnye russkie skazki

RETOLD BY VERRA XENOPHONTOVNA KALAMATIANO DE BLUMENTHAL)



In a far-away country, somewhere in Russia, there lived a stepmother who had a stepdaughter and also a daughter of her own. Her own daughter was dear to her, and always whatever she did the mother was the first to praise her, to pet her; but there was but little praise for the stepdaughter; although good and kind, she had no other reward than *reproach*. What on earth could have been done? The wind blows, but stops blowing at times; the wicked woman never knows how to stop her wickedness. One bright cold day the stepmother said to her husband:

"Now, old man, I want thee to take thy daughter away from my eyes, away from my ears. Thou shalt not take her to thy people into a warm "izba". Thou shalt take her into the wide, wide fields to the crackling frost."

The old father grew sad, began even to weep, but nevertheless helped the young girl into the sleigh. He wished to cover her with a sheepskin in order to protect her from the cold; however, he did not do it. He was afraid; his wife was watching them out of the window. And so he went with his lovely daughter into the wide, wide fields; drove her nearly to the woods, left her there alone, and speedily drove away—he was a good man and did not care to see his daughter's death.

Alone! quite alone remained the sweet girl.

Broken-hearted and *terror-stricken* she repeated *fervently* all the prayers she knew. Father Frost, the almighty *sovereign* at that place, *clad in furs*, with a long, long, white beard and a shining crown on his white head, approached nearer and nearer, looked at this beautiful guest of his and asked:

"Dost thou know me?—me, the red-nosed Frost?"

"Be welcome, Father Frost," answered gently the young girl. "I hope our heavenly Lord sent thee for my sinful soul."

"Art thou comfortable, sweet child?" again asked the Frost. He was exceedingly pleased with her looks and mild manners.

"Indeed I am," answered the girl, almost out of breath from cold.

And the Frost, cheerful and bright, kept crackling in the branches until the air became icy, but the good-natured girl kept repeating:

"I am very comfortable, dear Father Frost."

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But the Frost, however, knew all about the weakness of human beings; he knew very well that few of them are really good and kind; but he knew no one of them even could struggle too long against the power of Frost, the king of winter. The kindness of the gentle girl charmed old Frost so much that he made the decision to treat her differently from others, and gave her a large heavy trunk filled with many beautiful, beautiful things. He gave her a rich "schouba" lined with precious furs; he gave her *silk quilts*—light like feathers and warm as a *mother's lap*. What a rich girl she became and how many magnificent garments she received! And besides all, old Frost gave her a blue "sarafan" ornamented with silver and pearls.



"Old Frost gave the gentle girl many beautiful, beautiful things"

When the young girl put it on she became such a beautiful maiden that even the sun smiled at her.

The stepmother was in the kitchen busy baking pancakes for the meal which it is the custom to give to the priests and friends after the usual service for the dead.

"Now, old man", said the wife to the husband, "go down to the wide fields and bring the body of thy daughter; we will bury her."

The old man went off. And the little dog in the corner wagged his tail and said:

"Bow-wow, Bow-wow! The old man's daughter is on her way home, beautiful and happy as never before, and the old woman's daughter is wicked as ever before."

"Keep still, stupid beast!" shouted the stepmother, and struck the little dog.

"Here, take this pancake, eat it and say, 'The old woman's daughter will be married soon and the old man's daughter shall be buried soon.'"

The dog ate the pancake and began anew:

"Bow-wow, Bow-wow! The old man's daughter is coming home wealthy and happy as never before, and the old woman's daughter is somewhere around as homely and wicked as ever before."

The old woman was *furious* at the dog, but in spite of pancakes and *whipping*, the dog repeated the same words over and over again.

Somebody opened the gate; voices were heard laughing and talking outside. The old woman looked out and sat down in amazement. The stepdaughter was there like a princess, bright and happy in the most beautiful garments, and behind her the old father had hardly strength enough to carry the heavy, heavy trunk with the rich outfit.

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"Old man!" called the stepmother, impatiently; "*hitch* our best horses to our best sleigh, and drive my daughter to the very same place in the wide, wide fields."

The old man obeyed as usual and took his stepdaughter to the same place and left her alone.

Old Frost was there; he looked at his new guest.

"Art thou comfortable, fair maiden?" asked the red-nosed sovereign.

"Let me alone," harshly answered the girl; "canst thou not see that my feet and my hands are about *stiff* from the cold?"

The Frost kept crackling and asking questions for quite a while, but obtaining no polite answer became angry and froze the girl to death.

"Old man, go for my daughter; take the best horses; be careful; do not upset the sleigh; do not lose the trunk."

And the little dog in the corner said:

"Bow-wow, Bow-wow! The old man's daughter will marry soon; the old woman's daughter shall be buried soon."

"Do not lie. Here is a cake; eat it and say, 'The old woman's daughter is clad in silver and gold.'"

The gate opened, the old woman ran out and kissed the stiff frozen lips of her daughter. She wept and wept, but there was no help, and she understood at last that through her own wickedness and envy her child had *perished*.



Adapted from: [http://www.gutenberg.org/files/12851/12851-h/12851-h.htm#FATHER FROST](http://www.gutenberg.org/files/12851/12851-h/12851-h.htm#FATHER_FROST)

Appendix 2: Writing Activity

Task: The following sentences are written in an old fashioned poetic way; rewrite them in a modern written way.

"Now, old man, I want thee to take thy daughter away from my eyes, away from my ears. Thou shalt not take her to thy people into a warm izba. Thou shalt take her into the wide, wide fields to the crackling frost."

"Dost thou know me?—me, the red-nosed Frost?"

"Art thou comfortable, sweet child?"

"Canst thou not see that my feet and my hands are about stiff from the cold?"

Appendix 3: Comprehension Questions

Task: Answer the following questions.

1. What changes has web blog/blog brought to 21st century?
2. What is the relationship between blogs and news?
3. What advantages web blog /blog can have?
4. What are the opportunities given by blog?
5. How blogs can work? How people can use them?
6. How can you define the term “communities of bloggers” used in the video?

WEEK /LESSON 2

“FATHER FROST”

(Russia)

Duration of Lesson: 110min +10 min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

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Objectives:

By the end of the class, students will be able to (SWBAT):

- Revise the vocabulary covered during the previous lesson.
- Analyze the commonly misused adjectives and recall their correct usage and meaning.
- Apply to the Father Frost and New Year traditions in Russia and in other countries
- Create their stories based on the topic of the lesson, using the vocabulary and grammar covered.

Materials:

- Russian folktale “Father Frost”
- Handouts
- Video/Movie
- Computer, projector (for listening and class activities)
- Multiple computers brought by students/computer lab(for writing reflections)

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Procedures:

WARM UP

Warm up discussion (2-3minutes):

- Teacher asks her students' opinion about New Year.

Vocabulary game/review (5-10min)

- The students take turns going to the board
- Their peers begin saying the words they have learnt during the previous lesson(s).
- The student standing next to the board needs to write the definitions of the words.
- If he/she makes a mistake, the student saying that word replaces him (i.e. continues playing)
- The process described above continues until the teacher stops the game.

Writing Activity (5-7minutes)

- Teacher asks 1 or 2 questions about the moral of the story to prepare the SS for the review activity.
- Students get into small groups (consisting of 2-3) to write a situation that will teach them a moral lesson (without telling the lesson itself) using the vocabulary written on the board.(300 words)
- While presenting the groups will tell each other the moral lesson that their peers' story/situation taught.

PRESENTATION

Grammar Use (25-30minutes)

Task1 (Brainstorming)

- Students are given the sheet of paper with the sentences of adjectives usually being misused by the English language learners. There are two columns in which the correct and incorrect sentences are written in a random order (Appendix1).
- Students should decide which sentences are correct and which ones are not, putting the tick (V) next to the correct sentences and cross (X) next to the incorrect ones.
- They explain the reason of each of their choice and discuss them with the teacher.
- The teacher provides with the rules and hints of using those adjectives correctly

Task2 (Pair Work)

- Students are given the worksheet with the confusing adjectives where they need to explain the difference between the adjectives and write the cases of their usage.
- After finishing the pairs present their explanations and discuss with the teacher.
- The teacher provides with some rules and tips for the sake of students, in order not to confuse those adjectives in English language usage.

PRACTICE/COLLABORATION

Character Description (10-15min)

- Students get into 2-3 groups.
- They receive worksheets with the pictures and names of the characters under which they need to write a description of each character using the adjectives from the text and from the previous activity (Appendix2).
- The groups share their descriptions and discuss the results.

New Year in Russia (30 minutes)

Pre listening discussion:

- T asks her students what they know about New Year celebration in Russia and how father frost can be connected with the New Year.

While listening:

- Students listen about Russian New Year celebration, Father Frost, and Snow Maiden (<http://www.youtube.com/watch?v=r99Lrh7ySGo>), and complete the information from the listening passage (Appendix3).

Post listening:

- Students compare their sheets and evaluate each other passing the papers to each other (each person should look through and evaluate at least 2sheets)

Discussion:

- Students discuss their belief of the nature of Father Frost/Santa clause existence.

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WRAP-UP/REVIEW/HOMEWORK (10-13minutes)

Reflection (5-10minutes)

- Students reflect on the lesson telling a little bit what they have covered and express their opinions, suggestions and ideas about the lesson posting them in their individual blogs.

Homework (2-3minutes)

- Students make a story using “picture teller” technological tool on New Year topic using the adjectives and the vocabulary covered during the two classes. After making their stories the students put them in their blogs (either put the link or download it in their blogs)
- Students need to find information about the New Year celebration in different countries and complete the specific information in the worksheet (Appendix4).

Appendix 1: Writing Activity

Task1: Put tick (V) next to the correct sentence, and cross (X) next to the incorrect one.

	She was too frightened to say a word.	She was too frightened to say a word.	
	The camera works perfectly	The camera works perfect.	
	She married a tall, young, German lawyer.	She married a German, tall, young lawyer.	

Adapted from: <http://speakSpeak.com/resources/english-grammar-rules/adjectives-adverbs/use-of-adjectives>

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Task2: Explain the difference between the following adjectives and state when they can be used.

<i>Adjectives</i>	<i>Examples</i>	<i>Explanation</i>
Each, Every	The pineapples are \$5 <i>each</i> . Emily goes to the beach <i>every</i> weekend.	
Farther, Further	How much <i>farther</i> is the museum? You can find the further information reading the book chapter assigned for homework.	
Few, A Few	Julian has <i>few</i> friends. Julian has <i>a few</i> friends.	
High, Tall	The Eifel Tower is unexceptionally <i>high</i> . The statue of Liberty is extremely <i>tall</i> .	
Injured, wounded, Hurt	Den became <i>injured</i> during playing football. <i>Wounded</i> animal was screaming loudly. The burglars <i>hurt</i> several servants and the housekeeper.	




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Last, Latter, Latest	<p>Read the first line and then the <i>last</i> one, please.</p> <p>I choose the <i>latter</i> version between the two given.</p> <p>The <i>latest</i> technological innovations give a unique opportunity for teachers to integrate them in their classrooms.</p>	
Less, Fewer	<p><i>Less</i> pollution is better for the environment, as well as for the humanity.</p> <p>If people threw <i>fewer</i> bottles in the streets, there would be less pollution.</p>	
Sick, ill	<p>During the ride to the country, Jack felt <i>sick</i>.</p> <p>Jenny was <i>ill</i> for two weeks and had to stay in bed to recover.</p>	

Adapted from: <http://englishproficiencyforprofessionals.blogspot.com/2014/01/commonly-misused-adjectives-in-english.html>

Appendix 2: Brainstorming

Task: Write the description of each character under the picture/name

		
Father Frost	The own daughter	Step-daughter(Nastya)

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Mother

Father

Ivanushka

Appendix 3: Listening Activity

Task: Listen to the passage and write the specific information according to the heading

Father Frost before and now	
Snow Maiden	
New Year celebration in Russia	
New Year dishes prepared during Russian New Year	

Appendix 4: Information Transfer Activity

Task: *find the information about New Year celebration in the countries mentioned below. Do not forget to mention the references below the table.*

	Armenia	America	Africa	Germany	France	Italy
What is the celebration called?						
When dos the celebration take place?						
Where is the Holiday celebrated?						
How is the Holiday celebrated?						
The personality symbolizing						

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celebration(e.g. Father Frost in Russia)						
His appearance (e.g. What he wears? How does he look like?)						

SECTION 2

FOLKTALE 2 “ALL FOR A PAISA”

WEEK /LESSON 3

“ALL FOR A PAISA”

(India)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min+10min break

Instructional Setting:

- Age: 12-15
- Proficiency level: Pre-intermediate
- Language of Students: Nonnative (Armenian)
- Educational backgrounds: (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through communicative methods and approaches.
- Prior learning related to this lesson: The only prior related topic that relates to this class is discussing and homework checking about Russian and worldwide New Year celebration.

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Objectives:

By the end of the class, students will be able to (SWBAT):

- Recognize the type and meaning of the riddle story and identify this type of a problem solving stories/tasks.
- Apply skimming and scanning strategies during Pre-, While, and, Post Reading activities
- Infer the ideas about the folktale telling their positive/negative opinion about it
- Use the expressions/vocabulary from the story
- Refer to multiple ways of solutions to problem solving activities.
- Discuss and summarize the story they have covered

Materials:

- Handouts
- Computer(projector), internet connection
- Extra papers for writing solutions
- Computer, projector
- Multiple computers brought by students/computer lab(for writing reflections)

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Procedures:

Homework checking (10-15minutes)

- Students check their homework in groups.
- In order to check each other stories the students get into 3 groups of 2-3 and start peer evaluation process. Each group is assigned to check one of the group members' stories. Students need to write comments on a sheet of paper for each person. (Each group gives feedback to at least 3people).
- As for checking the worksheet of New Year celebration in different countries, the students compare their information with the partner and then discuss the results with the teacher.

WARM UP: (5 minutes)

“Indian currency/learn about “Paisa”/Finding the definition/explanation of the word in the title:

- T asks the students about the day's story (country/culture/currency)
- T writes the topic and title of the story on the board and focusing on a single part of the title she asks students to search for the definition/explanation of the word “paisa” in the internet (They will find it just doing a simple google search).

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- If there is no internet connection the T shows the picture of a paisa and let them guess what it is.
- T shows them the picture of a paisa and tells its equivalence of the Armenian dram, in order for SS to have the general idea about paisa and its “weight” in a market. (Appendix2)

Pre Reading:

Story prediction /predicting through pictures and title (5 minutes)

- T asks to look at the pictures and describe what they can see and what they think about them.
- After that, Students look at the title and try to guess the content of the story (based on the knowledge they have already gained about word “paisa”)
- Story: (Appendix1)

Previewing / previewing the story from the first paragraph (10 minutes)

- Students will get into groups of 2-3 (each group will be provided with a copy of the first paragraph along with the title)
- SS discuss in groups and prepare the continuation of the story. (5min)
- The groups begin presenting their versions of stories.(2m)
- After finishing, the teacher distributes copies of the original story for students to read.

PRESENTATION

Reading:

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Reading the story circling the unknown words” (15-20 minutes)

- T gives some background information about the “riddle story”
- Firstly, students read the story individually circling the words that are unfamiliar to them.
- Then, they discuss the unknown words in their small groups and provide the list through writing them on the board. (one person from each group)
- T asks what these words can mean. If the students cannot guess the meaning of the words the teacher provides some hints and they come up with definitions together.

PRCTICE/COLLABORATION

Post Reading/jigsaw: Giving solutions (15-20 minutes)

- Students get into 3 groups (A, B, C) each group receives one part of the story and begins reading it and taking notes.
- After reading their parts of the text the group members switch with other group members in such a way to make a group including members from A, B, and C (at least one member from each group)
- The group members try to make the whole story picture telling each other according to the story order.
- Then they try to think of the solution to the problem pointed out in the riddle story.
- The groups present their solutions.

Video watching: (3 minutes)

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- Students watch a part of the video performance of the story “All for a paisa”_ to see the real solution http://www.youtube.com/watch?v=_juj0HNmnN4
- T gives the last part (solution) of the story to read.

Discussion:

Comparing the video (performance) with the story solution (5minutes)

- The students discuss solutions both watched in the video and read in the story trying to find some differences between them.
- Teacher leads the discussion about the moral and lesson taught in the story.

Summary:

Writing a summary + opinion based essay of the folktale (10-15 minutes)

- Students write a summary of the folktale individually (300 words).
- The peers exchange with their works, they check and evaluate each other’s summaries through giving both positive and subjective feedback on the content and the structure (organization, word choice, grammar). After seeing each other’s anonymous comments and grades, the Students give them to the teacher to check.

Performance: (20-30 minutes)

- Students are chosen for the roles of the characters in the story randomly (by choosing the upside down paper with the speech and the character name on it)
- There can be more than one author for the story
- After receiving the script students have preparation time from 10-15min and presentation time from 10-15min. Students may improvise a little in case they feel the need.

(Appendix3)

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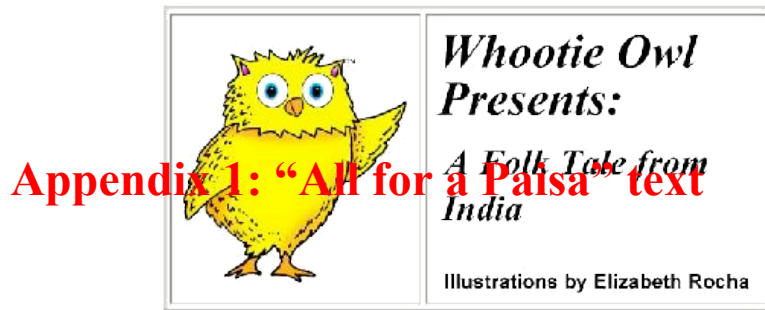
- Students will act out the story giving their approach to it and perform as they feel the characters. (Teacher may provide some clothing items in order for students to create the real performance impression and environment).
- T will provide help within the preparation time but show no interference during the real play.

WRAP-UP/ HOMEWORK (5minutes)

- Teacher Wraps Up the class asking and answering the questions about the whole class.
- Students reflect about the class in their blogs.

Homework:

- Students write a situation/story that includes a specific moral lesson in it based on the vocabulary they have learned during the current lesson.
- Do a mini research:
 - ✓ Describe the paisa-its earliest use, what was it made of,
 - ✓ What was imprinted on it, what was its value, is it still in use today?
 - ✓ Earliest Indian coins, BC-oldest coins, what is known about their use in trade, what images were imprinted on them, what is believed to have been their value?
 - ✓ Coins in India in the last 2000 years-how have coins changed?
 - ✓ About coin collecting today-how are coins traded and collected?



All for a Paisa (India)

Long ago there lived in the valley a rich merchant who was not at all pleased with his only son. The boy showed no signs of intelligence or creativity. Nor was he eager to work. However, his mother always thought the best of him. She was forever making excuses for him.

Before long, the lad reached the age to marry. His mother begged the merchant to seek a proper wife for him. The merchant, however, was much too ashamed of his lazy son. In his own mind, he had fully decided never to have him married. But the mother had set her heart on this—the one thing that she had been looking forward to for years. For her son to stay a bachelor all his days, and never to have children, was unthinkable. She simply would not agree to this for a moment.



Story – *“All for a Paisa*

And so she urged excuses for her son. She claimed to have now and again noticed qualities of wisdom and intelligence in him.

"Look here," the merchant said to his wife one day, when she had been praising her son, "I have heard this many times before. Yet you have never once proved it. I do not believe there is a grain of truth in anything that you say! Mothers are blind. However, to satisfy you, I will give the fool another chance. Send for him-give him this one small coin, this paisa. Tell him to go to the bazaar, and with this one



paisa to buy one item. That one item must be something to eat, something to drink, something to chew on, something to plant in the garden, and some food for the cow."

The mother told the boy those instructions and gave him the coin. When he came to the river, the boy stopped. "What can be bought for one paisa-to eat and to drink and do all of the other things my father asks for?" he worried. "Surely this is an impossible task!"

At that moment the daughter of an ironsmith came up. Seeing the lad's unhappy expression, she asked him what the matter was. He told her everything his mother had ordered him to do.

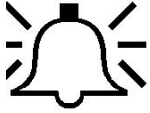
"I know how you can solve it," she said.

What did the young woman advise?

How can the son do what his mother said?

Try to think of a solution. In the lines below, write down your idea.





Solution

This was the advice offered by the

Daughter of the ironsmith: "Go and buy

a watermelon with one paisa. It provides something to eat, to drink, to chew upon, to plant in the garden, and some food for the cow. Give it to your parents and they will be pleased." Indeed, all were very pleased with the girl's advice, including the boy's parents. They invited the family of the maiden to dinner. Before long the daughter of the ironsmith married the merchant's son, and they all lived happily ever after.



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Retrieved from: <http://www.storiestogrowby.com/>

Appendix 2: The Photo of 20 Paise



Figure1: Retrieved from: <http://independentindiacoins.blogspot.com/2011/07/aluminium-coin-20-paise.html>

Appendix 3: Performance script

To Read Aloud in Class or to Perform

► **Note:**

If you read this play script aloud in class, skip the stage directions. The stage directions are the words shown inside the brackets and in italics:

[Like this.]

You can also skip the descriptions of props, set changes and backdrops.

Characters in Order of Appearance:

NARRATOR or NARRATORS

(one person or more than one person)

MERCHANT

WIFE

SON

IRONSMITH'S DAUGHTER

Another One-Act Play

NARRATOR or NARRATORS:

(Anyone who does not have a speaking part in the rest of the play and who wants to perform can be a NARRATOR. If more than one person wants to be a NARRATOR, then the NARRATORS as a group should speak together in one voice.)

This play is "All for a Pansa." It is a folktale from India. It is brought to you by Whootie Owl.

Long ago in India there lived a wealthy merchant who was not at all happy with his only son. His mother always thought the best of him, however, and was continually making excuses for him.

[Stage set: The backdrop shows a house with some trees beside it and fields of golden grasses.]

MERCHANT:

[MERCHANT and WIFE enter, speaking to each other.]

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He just doesn't listen. I don't know how he can be my son.

WIFE:

Don't say that. He's our dear child. He just needs some extra attention.

MERCHANT:

You give him way too much attention as it is! I don't know how we're ever going to find a wife for him. Let's face it, the boy is lazy.

WIFE:

Please, just give him one more chance to prove himself.

MERCHANT:

He's already had WAY too many chances!

WIFE:

Just one more for me please, pretty, please?

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MERCHANT:

All right, but that fool is going to have work for it. He's going to have to think.

[SON enters.]

SON:

Hello, Father and Mother. How are you today?

MERCHANT:

Fine, fine, I have something I want you to do. I will give you one last chance to prove yourself.

SON:

What can I do?

MERCHANT:

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I am going to give you this paisa. I want you to go to the bazaar. With this one paisa, buy something to eat, something to drink, something for the cow to chew on and something to plant in the garden.

SON:

What? How do you expect me to do that with only one paisa? That's not fair!

MERCHANT AND WIFE:

LOTS OF THINGS IN LIFE AREN'T FAIR! *(With hands on hips)*

SON:

I'll show you, father. I can do it! *(to audience)* Somehow.

[MERCHANT, WIFE and SON exit.]

[STOPPING POINT—ask audience for suggestions]

[SON enters with the IRONSMITH's DAUGHTER carrying a watermelon.]

SON:

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Here's a watermelon, father. It provides something to eat, something to drink, something for the cow to chew on, and something to plant in the garden.

MERCHANT:

So it does. I'm impressed!

WIFE:

I knew you could do it, son.

SON:

Actually, it was the ironsmith's daughter who had the idea.

MERCHANT:

And you don't hog the credit, either. That's two good moves. Young lady, how did you think of such a fine solution?

IRONSMITH'S DAUGHTER:

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Well, a watermelon takes care of all your conditions.

MERCHANT:

Indeed it does. I am proud of you both. Young lady, I would like to invite your family to my house to celebrate. It seems like our families should get to know one another better.

IRONSMITH'S DAUGHTER:

Thank you. I would like that.

MERCHANT:

(To audience) Young people! Just when you're ready to give up on them, they surprise you! And to think I didn't have any idea myself how to solve that riddle!

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WEEK /LESSON 4

“ALL FOR A PAISA”

(India)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min+10min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

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Objectives:

By the end of the class, students will be able to (SWBAT):

- Evaluate each other's ideas and develop the research skills.
- Recognize the essence of the history of Indian currency (rupee) and refer to the grammar structure (passive voice) pointed out in the listening passage.
- Practice the passive verb form through creating the history of their (students') imaginary coin referring to both the reading and listening passages.
- Infer the ideas about the currency of the world's different countries through presenting the posters.
- Discuss about the things being bought by students in other countries (with other country currency).

Materials:

- Handouts
- computer(projector), internet connection
- Extra papers for writing solutions
- Computer, projector
- Multiple computers brought by students/computer lab(for writing reflections)

Procedures:

Homework Checking:

Stories (10-15minutes)

- Students read their stories in pairs then rotate for the peers reading.
- During reading the stories the students need to evaluate them with the 5 scale rank. (Based on their likes and dislikes).
- The author(s) of the winner story will get chocolates

Mini research (5-7minutes)

- Students get into two groups and compare the information of their mini research projects in their groups.
- One group presents the whole picture of paisa and another group presents the info that the first group missed.

Video watching:

The history of Indian currency (15-20minutes)

- The teacher asks what her students know about Indian currency to raise their awareness about the video content.

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- Students watch the video and write a dictation completing the passives that are missing.
http://upload.wikimedia.org/wikipedia/commons/4/45/Sher_shah's_rupee.jpg (Appendix1)
- They listen again and check
- Teacher asks the students to read the verb forms being completed out loud and asks some consciousness raising questions like “which form they belong to? “, “can you tell me how they are formed?” etc.
- Teacher gives some reminders and tips about active and passive formation and conversion.
- Students answer the comprehension questions related to the video content. (Appendix 2)

Grammar use/practice (pair work) (10-15minutes)

- Students get into pairs and invent the history of their imaginary coin using passive verb form (they may use the following verbs from the listening and reading (folktale) passages: *was ashamed, be bought, was not pleased, was divided, was replaced, are/were made,*)
- Students may draw their coins next to their stories in order to make them more impressive.

Discussion: (5-7minutes)

- Students describe what they have bought with the foreign or local currency and what they know about its history (They might use sentences in passive voice, e.g. the head of the eagle was imprinted on the banknotes).

Poster presentation: (35-40minutes)

- Students are divided into 2 groups and each group receives information about the history of currency in 3 different countries each. (Appendix 3)

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- The groups receive all the materials needed (paper, pencil, markers, etc.) and take their time to write on the poster the information in bullet points (only the important facts) that they are going to present.
- Students decorate their posters according to their taste.
- Each group has 5-7 minutes to present their poster.

WRAP-UP /HOMEWORK (5minutes)

Students reflect on the lesson telling a little bit what they have covered and express their opinions, suggestions and ideas about the lesson posting them in their individual blogs.

Students make a story using “picture teller” technological tool on topic “currency” using the active and passive voice forms and the vocabulary covered during the last two classes. After making their stories, the students put them in their blogs (either put the link or download it in their blogs)

Appendix 1: Listening Activity

The Indian Rupee (script)

Task: Listen and write the missing information.

Sher Shah Suri was the man responsible for the rupee.

His version of one rupee, in (1540 AD) with 11.5 grams of silver... (was divided) into 40 copy pieces of paisa.

During the British rule in India the rupee (became) the official currency with the head of John king the 6th. In 1947 India became an independent nation. The head of the king.....

(was replaced) with the Indian nation.

There are four Mints that produce the rupee in Mumbai, Calcutta, Madras and Noida. Indian banknotes (added) to the pulp to make it more durable.

of Mahatma Gandhi and other things.

holographic imagery (is woven) into it. The water mark and silver thread make the note



very difficult to replicate. In 2009 the word rupee on the bank note (was shortened) to Rs to represent Indian currency. The Indian government developed a symbol that looks like the big nagri alphabet “r” [r], as well as the English alphabet “R”.

Figure 2: Retrieved from:

http://upload.wikimedia.org/wikipedia/commons/4/45/Sher_shah's_rupee.jpg

Appendix 2: Comprehension Questions

1. What contribution did the king Sher Shah Suri do for Indian currency?
2. How did the Indian currency look like during the British Empire?
3. What changes happened in 1947?
4. How the Indian banknotes are made?
5. What changes happen in Indian currency in 2009?

Appendix 3: Information about Different Countries

Group 1

National currency of Armenia

The national currency of Armenia, dram was issued on November 22, 1993. 1 dram is equal to 100 lum. In translation from Greek dram means money. The first record of the name was found in the XIIth century, silver coins had a name like that. To date, drams are represented by denominations banknotes of: 1000, 2000, 5000, 10000, 20000, 50000, and 100000 drams and coins of 10, 20, 50, 100, 200, and 500. All bills have a high degree of protection. On the banknote are famous Armenian scientists, artists, as well as cultural and historical and cultural monuments. As of 1998 new banknotes were issued, and the old ones were removed from monetary circulation. Design of new banknotes of Armenian dram has been created by foreign experts from Germany and England. In 2001 banknote of 50000 drams was issued in honor of the 1700th anniversary of the recognition of Christianity as state religion in Armenia. Modern banknotes differ from the previous ones in enhanced level of protection. In 2009 banknotes of 100 000 with the image of King Abgar V was issued.

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Retrieved from: <http://www.advantour.com/armenia/currency.htm>

National currency of China



Chinese monetary unit is the Yuan, one of the most stable currencies in the world, according to international financial institutions. The exchange rate 8 Yuan s per dollar has been maintained for several years.

The monetary unit of China has the other name – the Ren min bi, translated as “people’s money”.

Currently China has in circulation 1, 50 and 100 Yuan s-banknotes, as coins 1, 2 and 5 chiaos; 1, 2 and 5 yuan = 10 chiaos = 100 fyneys).

arrival to China, it is possible to the foreign money for yuans in bank The currency can also be exchanged hotels and shops. If there are yuans

leaving the country, it is possible to cash them in needed currency, against a currency exchange certificate valid within 6 months.

It is also possible to use credit cards in China.

Retrieved from: <http://www.advantour.com/armenia/currency.htm>



2, 5, 10, well as fyney (1 Upon exchange of China. in some left before

National currency of Brazil

The unit of money or Brazil currency South America is Real (BRL). In 1500, the Portuguese established their colony in Brazil (then known as New World) and introduced the 'Real' currency. However the first official currency that was distributed everywhere bearing the 'Real' name was originally printed in the year 1654 by the Dutch when they occupied the Northeastern part of Brazil. Real became the official currency of Brazil in 1690 and since then its official status remained intact till 1942.



Retrieved from: <http://kicky-wiki.wikispaces.com/Brazilian+Money>

Only in 1942, the currency named Cruzeiro replaced real. The currency rate was 1000 reis = 1 cruzeiro.

In the 1980s and 1990s, Brazil went through a period of high inflation and hence this South American nation had to change its currency numerous times. Until 1986, the Brazilians dealt with Cruzeiros. In that year three zeros were removed and the currency was changed to Cruzado.

After a couple of years another three “zeros” were removed and the 'new cruzados'-(Cruzados Novos) were introduced to the people of Brazil. In 1990, the Cruzeiros once again were in vogue after replacing Cruzados Novos . Finally another three zeros were reduced and the currency came to be known as Cruzeiros Reais.

In 1994, with the implementation of the new financial plan, the new currency Real was launched. Thus after a long time the currency of Brazil was stabilized.

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Brazil Currency (Real) consists of Bills ranging from- R\$1, R\$2, R\$5, R\$10, R\$20, R\$50 and R\$100. Coins are also available in varied colors and sizes with value ranging from 1 cent, 5 cents, 10 cents, 25 cents, 50 cents and also 1 Real. Previously the Bills had images of Historical characters, but at present the images of Brazilian animals are illustrated on the bills.

The female character at one side of the bill represents Brazil as a Republic.

Brazil doesn't allow tourists or travelers to use foreign currency bills and traveler checks are curtailed. Travelers have to exchange the currency before payment of bills.

Retrieved from: <http://www.mapsofworld.com/brazil/brazil-currency.html>

Group 2

National currency of Egypt

The unit for Egypt currency is the pound (EGP; symbol E£) = 100 piastres. Notes are in denominations of E£100, 50, 20, 10, 5, 1, 50 piastres and 25 piastres. Coins are in denominations of 20, 10 and 5 piastres.

Since 2007, there are 200 Pound notes circulating in Egypt. Presumably quarter pound notes will be phased out as well.

Two interesting peculiarities of Egypt currency are that each note is written in two languages, Arabic and English, and that the smaller the note denomination, the smaller its physical size. The Arabic side of the note has engravings of architecturally and historically important mosques. The English side depicts the legacy of Ancient Egypt, with engravings of figures, statues and temples. Egyptian paper money is among the most beautiful, on account of its color and the use of Egyptian and Arab motifs in its design.

The import of local currency is unlimited in Egypt, whereas the export of local currency is prohibited.

Money exchange in Egypt poses little trouble as long as you stay in large centers. Smaller places will seldom have banks, exchange shops or blackmarkets. Forex bureaux (the generic term for private exchanges) offer the best rates for cash, but may not take travelers' cheques; the transaction is also faster than in banks, where forms are passed among a bevy of clerks and counters. Forex bureaux are largely confined to Cairo, Alexandria and the Canal Cities. You may also change some cash unofficially in the Sinai or the desert oasis, where banks are thin on the ground, and the risk factor is lower.

Design Course by Kristine Petrosyan, 2014



Retrieved from: <http://all-about-egypt.com/egypt-currency/>

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National currency of Panama

The American dollar is the standard currency in use in Panama, so visitors with American currency don't need to exchange money. The Balboa was technically the official currency is the Balboa, however, in 1941 Panama stopped printing the Balboa in favor of using the American dollar.

Panama does still mint coins in the denominations of 1, 5, 10, 25, 50 and 100 which are the same metal, size and shape of the equivalent American coins. Since the Balboa has had a fixed exchange rate of 1:1 with the US dollar since 1903, these Balboa coins are used interchangeably with the US coins, so you may end up with Balboa coins during your Panama travel. Note that since the coins are identical in shape and size to U.S. coins, they will work in U.S. vending machines even though the images on the coins are Panamanian.

Retrieved from: http://www.coinfactswiki.com/wiki/Currency_of_Panama



Retrieved from: <http://www.virtualpanama.com/panama-currency.asp>

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Old national currency of Italy

The Lira (plural lire) was the currency of Italy between 1861 and 2002. Between 1999 and 2002, the Italian lira was officially a “national subunit” of the euro. However, physical payments could only be made in lire, as no euro coins and notes were available. The lira was also the currency of the Napoleonic Kingdom of Italy between 1807 and 1814.

The term originates from the value of a pound weight (Latin: libra) of high purity silver and as such is a direct cognate of the British pound sterling; in some countries, such as Cyprus and Malta, the words lira and pound were used as equivalents, before the euro was adopted in 2008 in the two countries.

“L”, sometimes in a double-crossed script form (“£”), was usually used as the symbol. Until the Second World War, it was subdivided into 100 centesimi (singular: centesimo), which translates to “one hundredth”.



Retrieved from: <http://lemonissimo.wordpress.com/2009/07/31/old-1000-lira-italy/>

SECTION 3

FOLKTALE 3 “OUTWITTING THE IMP”

WEEK /LESSON 5

“OUTWITTING THE IMP”

(Africa - Congo)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min +10 min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

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Objectives:

By the end of the class, students will be able to (SWBAT):

- Identify the vocabulary in the story
- Analyze the related concepts and issues in the story
- Create the new story based on the topic and vocabulary learnt
- Apply to the characters in the story (their individuality, behavior, philosophy etc.)
- Discuss the moral issues of the story

Materials:

- African (Congo) folktale “Outwitting the Imp”
- Handouts
- Video
- Projector, computer
- Multiple computers brought by students/computer lab(for writing reflections)

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Procedures:

Homework checking (7-10 minutes)

- Students share their blogs with each other through which they will read the “week stories” (posted in their blogs) they leave comments under those stories that they like. (each person should read at least 3 stories and comment on them).

Review of the previous story (10-15minutes)

- Students discuss the moral of the previous story telling their versions concerning the moral of the folktale and expressing their ideas and comments about it.
- *Vocabulary Review* (Students revise the vocabulary from the folktale discussed during the previous lesson)
- Teacher divides the students into two groups
- The students from G 1 and G2 take turns to come to the board and have the word on the card.
- The group members from both groups start defining the word.
- The group member that defines the word correctly gets the point for his/her group.

WARM UP

Consciousness raising activity (3 minutes)

- The students share their knowledge about Congo and the African culture.
- After listening to the info given by the students, T gives some more info about Africa and shows the map. (Appendix1)

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Brainstorming (10 minutes)

- Students look at the title and pictures in the story, they brainstorm to understand what the story is going to be about. (If they have some unknown words in the title the teacher explains them giving the definitions and showing pictures). (Appendix2)

Video watching (5-7 minutes)

Pre-listening/watching:

- Students refer to specific information about the plant described in the story Cassava plant (they do a simple google search and tell what cassava is).
- Teacher shows more pictures of cassava in order for the students to be more comprehensible what kind of a plant it is. (Appendix3)
- Teacher checks some video related vocabulary with the students (if they are unfamiliar with the vocabulary provided, then the teacher helps them with guessing and defining those words).

PRESENTATION

While listening/watching (6minutes)

- Students watch the video and take notes about the specific details of cassava planting and production. <http://www.youtube.com/watch?v=BQdDCs12Ons>

Post listening/watching (10minutes)

- Students tell the content by presenting their notes and discuss the video and the usefulness of cassava plant.

PRACTICE/COLLABORATION

Vocabulary explanation of the text /folktale (10-15minutes)

- Teacher Implements the word guessing strategy through asking students scan the text and try to guess the meaning of the underlined words from the context.
- After that, students start discussing the definitions of the words with the teacher.
- If the students do not know/cannot guess the meaning of the word the, the teacher provides definition along with the explanation and examples.

Reading (20 minutes)

- Students start reading the text paragraph by paragraph along with discussing the content and predicting the continuation of it.
- T listens to everyone's opinions and then, after reading asks the students to answer whose opinion was closer to the one written in the story.
- Students think of a solution to a problem given to one of the characters in the story and suggest their versions

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- After presenting their version of the solution, the students are given with the the real solution and discuss it .

ASSESSMENT

Telling (10minutes)

- Teacher asks her students to take turns in telling the story.
- Each student limits in two to three sentences during telling his/her part.
- Students are given comprehension questions about the story in order to show their level of understanding the story content.

Discussion (5minutes)

- Students discuss the moral of the story and the moral of the story.

Roles play (10-15minutes)

- Students get into pairs and after being informed about the situation, they prepare a dialogue between a headmaster and the student.
- The situation is the following.
- “There are two close friends studying together, one of whom have done something that is against the school rules (e.g. have broken the window, stole the test results etc.), the headmaster decides to punish that student by dismissing him from school. His friend goes to talk to the headmaster”.

WRAP-UP/HOMEWORK

- The teacher wraps –up by giving the students some clarifications about the overall lesson and answering their questions (if there is any).

Homework: (3minutes)

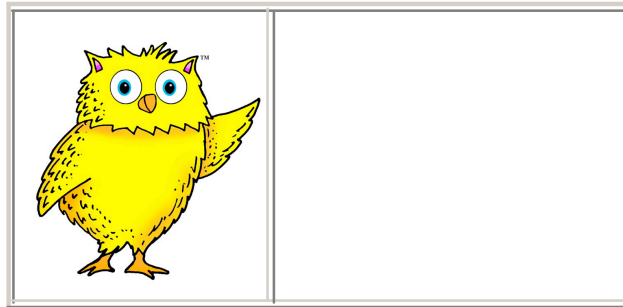
- For next class the students will get into 3 groups and choose the topic to research on from the given topics and search for information/facts about Congo. (Appendix4)
- The students will be given the sign-up sheet for forming groups and choosing topics. (Appendix5)
- They need to have no less than three sources.
- Students reflect on the lesson telling a little bit what they have covered and express their opinions, suggestions and ideas about the lesson posting them in their individual blogs.

Appendix 1: Map



Retrieved from: <http://www.worldatlas.com/webimage/countrys/africa/cg.htm>

Appendix 2: “Outwitting the Imp” text/Vocabulary Images



Whootie Owl Presents:

A Folk Tale from Africa

Illustrations by Elizabeth Rocha

Outwitting the Imp

(Congo)



Once upon a time a man cleared a piece of land and his wife planted cassava seeds. Ah, how they loved fresh cassava bread baked from the roots of the cassava plant!

Soon it was time to pull out their new crop. The man and his wife joyfully visited the farm. Much to their alarm, however, they discovered that bush-pigs and other animals had visited their farm first. Nearly all of the roots had been pulled out, chewed and trampled!



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Cassava plant

They talked about it and agreed that the husband would have to dig a large pit with a trap cover.

Then, the wild animals that came by their farm to steal would fall into the pit and be trapped.

The next day, while the man was digging the hole, an Imp (a fearful creature of the forest) jumped from the trees. The Imp said, "Well now! I will help you dig the pit, and you will share with me the animals that fall in the trap." The Imp added, "All of the male animals that fall into the trap will be yours, but all of the female ones will be mine." The man felt he must agree, or surely he would be killed.

After the trap was finished, they returned to their homes.

The next morning they went to look at the hole. They found one male pig in it, which the man took according to their agreement. Every morning they went and it was the same-male pigs, antelopes and buffaloes were in the trap, never any female ones. Sometimes there were two males and other times even five!

The man laughed. "You were foolish to make such a bargain," he said. "Did you not know that only male animals go about in search of food?"

The man took the animals' home. His wife said, "Certainly we have plenty of meat now, but we still have no cassava bread to eat with it. There must be some cassava roots left in the soil.

Tomorrow



The Imp

I will go and dig up what I can find of the roots and make some bread."

So, early the next morning, the woman took her basket and her hoe and went to the farm, leaving her husband to look after their little boy. When the woman had been gone for some time, the boy began to miss his mother. His father decided they would go to the farm and visit her there. As they drew near the farm, they heard the Imp gleefully singing, "Oh my! Oh my, at last I have a female animal in the trap!"

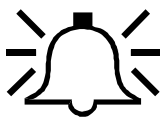
The boy will save his mother's life.

How will he to do it?



Try to think of what the boy could do. In the lines below, write down your idea.

When you are finished, turn the page!



Solution

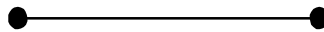
This is what the boy did: He said, "Father, you agreed to the bargain.

You were to have all of the male animals and he was to have all of the female ones that fell into the trap. We have had plenty of animals out of the hole already, but he has not had a single one. Let him take this one."

The Imp grinned wide. "Is this wise judge only a boy?" While the father was still speechless at what his son had said, the Imp jumped into the trap to claim his prize. No sooner had he done so than the boy called out, "Father, look! There is a male animal in the trap! It is yours!"

On dropping down into the trap the Imp had become, according to his own agreement, a male animal in the trap. As a result, he belonged to the man. The Imp, to save himself, had to give up all claim to the woman.

And this is how the boy outwitted the imp and saved his mother's life.



Retrieved from: <http://www.storiestogrowby.com/script.html>

Pictures for vocabulary



Retrieved from:

[http://en.wikipedia.org/wiki/Hoe_\(tool\)](http://en.wikipedia.org/wiki/Hoe_(tool))

Hoe



Retrieved from: <http://www.uaex.edu/yard-garden/resource-library/plant-week/cassava-10-12-07.aspx>

cassava seeds/roots

Appendix 3: Cassava plant pictures



Retrieved from:

1. [http://commons.wikimedia.org/wiki/File:Embrapa_news_sp_of_cassava_\(Jos%C3%A9_Cruz_ABr\)_25jan2008.jpg](http://commons.wikimedia.org/wiki/File:Embrapa_news_sp_of_cassava_(Jos%C3%A9_Cruz_ABr)_25jan2008.jpg)
2. <http://fruits-veges.blogspot.com/2010/08/root-cassava-is-yummy.html>
3. <http://en.wikipedia.org/wiki/Tapioca>

Appendix 4: Research Topics

Research Topics

"Outwitting the Imp"



Choose any topic to the right of a black circle.

(Or write in your own idea at the end)

Remember, you can work individually or in pairs.



Step 1: Choose a topic from "Outwitting the Imp"

Farming in Africa

- Cassava plants-how bread is made from cassava roots, where else in the world cassava is planted for bread, how bread made from cassava roots is different from bread made from wheat.
- The history of the yam (sweet potato) in Kenya and east Africa.

Two countries called "Congo"

- How "Republic of the Congo" is different from "The Democratic Republic of the Congo."
- History of either country (pick one)
- Topography of either country (pick one)-are there grasslands? Woods? Rainforest?
- Natural resources of either country (pick one).

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African bush-pigs

- How bush-pigs are similar to red rivers hogs & how they are different.
- Diet & eating patterns of bush-pigs, how they trouble farmers.
- Distribution of bush-pigs throughout Africa, whether they are endangered species.

Another topic from the story you'd like to research about Congo:

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Retrieved from: <http://www.storiestogrowby.com/script.html>

Appendix 5: Sign-up Sheet

Groups	Topics	Names of the group members
Group1		
Group2		

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Group3		
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WEEK /LESSON 6

“OUTWITTING THE IMP”

(Africa - Congo)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min +10 min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

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Objectives:

By the end of the class, students will be able to (SWBAT):

- Recall the vocabulary and grammar structure in the story.
- Analyze the related concepts and issues in the story.
- Identify the past perfect tense and combine it with the story content.
- Compare the benefits of cassava plant and apricot.
- Apply to the characters in the story (their individuality, behavior, philosophy etc.)
- Refer to the different topics related to Congo through presentations.

Materials:

- African (Congo) folktale “Outwitting the Imp”
- Handouts
- Video
- Projector, computer
- Multiple computers brought by students/computer lab(for writing reflections)

Procedures:

WARM UP

Vocabulary and grammar revision (10-15minutes)

Matching activity:

- Students are given the definitions of the vocabulary covered during the previous lesson written on the cards. Students need to stick the definitions next to the correct words written on the board.
- Teacher writes some sentences on the board in the active voice that the students need to convert into the passive voice

Pair-work:

- In pairs students make a story/situation between the boy and an imp using the passive voice form.
- After finishing, the students come and role-play the situation.

Discussion (5minutes)

- Students refer to the story content and try to imagine that they are the authors of the folktale. After taking some time for brainstorming, they tell which part they would change and write differently and why.

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Cultural focus (20-25minutes)

Students are given the information about Armenian “ciran” (apricot), (Appendix 1)

Teacher divides the board into two columns: one for apricot and another for cassava. The students need to write the benefits of both types of food.

Students compare and discuss their importance in those countries and all over the world (apricot in Armenia, and cassava in Africa (Congo) and in the world).

PRESENTATION

Grammar presentation/past perfect action sequences (10-15minutes)

- The teacher writes some verbs formed in the past perfect form (had visited, had performed, etc.).
- Students scan the text and find the sentences formed with the similar tense form and write out the sentences on the board and underline the verb forms
- If the students have difficulties, the teacher provides extra scaffolding through helping them find one sentence in a past perfect form from the text.
- Teacher provides some important tips and rules to remember about past perfect form

PRACTICE/COLLABORATION

Past Perfect Game (action sequence) (15minutes)

- Students imagine that the day before they have gone to the Armenian national restaurant, they come and write the order of the dishes they have ordered/tasted using past simple tense on the board (e.g. first I tried dolma, then harisa, etc.)
- Students get into two teams and start asking and answering questions. Each member from both teams has opportunity to ask and answer questions at least once.
- Students must match the timelines to ask a question using the past perfect tense (e.g. what has Anna tried before she ate dolma? etc.)

Homework Checking (25-30 minutes)

- Students present their topics of Congo.
- Each group has 7-10 minutes to talk and 3-5 minutes for answering questions.
- During the presentations, the presenters' peers give anonymous feedback mentioning both the good points as well as the pitfalls of the information presentation. In addition to comments, the audience (peers) prepares at least one question for the presenters.
- The presenters are allowed to use their notes.

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WRAP-UP/REVIEW/CONNECTIONS (5minutes)

- Students reflect on the lesson telling a little bit what they have covered and express their opinions, suggestions and ideas about the lesson posting them in their individual blogs.

Homework:

- Students make a story using “picture teller” technological tool on topic “The Imp in Armenia” using the past perfect tense form and the vocabulary covered during the last two classes. After making their stories, the students put them in their blogs(either put the link or download it in their blogs)

Appendix 1: Information about Armenian “ciran”



From its deep golden-orange color and velvety skin to its sweet nectar, the apricot (Latin-*Prunus armeniaca*) is the most cherished fruit of Armenia.

Its peak season is from early June to the end of July.

Not going to be in Armenia then? California apricots are available from May through July, and the Washington state variety is available from June through early August.

Apricots have health benefits even doctors can't argue with. The apricot is loaded with beta-carotene, Vitamins A & C, lycopene, and fiber, meaning it's good for your eyes, heart, digestive system, and prostate.

Apricots are made into jellies, jams, marmalade, and compotes -- but nothing beats a fresh, ripe, slightly juicy apricot.

Retrieved from: <http://www.thearmeniankitchen.com/2009/07/apricot-armenian-plum.html>

SECTION 4

FOLKTALE 4

**“THERE ARE WOMEN AND THERE ARE
WOMEN”**

WEEK /LESSON 7

“THERE ARE WOMEN AND THERE ARE WOMEN”

(Armenia)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min +10 min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

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Objectives:

By the end of the class, students will be able to (SWBAT):

- Apply to the good and bad human characteristics
- Infer the meaning of the title and its interpretation
- Refer to the new vocabulary through doing consciousness raising activity.
- Apply to the story content through doing a jigsaw reading.
- Practice the vocabulary through using in writing essay.

Materials:

- Armenian folktale “There are women and there are women”
- Handouts
- Video material
- Projector, computer
- Multiple computers brought by students/computer lab(for writing reflections)

Procedures:

Homework checking (10 minutes)

- Students refer to their peers’ “week stories” on topic “The Imp in Armenia” (posted in the blogs) which they need to read and leave comments. (each person should read at least 3 stories and comment on them.

WARM UP

Discussion: (5-7minutes)

- Teacher asks the students' opinions about the human characteristic difference (how they are similar and how they are different)
- Students mention 3 good and 3 bad points of their character on a piece of paper and give them to each other. Students read and try to guess whose characteristic points are they.

Pre-Reading (5minutes)

Title interpretation:

- Students read the title and try to interpret what the title really means by saying “There are women and there are women”
- Students preview the story/folktale plot. (Appendix 1)

PRESENTATION

New vocabulary finding and explanation (15-20minutes)

- Students are given with the sentences of the new vocabulary and they need to define/guess the words in bold working in pairs.
- Then, teacher gives the glossary with vocabulary definitions in it and the students compare their guesses with the true definitions. (Appendix 2)
- Teacher clarifies those words with the students and explains them with the help of visuals and realia. (Appendix 3)

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- After introducing the new words teacher sticks the visuals on the board and asks her students to write their definitions.

PRACTICE/COLLABORATION

Reading: (jigsaw) (10-15 minutes)

- Students are divided into three groups (A, B, C) where each group is assigned to read one specific part of the folktale and take notes about the passage they read.
- After finishing reading, the group members switch themselves to another group as in each group there would be at least one member from each group.
- After forming new groups the students begin telling their part of the story starting from the student that is from the group “A” i.e., that have read the first part.

Story content discussion: (3minutes)

Students discuss the content and the moral lesson of the story.

ASSESSMENT

Vocabulary practice (30-35 minutes)

- Students write essay, using the vocabulary covered during the lesson, about the people or situation that have influenced on their decision both positively and negatively. Why? (20minutes)
- Then, the students pass their essays to each other for peer checking.
- They need to check the essays giving feedback on content, organization and grammar (10-15minutes).

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- They will be provided with the rubric retrieved from

<http://www.rcampus.com/rubricshowc.cfm?sp=true&code=W5A55C>

WRAP-UP/REVIEW/CONNECTIONS (7- 10minutes)

Wrap-up (2-3minutes)

- Teacher wraps up by telling/teaching her students not to generalize the human mistakes making conclusions from one person but to be able to separate the kindness from evil.
- Teacher clarifies the misunderstandings of her students (if there are any) through answering their questions and explaining the issues.

Reflection:

- Students reflect on the lesson telling a little bit what they have covered and express their opinions, suggestions and ideas about the lesson posting them in their individual blogs.

Homework (5minutes)

Mini research: Students are asked to find information about Armenian mentalities and typical characteristics mainly basing on psychologists' and scholars' opinions. Teacher may provide some sources.

(e.g. <http://www.hyeetch.nareg.com.au/armenians/character2.html>)

Appendix 1: “There Are Women and There are Women” text

27

THERE ARE WOMEN AND THERE ARE WOMEN

A weaver and his wife lived in peace and contentment in the city of Baghdad, and people pointed to them as an example of what a truly happy marriage could be like. A light burned in their hovel all night as the weaver worked at his loom. When the king ordered a curfew and his heralds proclaimed throughout the city that all lights should be put out during curfew hours, only the weaver's light was still burning.

The king's men arrested the weaver and took him to the palace.

‘How dare you disobey my orders?’ the king said.

‘What can I do, my king? I am a poor man and I have to work day and night to earn a living as a weaver. I have a wife to take care of.’

The king wanted to test this man's love for his wife.

‘Look here, you seem to be an honest man. Tell me, for how many more years will you work as a weaver to support your wife? Why live in such poverty? Go home, kill your wife and move over to my palace. I will make you my vizier and you can eat, drink and be happy for the rest of your life.’

‘I'll not trade my wife for the whole kingdom!’ said the weaver. ‘My wife and I are happy with our lot. We are satisfied with what God gave us. We don't mind being poor. I'd rather be a beggar than hurt my wife's little finger.’

The weaver was allowed to go home, and the king sent for the man's wife.

‘You seem to be a good woman,’ said the king, ‘but tell me, for how many more years will you work as a weaver's wife and live in such poverty with your husband? Kill your husband, get rid of him, and I'll make you my queen. You can live in my palace with not a care in the world. What a pity that a woman like you should live in a hovel as a weaver's wife.’

Apples of Immortality

'O king, do you really mean what you said?'

'A king does not say anything he does not mean.'

'Then I will kill my husband tonight! And you will know it when you see the light in our house go off.'

The woman went home. And after they had their frugal supper her husband said: 'O my wife, I am getting sleepy.'

'Come, my husband, put your head in my lap and have some sleep before you start weaving again.'

And while her husband dozed off with his head in her lap, as was his wont, the woman turned off the light and strangled him with a rope. The king's men rushed into the house to save the weaver, but it was too late. He was dead.

The king was furious. He summoned his vizier in the middle of the night and said: 'I shall go hunting tomorrow morning. When I come back at dusk I don't want to see a single woman left alive in Baghdad. Put all of them to the sword, beginning with your own woman and not sparing even the women in my palace. I want to wipe out the female sex.' The vizier was dismayed and told his father about this shocking order of the king, and his father said:

'Don't do it, son. You just stay out of town for a few days, and I'll go have a talk with the king tomorrow evening.'

The next day the king was raging when he saw his vizier had not carried out his order and the city was still full of women. He sent for his vizier, but it was the vizier's aged father who came to the palace and asked for an audience with the king.

'Where is your son?' shouted the king. 'First I'll chop off his head, and then put the women to the sword. My army is standing by, waiting for my orders.'

The old man dropped to his knees and pleaded with the king to allow him to say a few words, and the king gave him permission to speak.

'I was, O king, the vizier of your father during his glorious reign. One day while hunting with your father I lost my way. A young mounted warrior with a hairless face, whom I took for a lad of fifteen, was bold enough to abduct me. He tied me in front of his saddle, and with my horse in tow, galloped off to a castle in the plains. He made me wait under the wall of the castle, with my hands and feet tied, and climbed the wall by driving big nails into it. About an hour later the bloody head of a man was thrown over the wall. Then I saw the fearless lad climb down the wall, and I was astonished to hear him say:

' "I am a woman. This is the head of a prince who murdered my hus-

Design Course by Kristine Petrosyan, 2014

There are Women and There are Women

band, and I vowed to avenge my husband's death. I have dug my own grave beside my husband's. I do not care to live without my husband. So I will now kill myself. And if you love your God bury me next to my husband, with the head of this evil prince placed under our feet. You can have my horse and arms.'

'She took me to her grave, untied my hands and feet, plunged a dagger into her breast, and died before my eyes. I pulled the dagger out of her chest and buried her next to her husband. O my king, there are women and there are women. If the weaver's wife made you so angry that you ordered the massacre of all these innocent women in Baghdad, let the example of this brave devoted young wife prompt you to rescind your order.'

The king commanded that only the weaver's wife be put to death, and spared the lives of the other women in the city.

Retrieved from: Surmelian L. & Irwin S. (1968). There are Women and There are Women in Apples of Immortality (pp. 265-268). Berkeley and Los Angeles, USA: University of California Press.

Appendix 2: Glossary

Weaver: a weaver is a person who weaves cloth, carpets, or baskets

Hovel: a small, squalid, unpleasant, or simply constructed dwelling

Loom: an apparatus for making fabric by weaving yarn or thread

Curfew: a regulation requiring people to remain indoors between specified hours, typically at night.

Heralds: an official messenger bringing news

Proclaim: announce officially or publicly

Move over: if you move over to a new system or way of doing something, you change to it

Get rid of something: completely remove something or someone from one's life

Frugal: thrifty, economical, sparing

Doze off: fall into a light sleep, especially during the daytime

Wont: habit, custom

Strangle: to kill someone by squeezing the throat tightly so that the person cannot breathe

Summon: orderly call (someone) to be present

Dusk: twilight

Dismay: concern and distress caused by something

Raging: showing violent uncontrollable anger

Ask for an audience: ask someone to listen to him/her

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Mounted: the person riding an animal, typically a horse, esp. for military or other duty

Bold: brave, showing a willingness to take risks; confident and courageous

Abduct: take (someone) away illegally by force or deception; kidnap

Saddle: a seat fastened on the back of a horse or other animal for riding, typically made of leather and raised at the front and rear

In tow: being towed by another vehicle or boat

Gallop: the fastest pace of a horse, with all the feet off the ground together in each stride

Vow: a solemn promise

Avenge: return for an injury or wrong done to oneself or another

Plunge: dive, dip

Dagger: a weapon like a knife with two sharp edges

Massacre: *the killing of a large number of people at the same time in a violent and cruel way*

Rescind: revoke, cancel, or repeal (a law, order, or agreement)

Appendix 3: Pictures/vocabulary

	
<p>saddle</p>	<p>dagger</p>
	
<p>weaver</p>	<p>hovel</p>

WEEK /LESSON 8

“THERE ARE WOMEN AND THERE ARE WOMEN”

(Armenia)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min +10 min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

Objectives:

By the end of the class, students will be able to (SWBAT):

- Illustrate the differences about positive and negative characters in Armenian society

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- Compare and Contrast the Armenian and American mentalities/personalities
- Develop the solid knowledge and imagination about phrasal verbs
- Prepare and plan the final test questionnaire

Materials:

- Folktale “There are women and there are women”
- Handouts
- Video material
- Projector, computer
- Multiple computers brought by students/computer lab(for writing reflections)

Procedures:

WARM UP

Homework checking and culture focus (25-30 minutes)

- Students get into 2 groups and share and compare their findings about Armenian mentalities and typical characteristics.
- After discussing and grouping the whole information in one, the first group points out the positive sides of Armenian mentality and characteristics, whereas the second group refers to the negative ones.
- Students watch a video about a typical Armenian at <http://www.youtube.com/watch?v=vt15bhVLAzc> and take notes about the characteristic features of Armenians (without avoiding the percentage of findings)

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based on the recent research done by National Statistical service of the Republic of Armenia.

- In the end, the students share their beliefs and likes concerning the above mentioned Armenian characteristics both from their findings and the video.

PRESENTATION

Grammar focus: (10minutes)

- Students pay attention to the highlighted verb forms in the glossary and tell the reason why they are highlighted and how they differ from other words in the glossary.
- After collecting some ideas teacher explains the essence of phrasal verbs.
- Students search for more phrasal verbs from the text, write out the whole sentences that include phrasal verbs, underline them and match to their definitions.

Matching activity (10minutes)

- Students match the verbs to the prepositions to make the phrasal verbs.
- Then, the students get into pairs and check it.
- The teacher moves around and checks the pairs' work.
- If there are misunderstandings or questions, the students clarify them with the teacher.

PRACTICE/COLLABORATION

Role Play/pair work: (25-30 minutes)

- Students make up a variety of situations in pairs: short conversations between typical Armenian and American women in different settings (e.g. if she is liberal, traditional, working, stay at home housewife, happily married, unhappily married, etc.)
- The pairs come and role play the short conversations and their peers try to guess the situation/setting the women are (e.g. are they housewives, caring moms that have little children, etc.)
- As a help and additional source, the teacher provides with the information about typical Americans where the students need to scan some types of characteristics they will need to know for a typical American woman
<https://www.press.umich.edu/pdf/9780472033041-101AmerCult.pdf> .
- Students try to use as many phrasal verbs and the vocabulary covered from the folktale as possible.

ASSESSMENT

Final test Questions: (20-25 minutes)

- Students are divided into 5 groups. (1 folktale for each group)
- Each group writes questions about
- The Content of the folktale

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- Grammatical structure used in the folktale
- Vocabulary focus of the folktale
- Each group writes at least two questions for the above mentioned vocabulary.
(Both open and close-ended questions).
- After finishing to formulate the questions, the groups give their questions for peer review (during peer review the reviewing groups can both reformulate their peers' questions by writing them in the comment and give feedback by commenting on already existing question).
- Then, the questions are given to the teacher for the final review and formulation.

WRAP-UP/REVIEW/CONNECTIONS (5minutes)

Presentation preparation

- Students get into three groups and in their groups choose a folktale to present for the next class. They need to present the content and cultural focus of the story.
- The groups choose their folktales from countries they have not encountered during the course (e.g. China, Japan, etc.)
- The teacher may provide the sources and help the groups with the country and folktale choice after the lesson.(e.g.http://www.worldoftales.com/European_folktales/Romanic_folktale_2.html)

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Reflection:

- Students reflect on the lesson about the things they have learnt and about the overall impression of the lesson.

“Week Stories”:

- Students will prepare their stories on topic “There are men and there are men” using the vocabulary and grammar structures covered during the last two classes.

SECTION 5

FOLKTALE 5

**“THE KING’S DAUGHTER WHO COULD
NEVER GET ENOUGH FIGS”**

WEEK /LESSON 9

“THE KING’S DAUGHTER WHO COULD NEVER GET ENOUGH FIGS”

(Italy)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min +10 min break

Instructional Setting:

- Age: 12-15
- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

Objectives:

By the end of the class, students will be able to (SWBAT):

- Enhance the creative thinking and brainstorm over the story related topic

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- Evaluate each other's work and collaborate
- Relate to the new words in the folktale
- Practice the vocabulary in the folktale
- Apply to the new folktales from various countries and discuss their cultures

Materials:

- Folktale "The King's daughter who could never get enough Figs"
- Handouts
- Video material
- Projector, computer
- Multiple computers brought by students/computer lab (for writing reflections)

Procedures:

Review/homework checking: (10minutes)

- Students comment on each other blogs for the stories written based on the previous folktale (each student comments at least on three stories).
- They discuss the topics along with the teacher

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WARM UP

Pair work/brainstorming/pre reading (15minutes)

- Students look at the title and write a story they think can match the best to the title. (Appendix1)
- Teacher writes the names of the pairs on the board and when the students/pairs finish sharing their stories, they vote for the story they liked best (except for theirs) rating them from 1-10 scale rank.

PRESENTATION

Vocabulary explanation (10minutes)

- Teacher gives the definitions of the new vocabulary and the students should match the definitions to the words highlighted in the folktale.
- Then, the students explain their choice.
- If the students have mistakes, the teacher writes them on the board and explains through visuals.

PRACTICE/COLLABORATION

Vocabulary practice/word game (5minutes)

- Students make up the words that they have covered from the given letters
(Appendix2)

Reading/rehearsing (20minutes)

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- Silent reading: Students take 5-7 minutes to read the text and prepare at least two questions related to the text.
- Students ask and answer each other's questions (e.g. what was the king's proclamation about her daughter? etc.)
- Teacher divides the whole text into five paragraphs. The students are also divided into five groups and each group takes one paragraph and summarizes it. (dividing the paragraph among the group members)
- Starting from the group that presents the first part, the whole five groups take turns telling their parts of the story.
- After each group finishes telling, their peers ask questions related to their part (mostly opinion questions, in order to analyze that part)

ASSESSMENT

Group Presentations: (40minutes)

Students present in groups the folktales they have chosen

All of them represent folktales from different countries.

The groups will have 10 minutes to present and 3minutes for Q&A.

WRAP-UP/REVIEW/CONNECTIONS

Reflection:

- Students reflect on the lesson about the things they have learnt and about the overall impression of the lesson.

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Review: (10minutes)

Students prepare for the final test. Teacher brings cards and visuals for the vocabulary revision and activities for the grammar revision using the sentences or paragraphs from the folktales.

Students reflect on the overall lesson expressing their likes and dislikes about it/

Appendix 1: “The King’s Daughter Who Could Never Get Enough Figs”

◆ 47 ◆

The King’s Daughter Who Could Never Get Enough Figs

A king issued a proclamation that whoever succeeded in giving his daughter her fill of figs would have her as his wife. One suitor then showed up with a whole basketful and didn’t even have time to offer her the figs before she had eaten every one of them. When they were all gone, she said, “More!”

Three boys were out digging in a field. The oldest one said, “I don’t feel like digging any longer. I shall go and try to give the king’s daughter her fill of figs.”

He climbed the fig tree with a large basket. When it was quite full he set out for the king’s palace. Along the way he met a neighbor, who said, “Give me a fig.”

“I can’t,” he replied. “I mean to give the king’s daughter her fill of figs, and I may not have enough as it is.” Then he moved on.

He reached the palace and was taken to the king’s daughter, before whom he set the figs. Had he not picked up the basket the instant it became empty, she would have eaten that as well.

He went home, and the middle brother said, “I too have had enough of digging in the field. I shall try my luck at giving the king’s daughter her fill of figs.”

He climbed the tree, filled his basket, and off he went. He met the neighbor, who said, “Give me a fig.”

The brother shrugged his shoulders and moved on. But he too had to grab up the empty basket, or the king’s daughter would have eaten it as well.

Then the youngest boy announced his intention to go to the palace.

He was walking along with his basket, when the neighbor asked him also for a fig. “You may even take three,” said the youth, holding out the basket.

The neighbor ate a fig, then gave him a magic wand, explaining, “When you get there all you have to do is strike the ground with this wand, and the basket will fill up again as soon as it becomes empty.”

The king’s daughter ate every single fig, but the youngest brother gave a tap with the wand, and the basket was full again. After two or three such taps, the king’s daughter said to her father, “Figs! Ugh! I never want to see another one!”

The king said to the young man, “You’ve won all right, but if you want

The King's Daughter Who Could Never Get Enough Figs

to marry my daughter, you must go to her aunt across the sea and invite her to the wedding."

Hearing that, the youngest brother went home in dismay. Along the way he met the neighbor on his doorstep and told him of his plight. The neighbor gave him a bugle. "Go to the seashore and blow this. The princess's aunt who lives across the sea will hear you and come over here. Then you can take her to the king."

The youth blew the bugle, and the aunt crossed the sea. Seeing her walk into the palace, the king said to the young man, "Bravo! But to wed my daughter you must have the gold ring now lying somewhere at the bottom of the sea."

The youth returned to the neighbor, who said, "Go back to the seashore and blow the bugle."

He did, and out of the water jumped a fish with the ring in its mouth. Seeing the ring, the king said, "In this bag are three hares for the wedding banquet, but they are too lean. Take them out to feed in the woods for three days and three nights and then bring them back in the same bag."

But who ever heard of letting hares loose in the woods and then recapturing them? When asked how you did it, the neighbor said, "When it gets dark blow the bugle and the hares will run back into the bag."

So the boy let the hares feed in the woods for three days and three nights. On the third day here came the aunt in disguise.

"What are you doing here in the woods, my boy?"

"I'm minding three hares."

"Sell me one."

"I can't."

"How much will you take for one?"

"One hundred crowns."

The aunt gave him one hundred crowns and left with the hare.

The young man waited until she was almost home, then blew the bugle. The hare slipped out of the aunt's hands and ran back to the woods and into the bag.

The king's daughter next went to the woods in disguise.

"What are you doing?"

"Minding three hares."

"Sell me one."

"I can't."

"How much will you take for one?"

"Three hundred crowns."

She paid him and left with the hare. But as she came in sight of home, the young man blew the bugle, and the hare slipped out of her hands, ran back to the woods, and into the bag.

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Finally the king himself went to the woods in disguise.

"What are you doing?"

"Minding three hares."

"Sell me one."

"For three thousand crowns I will."

But this time too the hare slipped away and came back into the bag. The three days and three nights were up, so the young man returned to the king, who said, "One last test before you marry my daughter. You are to fill up this bag with the truth."

The neighbor was still on his doorstep, and told the boy, "You are well aware of all you did in the woods. Tell that, and the bag will fill up."

The youth went back to the king. The king held the bag open while the young man spoke. "The aunt came and bought a hare for one hundred crowns, but it got away from her and came back into the bag. Your daughter came and bought a hare for three hundred crowns, but it got away from her and came back into the bag. Finally you came, Majesty, and bought a hare for three thousand crowns, but it got away from you and came back into the bag."

All that was the truth, and the bag was now bulging.

The king realized at last that he had no choice but to give the young man his daughter.

(Romagna)

Retrieved from: *The King's Daughter Who Could Never Get Enough Figs*, (1980). In *Italian Folktales selected and Retold by Italo Galvino (G. Martin, Trans.)* (pp. 145-147). New York, USA: *The New York Times Book Review*. (Original work published 1956).

Appendix 2: Word game

<i>k</i>	<i>o</i>	<i>l</i>	<i>m</i>	<i>j</i>	<i>p</i>	<i>F</i>	<i>q</i>	<i>a</i>	<i>c</i>
<i>s</i>	<i>p</i>	<i>r</i>	<i>o</i>	<i>c</i>	<i>l</i>	<i>A</i>	<i>i</i>	<i>m</i>	<i>e</i>
<i>z</i>	<i>h</i>	<i>g</i>		<i>d</i>	<i>i</i>	<i>S</i>	<i>m</i>	<i>a</i>	<i>y</i>
<i>w</i>	<i>x</i>	<i>r</i>	<i>b</i>	<i>u</i>	<i>g</i>	<i>L</i>	<i>e</i>	<i>h</i>	<i>l</i>
<i>a</i>	<i>p</i>	<i>t</i>	<i>u</i>	<i>m</i>	<i>h</i>	<i>B</i>	<i>i</i>	<i>d</i>	<i>v</i>
<i>l</i>	<i>k</i>	<i>b</i>	<i>u</i>	<i>g</i>	<i>t</i>	<i>N</i>	<i>o</i>	<i>k</i>	<i>t</i>
<i>j</i>	<i>d</i>	<i>o</i>	<i>o</i>	<i>r</i>	<i>s</i>	<i>T</i>	<i>e</i>	<i>p</i>	<i>s</i>
<i>l</i>	<i>g</i>	<i>w</i>	<i>t</i>	<i>r</i>	<i>u</i>	<i>Y</i>	<i>i</i>	<i>u</i>	<i>b</i>

Words that the students need to find are:

1. *Proclaim*
2. *Shrug*
3. *Dismay*
4. *Plight*
5. *Bugle*
6. *Doorstep*

WEEK /LESSON 10

The King's Daughter Who Could never Get Enough Figs

(Italy)

By KRISTINA PETROSYAN

March 2014

Duration of Lesson: 110min +10 min break

Instructional Setting:

Age: 12-15

- Target language proficiency: Pre-intermediate
- Native language: Armenian
- Educational backgrounds (They all study at Armenian Public schools)
- Reasons for taking this course: Learn and develop English language proficiency through studying folktales (communicative methods and approaches are applied).

Objectives:

By the end of the class, students will be able to (SWBAT):

- Relate to the story content and its moral message
- Practice the vocabulary and grammar covered during the previous classes
- Apply to the Italian customs and traditions
- Experiment their overall and deep knowledge about the whole course

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- Evaluate the course and the instructor

Materials:

- Folktale “The King’s daughter who could never get enough Figs”
- Handouts
- Video material
- Projector, computer
- Multiple computers brought by students/computer lab(for writing reflections)

Procedures:

WARM UP

Discussion (5minutes)

- Interpretation of the moral of the story/lesson that the students learnt from the folktale.
- Teacher collects ideas about the moral of the story and then tells whose version was the closest to the real message of the story.

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PRESENTATION

Culture focus: Italian customs and traditions (30-35minutes)

- In pairs the students choose the specific topic about Italian customs and traditions
- They search for the information online (The teacher helps them to find the reliable source for the information)
- Students learn the information and present it (pairs have equal shares of speech)

PRACTICE/COLLABORATION (15 minutes)

- Students write their week stories in the classroom on topic “honesty is the best policy”. (The students have a choice either to write it on the paper or in their blogs)
- Students share their stories with a peer to comment on the content, grammar and the structure of the story.
- They are use the grammar and vocabulary covered during the previous classes

ASSESSMENT (40 minutes)

Final Test:

- Students will have 40 minutes to answer the test questions. The questionnaire will be consisted of the revised questions written by the students during the 8th lesson.
- During the test cheating will be prohibited and punished (the cheating person will fail the course)

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WRAP-UP/REVIEW/CONNECTIONS

Discussion: (5minutes)

- Students and the teacher discuss the test process and make any clarifications about it.

Reflection:

- Students reflect on the lesson about the things they have learnt and about the overall impression of the lesson.

Course Evaluation: (10minutes)

SECTION 6
ASSESSMENT

Course Evaluation Form

Course Title _____ Date _____

Instructor's Name _____

Reason(s) for taking this course (at least one reason) _____

Time spent on course work outside class (hrs/wk) _____

The following evaluation data is aimed to make the course that you have taken, more effective and purposeful. You are encouraged to offer your constructive suggestions that may help to improve both the course and the teaching of the instructor. We will appreciate your honest responses and value your opinion.

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COURSE INFORMATION

COURSE RATING

	Excellent	Very Good	Good	Fair	Poor	NA
The overall effectiveness of the course						
The quality of the course content						
The quality of the materials used						
The sequencing of the topics						

Additional Comments about the Course

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INSTRUCTOR RATING

	Excellent	Very Good	Good	Fair	Poor	NA
The instructor's overall teaching						
Explained concepts clearly						
Gave clear instructions						
Presented material at an appropriate pace						
Presented material clearly and accurately						
Demonstrated concern about whether students were learning						
Inspired and motivated student interest in the course content						
Was available for consultation outside of class						
Selected course content that was valuable and worth learning						
Chose assignments that solidified understanding						
Emphasized conceptual understanding and/or critical thinking						

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Explained clearly how students would be evaluated						
Designed and used fair grading procedures						

Additional Comments about the Instructor

Adapted from: Stanford University-Course and Section Evaluations

https://studentaffairs.stanford.edu/sites/default/files/registrar/files/sample_crse_eval.pdf