Ondokuzmayıs Üniversitesi

Eğitim Bilimleri Enstitüsü

Yabancı Diller Eğitimi Anabilim Dalı

AN ANALYSIS OF THE LITERARY WORKS USED IN THE COURSE TITLED

"LITERATURE AND LANGUAGE TEACHING I" FROM

A CULTURAL PERSPECTIVE

Hazırlayan:

Havva Nur BOZDOĞAN

Danışman: Yrd. Doç. Dr. Zerrin EREN

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KABUL VE ONAY

Havva Nur Bozdoğan tarafından hazırlanan "An Analysis of the Literary Works Used in the Course Titled "Literature and Language Teaching I" from A Cultural Perspective" başlıklı bu çalışma, 03/09/2013 tarihinde yapılan savunma sınavı sonucunda oybirliği, oyçokluğuyla başarılı bulunarak jürimiz tarafından Yüksek Lisans Tezi olarak kabul edilmiştir.

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BİLİMSEL ETİK BİLDİRİMİ

Hazırladığım Yüksek Lisans tezinde, proje aşamasından sonuçlanmasına kadar olan süreçte bilimsel etiğe ve akademik kurallara özenle riayet ettiğimi, tez içindeki tüm bilgileri bilimsel ahlak ve gelenek çerçevesinde elde ettiğimi, tez yazım kurallarına uygun olarak hazırladığım bu çalışmamda doğrudan veya dolaylı olarak yaptığım her alıntıya kaynak gösterdiğimi ve yararlandığım eserlerin kaynakçada gösterilenlerden oluştuğunu taahhüt ederim.

03/09/2013

Havva Nur BOZDOĞAN

ÖZET

Öğrencinin Adı Soyadı	Havva Nur BOZDOĞAN
Anabilim Dalı	Yabancı Diller Eğitimi
Danışmanın Adı	Yrd. Doç. Dr. Zerrin EREN
Tezin Adı	"Edebiyat ve Dil Öğretimi I" Dersinde Kullanılan Edebi Eserlerin Kültürel Açıdan Analizi

Bu çalışmanın amacı, Edebiyat ve Dil Öğretimi I dersinde kullanılan edebi eserleri içerdikleri kültür elementleri açısından analiz etmektir. 2011-2012 akademik yılı içinde yürütülen bu araştırma için Virginia Woolf'un *Mrs Dalloway* adlı romanı, D. H. Lawrence'ın "The Rocking Horse Winner" isimli kısa hikayesi, Kate Chopin 'in "Desiree's Baby" isimli kısa hikayesi ve William Faulkner'ın "That Evening Sun" isimli kısa hikayesi incelenmiştir. Analiz yapılırken Yüksek Öğretim Kurulu (YÖK) tarafından ders içeriklerinde kültürle ilgili belirlenmiş olan sekiz ölçüt kullanılmıştır. Eğitim Fakültesi İngilizce Öğretmenliği Bölümünde güz döneminde 14 hafta boyunca okunmuş yukarıda adı geçen eserler kültürel açıdan incelendiğinde elde edilen bulgu şöyledir:

Edebiyat ve Dil Öğretimi I dersinde kullanılan eserler hedef dilin kültürünü (İngiliz ve Amerikan Kültürleri) kültürel kurumlar; sosyal yapılar, roller ve ilişkiler; hedef kültürün siyaseti, tarihi ve ekonomisi ile ilgili temel bilgi; adetler, ritüeller ve gelenekler; inançlar, değerler, tabular ve batıl inançlar; kültürel nesneler ve ürünler; atasözleri, değimler ve kalıplaşmış iadeler; kültüre özgü kelimeler bakımından yansıtmaktadır.

Anahtar Sözcükler: Dil ve Kültür, Yabancı Dil ve Kültür, Kültür Öğrenimi, Kültür ve Edebiyat, Kültürel Analiz

ABSTRACT

Student's Name and Surname	Havva Nur BOZDOĞAN
Department's Name	Foreign Language Education
Supervisor	Assist. Prof. Dr. Zerrin EREN
Name of the Study	An Analysis of the Literary Works Used in the Course Titled "Literature and Language Teaching I" from a Cultural Perspective

The purpose of this study is to analyze the literary works used in the course titled "Literature and Language Teaching I" from a cultural perspective. For the study carried out during the academic year of 2011-2012 the novel titled *Mrs. Dalloway* by Virginia Woolf, the short story titled "The Rocking Horse Winner" by D. H. Lawrence, the short story titled "Desiree's Baby" by Kate Chopin and the short story titled "That Evening Sun" by William Faulkner have been analyzed. In the process of analysis, eight cultural criteria that have been predetermined for the content of the course by Higher Education Council have been used. The aforementioned literary works have been studied in English Language Teaching Department at Ondokuzmayıs University for fourteen weeks in fall semester. The finding gathered after the analysis is as follows:

The literary works that used in the course titled "Literature and Language Teaching I" reflect the culture of the target language (American and English Cultures) in terms of cultural institutions; social structures, roles and relationships, background information given related to politics, history and economy of the target culture; customs, rituals, traditions; beliefs, values, taboos, superstitions; cultural objects and products; proverbs, idioms, formulaic expressions; and culture specific words.

Keywords: Language and Culture, Foreign Language and Culture, Culture Learning , Culture and Literature, Cultural Analysis

ACKNOWLEDGEMENTS

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INTRODUCTION

1.1. PROBLEM

During the activities people do together throughout the day such as walking, playing games, fighting, and working, communication is inevitable. For communication, language is the only means of exchanging information. People live in a world of language and they use it in many occasions to communicate with many other people. They talk to their mothers, husbands, children, lovers, students, bosses, and many more. They also talk to get tickets, share opinions, inform each other, and ask questions and so on. Although they may prefer not to speak in some occasions, they have to listen. They listen to each other; they listen to the radio; they listen to the teacher, the boss, their mother, and they listen to the strangers passing by. In any time of the day, people are exposed to language; therefore, it will be better to start the study by making a definition of the language.

Edward Sapir (1921:8) defines language as "a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntary produced symbols". Bernard Bloch and George L. Trager (1942:5), on the other hand, see it as "a system of arbitrary vocal symbols by means of which a social group cooperates". According to Robert A. Hall (1968:58) language is "an institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols". As is seen, many different definitions of language exist; however, this vital medium through which people communicate and express their feelings and thoughts becomes challenging when it comes to teaching it. Throughout centuries many approaches and methods have been applied to teach it, but unfortunately no perfect method or approach has been found. Language learning, in traditional terms, has long been viewed as structure learning and as a teaching point presented in the textbook and explained by the teacher. Most of the time, the learners have been expected to memorize the given structures or patterns and also to use them in the artificial atmosphere of

classroom when they have been asked for. Grammar topics, speaking drills or writing patterns should have been the only concern of the learners.

This situation has changed a lot in accordance with the new trends like Communicative Language Teaching. Most of the modern language specialists such as Michael Byram (1989; 1994a; 1994b; 1997) and Claire Kramsch (1987; 1988; 1993; 1998) nowadays accept that language learning and language teaching should occur in such a classroom environment that the learner can experience almost every aspect of language not as a phenomenon to be reached but as a tool for communication in real life and in a living environment. Henceforth, language and language learning should not be thought to have only a few dimensions. Everything related to language from the linguistic structure to attitudes, beliefs and values related to target culture can be a part of learning and teaching process at any point of the curriculum.

Language is not a phenomenon that belongs to a person individually and nor is it an expression of a person's thoughts free from society it exists in. Kramsch (1998:3) states that the speech, namely the words people use, reflects a common experience. Via language, people convey their attitudes, beliefs, feelings, point of view, facts, ideas, events and many other aspects to other people with whom they share a stock of knowledge about the world. That is why language expresses cultural reality. In her book, Kramsch (1998:3) defines language as "a system of signs that have a cultural value". She exemplifies this by saying that "speakers identify themselves and others through their use of language; they view their language as a symbol of social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture" (1998:3). As is stated by Kramsch, people identify their language with their culture and social identity and one cannot be thought separately from the other.

Language is, then, not based solely on grammatical structures of a set of unrelated sentences which Ferdinand de Saussure (1966) named as *langue* but it is also based on *parole*- the utterance, the message given by the speaker (Damen 1987:99). The main subject of study in the study of language cannot be limited to the linguistic competence

which takes langue as a core to language learning as Noam Chomsky and the transformationalists put it; it should also focus on performance, parole. Language is more than a set of structures. It is the basic source of communication. As language is the product of culture, in order to communicate, one should know both structure and culture of the target language. That is, so as to encode and decode a message correctly in the course of communication, it is inevitable that the students should know the target culture; therefore, they should be exposed to target culture. For this purpose, in the process of language learning literary works such as novels, plays, short stories and poems may be used as the primary resources to provide the students with the elements of the target culture and context as much as possible. In this way, the students will have a chance to see various cultural items within a context. In her work, Kramsch emphasizes the importance of seeing them in a context and notes that "speakers and writers make choices that are not always predictable and codifiable. There is a difference between the generic reality of the dictionary and particular reality of the written texts" (Kramsch, 1993:130). Thus, learners of English as a foreign language will face difficulty in reading between the lines when they confront a literary text in English or in comprehending some messages when they speak with native speakers if they do not know the actual use of cultural aspects in authentic language. As for ELT students it will be even more difficult to *teach* the language without the knowledge of culture in their future jobs.

The problem statement of this study can be noted as follows:

In Turkey, the students of ELT departments, similarly, face problems related to culture-language relation. They do not have much chance to observe the target language and culture in its natural environment and having been assessed basically according to their knowledge of grammatical structures in the University Entrance Exam, they attend universities with limited knowledge of target culture. Based on this, it can be said that although they are the candidate teachers of English language and culture, they generally have a tendency to focus on linguistic structure of English rather than meaning. As a result, they face with difficulties in making inferences related to the contexts and culture of the target language while teaching the language in their future professions as EFL

teachers. This may also lead them to adopt structural approaches or methods like Grammar Translation Method rather than communicative ones in their teaching profession and as the teachers tend to teach the language as the way they have learnt, the teachers who have learnt the language as a set of unrelated grammatical sentences and isolated structures will probably teach it to their students in the same way. To put it in a different way, if the teachers themselves do not know the culture of the target language, how can they provide their students with the cultural aspects of the target language? As a result, their students will also see language learning as structure learning and as a subject matter to be recited just like other lessons; communicative aspect of language as a medium of interaction will be ignored.

Being aware of the fact that language is not solely based on structures, the specialists preparing the course descriptions on behalf of Higher Education Council (YÖK) advise the cultural aspects of language to be incorporated in the content of the course. The specialists have determined that during the analysis of short stories and novels in the course titled Literature and Language Teaching I, cultural aspects of the language should be studied, and concordantly, they describe the course contents as follows:

> Example short stories and novels from British and American and those which are originally produced in English; identification of the distinctive features of short stories and novels; different approaches to using literature with teenage and adult learners at all levels; examining ways in which the teaching of literature and language in these two genres (short story and novel), exploring theoretical and practical dimensions of this integration; analysis of literary text as content and as context; culture teaching through short stories and novel in the following domains: comparison and contrast between objects or products that exist in the target and native culture; proverbs, idioms, formulaic expressions which embody cultural values; social structures, roles and relationships; customs/ rituals/ traditions; beliefs, values, taboos and superstitions; political, historic and economic background; cultural institutions; metaphorical/ connotative meanings , use of humor
> (http://www.yok.gov.tr/documents/10279/49665/ingilizce_ogretmenligi.pdf/20a01a ab-7720-43e0-8215-749d3f5f8838?version=1.0).

Paralleling to what has been stated by Higher Education Council, in order to help the students be self-confident about their target language competence and have no difficulty in expressing themselves and interacting in the target language, the literary works chosen in Literature and Language Teaching I course, then, should include as many cultural elements as possible. They should help the students improve strategies for making inferences related to target language and culture in the following years. A close analysis of these literary works will display how much they serve for the intended objectives.

1.2. RESEARCH QUESTION

Higher Education Council (YÖK) defines culture based on the following domains: objects and products that are used in the target culture; proverbs, idioms, formulaic expressions; social structures, roles and relationships; customs, rituals traditions; beliefs, values, taboos and superstitions; political, historic and economic background; cultural institutions, culture- specific words.

1. To what extent do the literary works used in Literature and Language Teaching I course in ELT Department reflect the culture of the target language (American and British cultures) according to the domains determined by Higher Education Council (YÖK)?

1.3. SUB-QUESTIONS

1. Are cultural institutions reflected in the literary works?

2. Do social structures, roles and relationships in these works reflect target culture?

3. Is background information given related to politics, history and economy of the target culture?

4. Have customs, rituals and traditions been included in these works?

5.   Are there beliefs, values, taboos and superstitions related to the target culture in the works?

6.   Do cultural objects and products exist in the works as cultural domains?

7.   Do proverbs, idioms, formulaic expressions which embody cultural values exist?

8.   Do culture-specific words exist in the works?

1.4. AIM OF THE STUDY

The aim of this study is to make a cultural analysis of literary works-novels, short stories- used in Literature and Language Teaching I course in order to reveal to what extent these works reflect the culture of the target language and to mirror the importance of culture element in foreign language learning.

1.5. IMPORTANCE OF THE STUDY

In the course books used in Turkey, culture is generally associated with the festivals, celebrations and special occasions. However, culture does not merely consist of above mentioned aspects, and its multi-dimensional nature includes many aspects from the way people communicate with each other to the way they think and they behave. As culture has an influence on the way people think and behave, it is inevitable that it affects the way they use language. As regards, there will be a direct relation between learning a foreign language and a foreign culture.

 In this study, the analysis of cultural aspects used in the literary works will be done to find out whether these works sufficiently reflect various aspects of the American and British cultures, particularly those specified by the Higher Education Council (YÖK). In this way, there will be a framework at hand for the works that will be chosen for the following years and prospective teachers will be provided with the culture of the language they are going to teach.

I.6. DEFINITIONS

Transfer: the process of moving from one place, position, etc. to another (Hornby, 2000: 1550)

1.7. LIMITATIONS

1. This research is limited with the analysis of the literary works, namely, novels and short stories, used in Literature and Language Teaching I course used at Ondokuz Mayıs University English Language Teaching Department.
2. This research is limited with the cultural elements or dimensions to the extent that they have been reflected in these works.
3. This research is limited with the stories and novels that will be included in the syllabus of Literature and Language Teaching I course in 2011-2012 academic year.

1.8. ABBREVIATIONS

ELT   : English Language Teaching

EFL   : English as a Foreign Language

ESL   : English as a Second Language

L1   : First Language or Native Language

L2   : Target Language

CHAPTER II. REVIEW OF LITERATURE

2.1. Culture

Culture is a term which comes from the Latin word 'cultura' stemming from 'colere' which can mean anything from cultivating and inhabiting to worshipping and protecting. Its meaning as 'inhabit' has evolved from the Latin 'colonus' to the contemporary 'colonialism'. 'Colere' can also end up via the Latin 'cultus' as the religious term 'cult' just as the idea of culture itself in the modern age comes to the substitute itself for a fading sense of divinity and transdence (Eagleton, 2000:2). All in all, the very first meaning of culture accepted broadly by most of the scholars is 'to cultivate'. When the concept first emerged in Europe in the eighteenth and nineteenth centuries, it connoted a process of *cultivation* or improvement, as in *agriculture* or *horticulture*. If the etymological base of culture is examined, it is obviously seen that culture is a concept derived from nature. One of its original meanings is 'husbandry' or the tendency to grow naturally. As culture means the active tending of natural growth, then it suggests dialectic between the artificial and natural (Eagleton, 2000:2). In other words, culture is directly related to what we do to the world and in turn what the world does to us. However, the main distinction of culture from the natural environment is that culture is man-made part of the environment.

In its broadest terms, culture can be defined as the way of life for an entire society. As such, it includes codes of manners, dress, language, religion, rituals, and norms of behaviors. In Edward Burnett Tylor's definition '' Culture or civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'' (cited in Damen, 1987:73). Thus, Tylor's definition takes culture in an anthropological sense as a concept which includes variables like forms of communication, artifacts, belief systems and habits. According to William Gudykunst and Young Yun Kim "Culture refers to relatively unified set of shared symbolic ideas associated with societal patterns of cultural ordering" (cited in Damen, 1987:73). Their definition emphasizes the symbolic nature of culture and the way it affects the order of

society. Phillip R. Harris and Robert T. Moran, on the other hand, state that "Culture is the unique life style of a particular group of people. It is also communicable knowledge, learned behavioral traits that are shared by participants in a social group and manifested in their institutions and artifacts" (cited in Damen, 1984:74). Harris and Moran explain culture as a concept that describes the way of life of a particular group of people and point to the communicative aspect of culture as well.

Barry Tomalin and Susan Stempleski (1993:6-7) talk about culture with a "big C" as incorporating products such as literature, the fine arts and artifacts and with a "small c" as regarding ideas such as beliefs, values and institutions and behaviors such as customs, habits, dress, food and nature. While some people adopt the view of culture with big C associating culture with the fine arts like ballet, opera and theatre, others regard it as everyday life of a particular group of people- their norms, habits, behaviors, clothing and so on. However, defining culture as regarding only one of these two concepts restricts the scope of culture. In fact, culture is only complete when these concepts work cooperatively and in harmony.

There are over three hundred definitions of culture and each definition focuses on a different aspect of culture; therefore, the following characteristics of culture stated by Louise Damen (1984:88) may help making one's own definition according to the dimension of culture they want to emphasize. Firstly, "culture is learned" (Damen, 1984:88). If it can be learned it can also be taught or acquired. Secondly, "cultures and cultural patterns change" (Damen, 1984:88). Everything is subjected to change. The only thing that does not change is the change itself, so learning how to learn a culture or adapting these changes is more beneficial than learning the facts and truths of the moment. Thirdly, "it is a universal fact of human life" (Damen, 1984:88). Without culture a society cannot exist. Cultural patterns and themes are common to all humans. Another feature of culture is that " it provides sets of unique and interrelated, selected blueprints for living and accompanying sets of values and beliefs to support these blueprints" (Damen, 1984:89). By means of culture, human are provided with sets of systems which help them to interact with each other in a decent way. "Language and culture are closely related and interactive" (Damen, 1984:89). Culture is transmitted via

language and in the same way the traces of cultural patterns can be seen in language. Lastly, "culture functions as a filtering device between its bearer" (Damen, 1984:89). This filtering device is both protective and limiting and the interlocutors shift the boundaries of their own filtering systems to and fro in the course of intercultural communication.

Culture is shared through interaction between individuals. It cannot be limited to an individual's knowledge about the world. It is a set of *shared* knowledge, thoughts and feelings; an existence beyond an individual's reserved possession. Roger M. Keesing (1974:89) states that culture is not all of what an individual knows, and thinks and feels about his world. In other words, it is the person's theory of what his fellows know, believe, and mean, his theory of the code being followed, the game being played, in society in which he was born. In a word, culture cannot be individual or personal; but it is, in the broadest term, communal or national.

Based on what is mentioned about culture above, culture is a heritage left to a community by their ancestors. The content of this heritage consists of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe and material objects or possessions collected in the course of time. The transmission of culture among the members of society is inevitable and vital. Culture is transmitted via different means in a community. One's grandmother's cooking style for a special dish; a traditional ritual repeated in weddings; perception of moral and immoral; codes of acceptable behaviors; political preferences; a simple saying commonly used by elder people or sometimes a highly sophisticated literary work are all examples of cultural concepts. The most practical means of transmission of cultural concepts is, thus, language. Each member of society has an average potential of employing comprehensible language and also it is easy to perform, to be stored and recalled   whenever one needs language.

2.2. Language

The origin of the English word "language" dates back to the twelfth century and derives from the old French word "langage" coming from the Latin "lingua" which means *tongue* and *speech* (Harper, 2010). As a phenomenon *language* has been dealt with by many philosophers, scholars, and linguists throughout the history. Bedia Akarsu (1998:16[1]) states that in ancient Greece although human language has a mortal nature, its source is regarded as celestial language. Early ancient Greek philosophers define this celestial language as " logos". Logos is the language given to people by God himself and it is eternal. On the other hand, according to Heraclitus, logos is the shepherd of the universe; however, logos is created neither by a God nor a human being. Subsequent ancient Greek philosophers also focus on language phenomenon but they only consider the relation between the objects and their names on a linguistic base. Thus, they take language in terms of knowledge and thought (Akarsu, 1998:16). However, this is a one-sided perspective as it underestimates the emotional aspect of language.

Johann Gottfried von Herder is the first linguist to take the emotional aspect of the language into consideration. In his work named "Ursprung der Sprache", he sees language as a combination of emotions and thought (cited in Akarsu, 1998:16). Language includes all potentials of human beings both emotional and mental. Wilhelm von Humbolt, on the other hand, fights with all of the previous linguistic theories. He opposes to the rationalists who see language as a product of human mind; to the positivists who see language as the imitation of the sounds in nature; to the empiricists who see language as the reflection of feelings or to the theological view which sees language as a gift given to human beings by God. For him, language originates from inner need of humanity. It is available in human nature. In the history of language, Humbolt is the first thinker to consider language as the core of human beings (Akarsu, 1998:20). Human beings can only survive by means of language. It is a compulsory output of human nature. Humboldt (cited in Salzman, 1998:39) claims that each language has a spirit since the structural patterns of a language is somehow blended

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[1] All the quotations taken from *Dil-Kültür Bağlantısı* by Bedia Akarsu have been translated by the writer of this thesis.

with the spirituality of its people, which means that through a deep look at either of them, it is possible to see the other. In other words, "language is the outward manifestation of the spirit of people: their language is their spirit, and their spirit is their language; it is difficult to imagine any two things more identical" (Humboldt cited in Salzmann 1998:39). Thus, the act of speaking is the basic aspect of language. Language is a process rather than a product, and language reflects the spiritual world of society it belongs to. It is one of the reasons behind the creation of language.

In the history of language, language was examined in three dimensions. Firstly, it was seen just as a product of bare human mind reflecting only the thoughts. Next, in the 18th and the 19th centuries, language philosophers established a relation between mind and heart; thought and emotion. The cooperation between these pairs resulted in language. However, the modern views have added a new dimension to the issue. Recent scholars have put the emphasis on a new aspect: interaction between language and culture. Kramsch (1998:3) holds the view that language is the principal means by means of which people continue their social lives and when it is used in the contexts of communication, it is subjected to culture in multiple and complex ways. Language is bound to the culture of society it belongs to. Thus, it would be a fatal mistake for a researcher to take language separately from culture. In the following part this connection will be covered in detail.

2.3. The Relation between Language and Culture

The connection between culture and language dates back as far as the classical period. The ancient Greeks made a distinction between civilized people and *bárbaros* "those who babble", i.e. those who speak unintelligible languages (Baepler, 2003:91). So from then on the fact that different groups speak different, unintelligible languages has been considered more understandable reflection of cultural differences than other less obvious cultural traits. Language-culture relation finds its best known modern expression in the writings of Franz Boas, Edward Sapir and Benjamin Lee Whorf. In the introduction part of his book titled "Handbook of American Indian Languages", Boas (1911) emphasized the study of language and languages as essential to training and

research in anthropology. For him, language patterns are unconscious and they provide access to unconscious cultural patterning (Boas,1911). Following his thoughts, the Sapir- Whorf Hypothesis highlights that language constitutes the means with which individuals think and therefore language determines cultural thought, perception and world view.

Edward Sapir and his student Benjamin Lee Whorf are the well known linguists who put forward the view now called as Sapir- Whorf Hypothesis or the Whorfian Hypothesis. It has a strong and a weak version. The strong version is labeled as "linguistic determinism" which claims that language determines the way in which the speakers of that language view the world. In other words, our thinking is determined by language. The weaker version is called "linguistic relativity" and it asserts that language does not determine the way people perceive the world but influences its speakers' perceptions, thoughts and behaviors. That is, people who speak different languages perceive and think about the world differently.

The Whorfian hypothesis makes several claims. One of them is that if one language has certain words to describe things and another language does not have these words; the speaker of the first language will find it easier to talk about those things. For instance, if your language provides you with many words about subtle differences of snow or ice then you can describe them more easily compared to one whose language lacks those vocabulary items. A stronger claim is that if one language makes distinctions between ants, camels, snow, and so on and the other does not, the speakers of the first language will more easily perceive the differences in them as opposed to the speaker of the latter language. The strongest claim is that the grammatical categories available in one language not only help the users of that language to perceive the world in a certain way but also limit such perception. That is, you perceive only what your language allows you to perceive since it controls your world view.

This issue is usually exemplified in the translation of literary works. The translation of any given poem, for example, will not create the same meaning in the reader's mind. Daniel Chandler (1995) gives Pablo Neruda, the world famous Chilean poet, as an

example. The best translations of his own poems were Italian compared to English and French versions, which proves that there are lots of similarities between Spanish (the original language of Neruda's poems) and Italian languages. This resemblance can be related to Spanish and Italian's common Mediterranean culture. A translator's most difficult dilemma arouses when there is a cultural gap between source and target language. A simple example about different societies' perception of color enlightens the situation better. There are not any words in either Spanish and Italian or Russian corresponding to the English meaning of the color *blue*. The lack of the concept *blue* in one language is more than lacking of a word in the language as it directly relates to that blue is not a part of the given culture.

It will not be wrong to say that without language, culture would not be possible. The relation between language and culture is reflexive; that is, language simultaneously reflects culture, and is influenced and shaped by it. Language is also the symbolic representation of people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking (Jiang, 2000:328). In a way, it is the expression of inner and outer thoughts and feelings of people together with their culture. According to Brown (1994: 165) "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture". Culture is an integral part of language, without which language will be empty of meaning.

Among the metaphors used to describe the relation between language and culture, a well- known one is that language is resembled to the mirror of culture, in the sense that people can see any culture through its language. Akarsu (1998:85) notes that the nations that are advanced in their culture are also advanced in their language and in the same way if their language has not shown much development and remained in its primitive form, their culture is bound to stay underdeveloped, too. By looking at either culture or language, one can have an idea about the other as they reflect each other better than anything else. Wenying Jiang (2000:328-329) gives the following metaphors to make the relation between language and culture more clear. In the first metaphor, language

and culture are symbolized by the iceberg. The visible part of the iceberg is the language, with a small part of culture; the greater part, lying hidden beneath the surface, is the invisible aspect of culture. In a word, in this metaphor, language is the overt expression of thoughts and feelings and it is visible. On the other hand, only a small part of culture is visible and overtly expressible. The greatest part under the water supports both language and the visible part of itself constantly and it is an accumulation of knowledge that dates back to centuries.   Understanding of language and culture is conveyed through the following three new metaphors:

From a philosophical view, language- culture relation is likened to a living organism, the flesh of which is language and the blood of which is culture (Jiang, 2000:328-329). Without culture, language would be dead; without language, culture would have no shape. Just as a living organism cannot survive without neither blood nor flesh, a society cannot go on its existence without its language and culture.

According to Jiang (2000:328-329) from a communicative view, language-culture combination resembles to swimming (communication) in that language is swimming skill and culture is water. Without language, communication would remain to a very limited degree (in very shallow water); without culture, there would be no communication at all.

In Jiang's (2000:328-329) last metaphor, from a pragmatic view, the relation symbolizes transportation. Communication is like transportation: language is the vehicle and culture is traffic light. Via language, communication becomes easier and faster. In its role, culture regulates, sometimes promotes and sometimes hinders communication. Language and culture are different from each other but they form a whole.

If the language was thought of being based on linguistic parameters disregarding the role of culture, then the similar concepts in different languages would correspond to the similar meanings. However, the situation is not that simple. Eugene Nida (1998: 29) notes that "Language and culture are two symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative. Every

language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture, and culture is more extensive than language." People of different cultures can refer to different things while using the same language forms. This situation is expressed by the terms denotation and connotation. Denotation refers to the literal meaning of a word, the 'dictionary definition'(Barnard, 2005: 35-36). Denotative meanings of the words are not cultural and they do not make a difference in meaning. Connotation, on the other hand, refers to the associations that are connected to a certain word or the emotional feelings related to that word (Barnard, 2005:35-36). Connotative meanings are cultural and thus it is the connotative meaning that undergoes semantic loss, namely, loss of meaning in a case of translation. To illuminate the situation better, the following example can be given. When one says *lunch,* an Englishman may be referring to fish and chips, an American to hotdog, a German to a hamburger, an Italian to pizza, a Chinese man will most probably be referring to steamed bread or rice and a Turkish man to *döner*. Hence, the denotative meaning of lunch is the same in all languages; however, its connotative meaning changes from one culture to another. Similarly, Jiang gives the example of a dog as an animal. The word *dog* in English and the character *gou* in Chinese, refer to the same kind of animal. However, most English people associate dog with man's best friend, a good companion, being kept as a pet, together with many commendatory idioms, such as *lucky dog.* Most Chinese people, by contrast, associate *gou* with watchdogs, defending the household from thieves, a noisy animal, together with such derogatory idioms as *gou tui zi* ('hired thug') (Jiang, 2000:328-329). Being culturally loaded, English words and their Chinese translations (or vice versa) are seldom equivalents, and often give rise to different associations or images. These examples highlight undeniable interaction between language and culture. Without regarding cultural dimension of linguistic forms, one can only understand the surface meaning of any utterance and this constitutes only a small proportion of total meaning.

All in all, between language and culture there is always an interactive influence. That is, neither language nor culture can exist without leaning on each other. Culture is the accumulation of a society's experiences which has piled up throughout centuries and the prosperity of culture shows itself in the language, too. The richer the cultural heritage of

a society is, the more sophisticated their language will be. Nevertheless, although the language and culture are so intricately interwoven, culture has not been given the importance it deserves by some language teaching approaches and methods that have appeared in the course of history. In the following session, the language approaches and methods' attitudes towards culture will be mentioned.

2.4. "Culture" in ELT Methods and Approaches

When 'modern' languages like French, Italian and English started to be taught as foreign languages in the 16th century, the methods used to teach the classical language Latin were put into practice. The first of these methods came to be known as **Grammar Translation Method** (GTM hereafter). Jack C. Richards and Theodore Rodgers (2002:5-6) state that the main aim to learn a language in this method was to read and appreciate its literature rather than to speak and communicate in the target language. In GTM, target culture has a minor role in foreign language teaching. As Lesser - Crouton states "In the past, people learned a foreign language to study its literature, and this was the main medium of culture" (cited in Thanasoulas, 2000:6). However, what is meant by learning a language and culture by using literature in this method is limited to translating isolated sentences from the original literary works. Diane Larsen-Freeman (2000:15) notes that in this method students' study of the foreign culture is limited to its literature and fine arts. In GTM, culture is synonymous with aesthetic, poetic uses of language. This definition of culture which has later been expressed with 'big C' by Tomalin and Stempleski is not the desired goal for teaching language. To put it in a different way, literature is not used to assist the development of competence and understanding the foreign culture more clearly but used in order to teach classical works for their artistic value long before students are able to cope with them.

Later, toward the end of the 19th century, there was an attempt to build a methodology following Gouin's **Series Method**. The believers in the natural method put forward that a foreign language could be taught without translation or the use of the learner's native language through using demonstration and action just as it is in the natural way in which children learn their first languages, so direct and spontaneous use of the foreign

language must be encouraged in the classroom (Richards and Rodgers, 2002:11). The naturalistic learning principles came to be known as the **Direct Method** (DM). As for the place of culture in DM, Larsen- Freeman (2000:26) states that in DM culture consists of more than the fine arts; thus, in order to introduce target culture, topics and situations are used. She adds (2000:29) that in DM, students study culture consisting of the history of the people who speak the target language, the geography of the country or countries where the language is spoken and information about the daily lives of the speakers of the language.

As World War II broke out, applied linguists laid the foundations for a new method – the **Army Method**-in the US to teach language in general and to teach aural/oral skills in particular to soldiers in intensive language courses. The Army Method became known as the **Audio-lingual Method** (ALM) in 1950s. In ALM, language was approached through speech, and speech was approached through structure (Richards and Rodgers, 2002:53). ALM was based on a behaviorist foundation as it regarded language learning as habit formation. Larsen- Freeman (2000:45) states the concept of culture in ALM as follows: "Language cannot be separated from culture. Culture is not only literature and the arts, but also the everyday behavior of the people who use the target language. One of the teacher's responsibilities is to present information about that culture". Rivers (cited in Richards and Rodgers, 2002:57) states a learning principle underlying ALM that focuses on culture: "the meanings that the words of a language have for the native speaker can be learned only in a linguistic and cultural context and not in isolation. Teaching a language thus involves teaching aspects of the cultural system of the people who speak the language". As ALM has a behaviorist foundation, they define culture in terms of observable behaviors such as habits, customs and traditions such as marriage customs and define it as socially acquired, learned behavior. In other words, because of the habit- formative nature of language teaching, in ALM, culture is presented in a similar way leading no more than rote learning, and does not exceed the expectations related to culture.

The decade of 1970s was significant in terms of the innovations made in language teaching. The language theoreticians looked for the approaches and methods that would

alternate structure-based approaches. The quest for alternatives to grammar-based approaches and methods led in several directions.

James Asher, a professor of psychology, developed a language teaching method called **Total Physical Response Method** (TPR). This structural method is based on the 'trace theory' of learning in psychology which claims that memory is increased if it is stimulated through association with motor activity. Just as with the acquisition of the native language, oral production is primary to language learning and culture is the lifestyle of people who speak the language natively (Larsen–Freeman, 2000:114). The class activities are mainly based on imperatives and controlled practices; therefore, authentic communication does not take place in the class, which results that TPR does not help the presentation of the target culture much, either.

The Silent Way (SW) was developed by Caleb Gattegno. The SW views language learning as a problem-solving and discovery learning and claims that second language learning cannot be like first language acquisition because the learner now knows the first language and second language learning will thus be artificial. According to Larsen-Freeman (2000:66), in the SW, languages of the world are seen as sharing a number of features; however, each language having its own unique reality or spirit reflects the expression of particular group of people. Their culture, as reflected in their own unique world view, is inseparable from their own language. The Silent Way, like other structural approaches, does not focus much on the transmission of target culture.

In sum, the structuralist language approaches generally focused on the grammatical patterns that constitute the language and the underlying principles were based on the language's form rather than function. In these structuralist approaches, culture was dealt only as a representation in the form of fine arts. Even the approaches claiming that language teaching is also teaching the aspects of cultural system, cannot go beyond regarding learning grammatical systems of a language as a prerequisite to learning language and culture. As is seen, in these approaches, literary works are taken as elements of aesthetics, namely, as examples of fine arts; therefore, they regard literary works as an aim to be reached not as a tool to teach language and culture.

One of the alternative approaches to language teaching that introduces the communicative use of language is **Suggestopedia** (also Desuggestopedia) developed by Georgi Lozanov. He puts forward that language learning can take place at a much faster rate; however, people set up psychological barriers to learning i.e. they fear that they will be unable to perform (Larsen- Freeman, 2000:73). Larsen –Freeman explains how language and culture are viewed in Suggestopedia as follows:

> Language is the first of two planes in the two plane process of communication. In the second plane are the factors which influence the linguistic message. For example, the way one dresses or the nonverbal behavior one uses affects how one's linguistic message is interpreted. The culture which students learn concerns the everyday life of people who speak the language. The use of the fine arts is also common in Suggestopedic classes (Larsen- Freeman, 2000:73).

In sum, suggestopedia also employs culture in the form of fine arts such as classical music to relax the students; however, the overall aim is not to teach culture with its all aspects but to take it as *big C* as Tomalin and Stempleski put it.

In the method **Community Language Learning**, which is based on the principles developed by Charles A. Curran, students are considered to be 'whole persons' meaning that teachers consider not only their students' feelings and intellect , but also have an understanding and acceptance of the student (Larsen- Freeman, 2000: 89) . In CLL, language is thought to exist for communication. According to Curran, there must be a mutual trust between the teacher and the students to enhance the learning process which will shift the focus of learning language from grammar and sentence formation to a sharing between persons. In most definitions of culture, it is pointed out that it is a sharing among the members of a community or a society. Thence, in CLL, culture is regarded as an integral part of a language as Larsen-Freeman (2000:101) puts it and the students do not feel as if they are learning something but they feel that they are communicating.

In the final quarter of the 20th century, there was an increasing interest in the communicative use of language. The focus of learning a language shifted gradually

from the mastery of structures to the communicative proficiency. The anthropologist Bronislaw Malinowski and his colleague and the linguist John Firth were among the first people who put emphasis on the communicative and contextual factors in language teaching. According to Firth, language needs to be studied in the broader socio-cultural context of its use and this socio-cultural context includes participants, their behavior and beliefs, the objects of linguistic discussion and word choice (Richards and Rodgers (2002:158). **Communicative Language Teaching** (also known as functional or functional- notional approach) was, then, developed as an approach which not only integrates functional and structural aspects of language but also emphasizes the application of the knowledge of these aspects to provide communication. The aim of language teaching is to help language learners acquire communicative competence and develop four language skills. Language is thought to fulfill a function like complaining, informing, apologizing. Authentic language use i.e. language as it is used in a real context is given a special significance. Contextualization is among the basic principles of CLT. The words people choose differ according to the particular situation they are in like their emotional situation, their intention, the person they address to and so on. Thus, according to CLT, a person is to know how, to whom and in what situations to use the structures of language in order to convey the intended meaning correctly. Fluency and accuracy are seen as complementary; however, fluency is given priority for successful communication. As it is clear from the name of the approach, language is for communication. However, communication process will be insufficient without the incorporation of culture. Damen (1987:23) states that communication may be taking place but unless it is perceived correctly, problems will arise and the communicative chain will be broken. The maintenance of this chain can only be possible with an awareness of culture. Therefore, Communicative Language Teaching is the approach which integrates culture to the language learning and teaching process the most among the others. According to Larsen- Freeman (2000:131), CLT views culture as the everyday lifestyle of people who use the language. Certain aspects of culture such as the use of nonverbal behavior are especially important for communication. Porter and Samovar (cited in Damen, 1987:32) state "…communication is an intricate matrix of interacting social acts that occur in a complex social environment …. This social environment is culture, and if we truly are to understand communication, we also must

understand culture.'' It is clear that without being aware of cultural elements which constitute the underlying base of communication, the communication process will not reach to the desired extent. In other words, communication means understanding the cultural stage, as well because during communication the speaker subconsciously employs his/her knowledge about the target culture.

Towards the end of the 1990s, an approach within the perspective of the Communicative Language Teaching's framework appeared. **Task-Based Language Teaching** is a view that bases the use of tasks as a core unit of planning and instruction in language teaching (Richards and Rodgers, 2002:223-224). TBLT shares several underlying principles with CLT. For instance, tasks assigned to learners are to promote real communication, namely authentic language use in a natural context. The tasks should also encourage meaningful language use because meaning is primary focus in learning process. Tasks assigned to students are thought to provide a better context for the activation of learning processes than form- focused activities. Via meaningful tasks, learners are provided with 'comprehensive input' as Krashen states it and they learn language by interacting communicatively and purposefully, which facilitates language acquisition. In TBLT, interaction is given special importance. Brown (2000:165) regards interaction as the heart of communication and he defines it as the collaborative exchange of thoughts, feelings, or ideas between two or more people, resulting on a reciprocal effect on each other. According to Samovar, Porter and Jain (cited in Damen, 1987:75) when someone interacts with the other, it is not in isolation but within a specific physical surrounding and under a set of specific social dynamics. The social context determines the types of social relations existing between the source and receiver. Hence, it can be clearly observed from the social environment that culture directly influences communication and interaction so interlocutors are to be aware of the cultural nuances of language in order to provide interaction.

Language and culture are inseparable parts of a whole. If the purpose of learning a language is to speak it in genuine contexts or to understand the jokes, behaviors and thinking styles of the people speaking the target language, one should have been knowledgeable about the culture of the target language and this has led to the

development of approaches that have given rise to the communicative and interactive use of language learning like Communicative Language Teaching and Task-Based Language Teaching, which led to the integration of target culture teaching in language teaching.

All the language teaching methods and approaches mentioned above have been developed to help learners have some kind of language proficiency in the target language. Their attitude towards learning and teaching foreign language is different; however, their aim is the same: to find the best possible way to teach language. Although there is no such a best method or approach, every attempt builds on the previous one and each one contributes by designing ways towards a better language proficiency. Paralleling to their view of language teaching, different approaches and methods have made different definitions of language competency. Viewing language learning and teaching as understanding the rules of structural system of the language, structuralist approaches define proficiency with linguistic competence. Communicative approaches; on the other hand, define it with communicative competence and intercultural communicative competence because they see language as a means of understanding and constructing social interaction. Following definitions are given to provide a better look into these different proficiencies.

2.5. Linguistic, Communicative and Intercultural Communicative Competencies in ELT

2.5.1. Linguistic Competence

The quest for proficiency in language has led the theorists to make a distinction between competence and performance. Brown notes that competence refers to one's underlying knowledge of a system of a language. Performance, however, refers to actual production or the comprehension of linguistic events (2000:31). While the former is related to the knowledge of the language components like grammar, vocabulary, syntax, the latter is related to the productive skills like speaking and writing. Chomsky (1965) proposed that a theory of language should have been a theory of competence as what a person actually

performs does not reflect the actual underlying linguistic knowledge. This competence is called as **linguistic competence.** However, the question of how an unobservable, underlying knowledge will be assessed remained unanswerable in Chomsky's cognitive view which led to development of following definitions for enhancing language proficiency.

2.5.2. Communicative Competence

The term "communicative competence" was first used by Dell Hymes (cited in Brown, 2000:246) a sociolinguist, according to whom Chomsky's notion of competence was too limited. Chomsky's structure-based **linguistic competence** was insufficient in defining the social and functional rules of language. So, Hymes describes communicative competence as the aspect of one's competence that enables people to convey and interpret messages and to negotiate meanings interpersonally within specific contexts. In other words, communicative competence is different from linguistic competence in that linguistic competence is the knowledge about language forms whereas **communicative competence** is the knowledge that enables a person to communicate functionally and interactively in a foreign language.

In the following years, four different components were introduced by Swain and Canale (cited in Brown, 2000:247) to make up the construct of the communicative competence: grammatical and discourse competence (that are related to the use of the linguistic system) and sociolinguistic and strategic competence (that are related to the functional aspect of communication).

- Grammatical Competence

According to Canale and Swain (cited in Brown, 2000:247), Grammatical Competence is the knowledge of lexical items and rules of morphology, syntax, sentence-grammar semantics and phonology. It is the competence that is related to mastering the linguistic system of a language.

- Discourse Competence

It can be thought as a complement of grammatical competence. It is the ability to connect sentences by using appropriate discourse and to form a meaningful whole out of a series of utterances. Unlike grammatical competence that focuses on sentence-level grammar, discourse competence is concerned with intersentential relations.

- Sociolinguistic Competence

It is the knowledge of socio-cultural rules of language and discourse. In sociolinguistic competence, understanding the social context of the language such as roles of the participants, the information they share and the function of interaction is vital.

- Strategic Competence

It is based on the communication strategies (that can be either verbal or nonverbal) that are used to compensate for breakdowns in communication. In other words, they are the strategies that one uses to compensate for imperfect knowledge of rules. It is our ability to make repairs in the course of communication. It includes paraphrase, circumlocution, repetition, hesitation, avoidance, guessing and shifts in register and style (Brown, 2000:247).

Being proficient in a language requires all four competencies mentioned above for enhancing the complex process of using language for communication. Language is more than grammatical structures. Therefore, language competency demands more than knowing language rules and structures. That is why, communicative competence includes the different dimensions like discourse, social context, and communication strategies unlike linguistic competence. The knowledge of rules is not enough for one to be able to communicate verbally in a language. Verbal communication, namely speaking, requires a discourse competence because just putting the sentences together will not form a meaningful whole. There must be meaningful transitions between the sentences and the speech must form a unity. During the course of speech, the context and the roles of interlocutors are also important because they determine the way we speak, the choice of words, distance of speakers and so on. Lastly, to be competent in speaking, a person must have some certain communication strategies in case of

breakdowns of communication. Those strategies will help for the clarification of one's statement and enhance interaction.

2.5.3. Intercultural Communicative Competence

Recently, language learning is no longer limited to the acquisition of communicative competence in a foreign language; it requires the acquisition of the cultural or intercultural communicative competence as well. John Corbett (2003:1) states that contemporary communicative teaching methods generally regard language as a means of bringing an 'information gab' which will lead learners to develop 'native speaker competence' rather than 'intercultural communicative competence'. However, he adds (2003:21) that this view of language tends to underrate culture because communicative competence has a transactional character; that is, it focuses on the knowledge of how to *do* things with language- which overshadows its cultural aspects. Byram (1997) emphasizes that successful 'communication' is not determined only in terms of the efficiency of information exchange; it is also related to establishing and maintaining relations. In the tasks assigned to develop communicative competence; however, the language is only used to get things done. There is no explanation why learners might want to exchange such kind of information. In Russia, for example, it will be difficult for a person to buy half a dozen eggs without some cultural information although this person speaks Russian well because Russian people are accustomed to selling eggs in multiples of ten (Corbett, 2003: 23). It is only possible by the understanding of the target culture that the message can be conveyed to the other part correctly and feedback that the message has been comprehended can be taken.

Regarding what has been stated above; intercultural communicative competence incorporates the two basic functions of language for effective communication: language as a means of communicating information and language as a reflection of a particular group of people's culture. Corbett (2003:2) states that intercultural communicative competence includes the ability to understand the language and the behavior of the target community, and explain it to the members of the native community and vice versa. That is, intercultural communicative competence educates learners to be

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'diplomats' as Corbett puts it and help them to view different cultures from a perspective of informed understanding. It is a concept that helps language learners to understand social interaction.

Language and culture are intricately intertwined. Sercu et al. (2005:1-2) note that foreign language education is, by definition, intercultural, so bringing a foreign language into a classroom means connecting learners to a world that is culturally different from their own. In other words, if the aim is to teach a foreign language, dealing with cross- cultural encounters is inevitable. According to them, intercultural communicative competence requires some characteristics like the willingness to engage with the foreign culture, self- awareness and the ability to look upon oneself from the outside, the ability to see the world through the others' eyes, the ability to cope with uncertainty, the ability to act as a cultural mediator, the ability to evaluate others' point of view, the ability to consciously use culture learning skills and to read the cultural context, and the understanding that individuals cannot be reduced to their collective identities. These characteristics not only help them to adopt a more modest view towards the culture which is different from their own, but also help them to internalize the target culture. They prevent misinterpretations and misunderstandings by providing an effective communication. Sercu et al. (2005:3) state as well that intercultural communicative competence builds on communicative competence and enlarges it to incorporate intercultural competence. Then, communicative competence and cultural communicative competence must not be taken as distinct phenomena in that cultural communicative competence enriches communicative competence.

Byram (1997:35) states five *saviors* i.e. components of culture in order to clarify the concept of intercultural competence and these components are based on three dimensions: knowledge, skills and attitudes. The first *savoir* is related to the knowledge dimension of Byram's framework. It constitutes the knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country, on the one hand; knowledge of the processes of interaction at individual and societal levels. *Savoir-comprendre* and *savoir- apprendre* make up the skills dimension. *Savoir-comprendre* is the ability to interpret and to identify relations to maintain social

interaction. *Savoir-apprendre*, on the other hand, refers to the ability to discover and/or interact. The fourth and fifth dimensions, *savoir s'engager* and *savoir-etre* are related to the attitude dimension. The former constitutes education, political education and critical cultural awareness while the latter constitutes attitudes, relativizing self and valuing the other.

In sum, Byram's conceptual framework is effective in describing the qualities needed to be acquired to maintain successful communication and interaction. Via intercultural attitudes, a person develops an openness and readiness towards the target culture which provides the person with a willingness to relativise his/her own values, beliefs and behaviors without having a prejudice that his/her own is the only possible and naturally correct ones. She/He is able to see how she/he might look from the perspective of an outsider who has a different set of values, beliefs and behaviors as well. The intercultural knowledge factor, on the other hand, provides the person with a knowledge to understand how social groups function and helps them to identify components of culture which are illustrated in the shape of artifacts, beliefs, values, family relations, products, dressing, and so on. Of course, it is almost impossible for a teacher to have all the knowledge about the target culture that the learners may encounter and need. However, teaching process gives good opportunities to collect much information and provides a good deal of target culture encounters. Lastly, acquiring intercultural skills is crucial in that they help learners identify misunderstandings and resolve them. People might misunderstand what is said, written or done by a person with a different social identity; however, the learners having intercultural skills may deal with such situations more easily.

To summarize, it can be said that language is not only communication but also interaction. It is both conveying meaning to the other side, getting feedback that the message has been comprehended and receiving what the other said and decoding his/her message in a correct way. To maintain this interaction, the knowledge of culture is vital and a culture-free communicative competence will be inadequate. Hence, by building on and enlarging communicative competence, intercultural communicative competence constitutes the awareness about both the native and the target cultures; skills to be able

to interpret, to discover, to interact in the target culture and attitudes to be knowledgeable about the value of self and the others.

2.6. Culture Teaching

2.6.1. The History of Culture Teaching

It is clear from the information given above that the presence of culture is not recent; on the contrary, it is as old as the history of ELT. However, the purpose of language teaching in the very beginning was to study the literature of the target language and then the main medium of culture was considered to be its literature. By means of literature reading, foreign language students were expected to be able to learn the civilization associated with the target language.

The 1960s and 1970s were the turning points for the integration of culture in to the field of foreign language teaching much more significantly. Howard L. Nostrand (1974), H. Ned Seelye(1974) and Nelson Brooks (1975) were the scholars who tried to construct a base for foreign language learning on a universal ground of emotional and physical needs(Kramsch, 1993: 224). Consequently, the foreign culture would not be a threatening teaching point for the language learners. Brooks (1968) emphasizes the importance of culture not only for the study of literature but also for language learning. In one of his earlier works, he concerned some crucial aspects of culture such as greetings, expletives, personal possessions, cosmetics, tobacco and smoking, verbal taboos, public places, life styles, patterns of politeness and etc. The main aim of his work is to make people aware of cultural elements at every moment of their lives. For him, culture is everywhere not only in aesthetic or artistic works but also in ordinary people's beliefs, assumptions or attitudes.

Following Brooks, Nostrand (1974) suggests the Emergent Model Scheme. In this model, there are six categories of culture. The first one is value systems and habits of thought. Society-included organizations and familial, religious and other institutions constitute the second category. The third one is interpersonal and intrapersonal conflict.

Ecology and technology including knowledge of plants and animals, health care, travel, etc. is the fourth category. The fifth category is about intra- interpersonal variation. The last category consists of attitudes towards other cultures. It is evident that a language teacher should have an efficient amount of knowledge in all of these categories in order to make his/her learners successful language learners. Seelye (1974), on the other hand, emphasizes the role of culture in the foreign language curriculum because of a growing emphasis on the situational context of the foreign language and sociolinguistics.

It is only in the 1980s that scholars began to pay attention to the dynamics of culture and its undeniable contribution to successful language learning. For example, in his work entitled *Communicative Language Teaching*, William Littlewood (1981) supports the value of cultural learning; however, linguistic proficiency is still the overall aim of communicative competence. Wilma Melde (cited in Byram et al, 1994b: 3) advocates that critical awareness of social life should be fostered by foreign language teaching. In other words, the learner should understand the perspectives of others and should be offered the opportunity to reflect on his or her own perspectives. Consequently, the learner may gain insights about the values and meanings of the culture of target language. Beside Melde, Gisela Baumgratz- Gangl (cited in Byram et al, 1994b: 11-12) mentions the integration of values and meanings of the foreign culture with those of one's native culture as well.

According to Alan Pulverness (2003) with the works of Kramsch (1987; 1988; 1993; 1998) and Byram (1989; 1994a; 1994b; 1997) the integration of culture into language teaching reaches its climax in the 1990s. Kramsch (1987, 1993) believes that culture should be taught as an interpersonal process rather than an explicit one presenting cultural facts. The language teacher should facilitate teaching learning activities which provide the students with the chance of experiencing the target culture. The language learners should be made aware of certain cultural factors such as age, gender, and social class. On the other hand, in his conceptual framework, Byram (1997) describes the qualities needed to be acquired to maintain successful communication and interaction. For him, the language learner can gain an open insight into the target culture by means

of intercultural attitudes. As a result, the language learner can personalize his or her own values and beliefs in a stronger and more conscious way.

In short, throughout the years paralleling to the emergence of modern views in language teaching and learning, teaching culture has gained a momentum in EFL contexts, too. Henceforth, most educators see culture as a compulsory step for reaching a mastery level in a target language. Teaching language is in fact teaching culture. A foreign language teacher presents not only the forms, patterns, and structures of target language, but also cultural elements of that language implicitly.

2.6.2. Challenges in Teaching Culture

Although incorporating culture into foreign language instruction provides the language teachers and students with a variety of insights into the target language, some problems about teaching culture are likely to arise. To begin with, most of the students usually experience "strange paradox". While the students have a potential to express themselves in their mother tongue, foreign language teaching activities force them to face up to a culture of which they scarcely have any experience (Brumfit, 1980: 95). This situation leads some students to develop a sense of inadequacy, prejudice against target culture, and resistance to learning.

"Ethnocentrism" as Gregory J. Trifonovitch (1977:551) puts it "the belief that one's own culture is the best and that his interpretation of the world of reality is the most reliable and truthful which goes beyond the acceptable limits of ethnic pride" can also cause a serious challenge in the course of language instruction in that if the students have already developed such an idea, it will be very difficult for the teacher to break such a superiority complex and convey information about a different culture to students who are not open to new perspectives.

The situation can take place reversely. According to Beverly McLeod (1980:542), language learners may tend to feel that their own culture and identity is under threat, which may be caused by the fact that the target culture in which the target language is

spoken is presented in a way that it is superior to their native culture and language. Therefore, students may equate learning a new language and culture with the loss of their own.

During foreign language instruction, the students are suggested to create an imaginary identity. However, such a new identity can cause a split between experience and thought so the students' mental equilibrium can be affected negatively by some serious socio-psychological problems which also lead to reluctance towards learning (Alptekin, 1993:139). This reluctance to learning can be regarded among the most difficult problems of the language teachers to overcome.

In the process of foreign language instruction, language learners use some personal devices. One of them is familiar schematic knowledge. If there is an efficient amount of familiarity between native culture and target culture, the students are easily able to make efficient use of their top-down processing in helping their bottom up processing during the learning activities (Alptekin, 1993:140). A possible familiarity gap can bring difficulties for students in dealing with classroom tasks such as reading comprehension or writing activities. In other words, the more the gap between the native culture and the target culture is, the more information about the target culture the students will have to learn which will make learning more challenging. As an example to this, a German student would probably have less difficulty in learning English language and culture compared to a Turkish student who is learning English. This is because both German and English belong to European, namely western culture while Turkish belongs to Asian or eastern. If the students are asked to write or read on topics which take their native language background into account, they can show more significant performance.

The situation can be just the opposite which is defined by a term, "alien modes of behavior", introduced by Alptekin (1993:139) which points to the significance of specific schematic knowledge of the native culture that the language learners already have before they start learning a foreign language. While learning a language, the students may feel alienation towards some behaviors of the people from the target culture as these behaviors may be unacceptable in their home culture. Joyce Merrill Valdes's example about the attitude towards older people in United States society can

illustrate the subject more clearly. She states (1986:50) that the way Americans treat the elderly may cause revulsion for learners from different cultures as they see Americans as callous toward the elderly. To correct this impression, a role play is designed in a cross cultural class of advanced students at the Language and culture center of the University of Houston- University Park. This role is as follows:

> The situation of an elderly woman walking along with a rather heavy burden was turned over first to a Malaysian male and later to an American male student to act out as an encounter. When the Malaysian student comes upon, he helps the elderly woman carry her bag walking along with her. Almost all the foreign students in class approve his behavior as the elderly people are respected, regarded highly and protected in their societies. The American student, on the other hand, stops when he sees the old woman, watches her for a few seconds, then shrugs his shoulder and goes on. The foreign students in class disapprove his behavior and express their ideas about Americans as disrespectful louts who put their elderly to nursing homes instead of giving loving care to them at home. However, the American explains that his behavior was based on the fact that Americans place a high value on independence and being able to do things for themselves. He says that after he has seen that the burden was not too much for her, out of consideration for her feelings of self worth, he has left her alone. Later, the foreign students in the class accept that both the American and Malaysian students' behaviors were out of consideration of the old woman and the American's reaction was acceptable although not as proper as the Malaysian's (Valdes, 1986:50).

As is seen, while learning a foreign language, the students may be presented with target language communication styles which they are not acquainted with. They can feel alienation towards the target culture and language and this may cause challenge towards learning and accepting the target culture. However, in intercultural communication, understanding and acceptance are enough to achieve; approval is not essential (Valdes, 1986:50). If the students are focused on accepting the target culture as the way it is, and reminded that they do not have to approve, the problem can be solved to a great extent.

To conclude, although including culture into foreign language instruction provides teachers and learners with lots of benefit, it does not mean that there will not be any

instructional drawbacks in the classroom. The language teachers should be very careful about how to approach to the students while including the students to the language and culture learning process. The attitude of the teacher should be neutral rather than putting one culture before the other. Both the native and target cultures should be set side by side and neither should be privileged. The teacher should keep away from making comments related to politics, ethnocentrism. While the new culture is being presented, the starting point should be the similarities between the native and target cultures because building up bizarre and unknown subjects, concepts, topics etc. makes the students discouraged and the unknown will make them less self confident.

2.6.3. How Can Culture Be Taught Then?

In recent studies at the field of language teaching, the question whether culture should be taught is out of fashion. Instead, the language researchers are dealing with the question "How can culture be incorporated into the foreign language curriculum by fostering cultural awareness and efficient communication skills?" more enthusiastically day by day. The studies of specialists like Genelle Morain (1983) Don Bragaw (1991), and Frank Grittner (1990) can be given as examples of this attempt. In the past, culture teaching was thought to be only about geographical information, historical or political development of the foreign culture, institutions, customs and literary achievements in the foreign culture. The following years added some tiny details of the everyday life such as marriage customs and ceremonies, festivals and so on to the language teaching curriculum. However, the newest views emphasize to teach about culture rather than to memorize some unnecessary rituals of the target culture. Concerning this matter, Byram (1989:44) notes that teaching culture means making the learners acquainted with the new system of meanings and the symbols related to these meanings. Thus, teaching language should occur in such a way that learners should also develop an open attitude and understanding towards other cultures besides developing a useful skill. Language teachers should make their students aware of the cultural differences between their native culture and target culture. The students should notice these differences without classifying such things as superior or inferior. The teachers should stimulate students' interest in the target culture and establish such a foreign language classroom that the

students can find opportunities for learning various ways of interactions by using those cultural differences. These are briefly summarized as follows:

Hans Straub (1999:5) points out that the educators should always try to raise their students' awareness of their own culture, to provide them with some kind of meta language in order to talk about culture and to help the students to create a sense of intellectual objectivity while doing cross-cultural analysis. For him, the students should be able to understand the target culture from an insider's perspective. That is, the students should gain an empathetic view that allows them to interpret foreign cultural behaviors accurately.

According to Michael Lessard-Clouston (1997), culture teaching should be related to the dynamic aspects of culture. Students need to develop some knowledge of foreign culture, but this receptive aspect of cultural competence is not enough. Learners should obtain effective communication skills and they should be aware of dynamic nature of the target culture, as well as their own culture. Moreover, the teachers should provide students with efficient feedback.

In most of textbooks, stereotypes are used in order to help the students perceive the world from another person's view. The language teachers can use such kind of stereotypes to establish comparison between native and target culture (Byram, Morgan et al., 1994b: 43). Not only the differences but also the similarities between cultures can be pointed out to provide the language learner with a different perspective on the foreign culture.

 The unknown has always been frightening for human beings, thus the learners feel themselves insecure when they first encounter with any culture different from their own. Firstly, they should explore their own culture by discussing values, expectations, traditions, customs, and rituals they unconsciously take part in everyday life (Grove, 1982). The students should be given the opportunity to join some activities that are part of their own tradition, such as national sports, social festivals and etc. before exploring those of the target culture.

The foreign language classroom should be enriched in terms of physical setting. The language teachers are expected to prepare posters, pictures, maps, and other realia in order to help students to develop a mental image of the target culture (Peck, 1998). While teaching language through literature, for example, posters or pictures of cultural objects can be hanged on the walls to help students visualize.

Problem solving activities related to culture can be an effective way to teach target culture as well. In these activities, students are given some imaginary situations and they are expected to find some proper solutions. Consequently, learners are given the opportunity to have a look from a different perspective. While trying to find solutions, the students should also realize different forms of non-verbal communication such as gesture and facial expressions which are commonly used by the people of the target culture. These forms of nonverbal communication are culture specific and it is important to pay attention to the similarities and differences between native and target culture in terms of non-verbal communication styles. Straub (1999:6) holds the view that learners should be encouraged to speculate on the significance of different clothing patterns, symbolic meanings of colors, gestures, and facial expressions. As a result, the students can make an accurate comparison between non-verbal cues of target culture and those of their own culture.

Ito Harumi (2002:42) proposes a new framework of cultural teaching in which culture is divided into three components: culture *around* language, culture *in* language and culture *through* language. People's behavior accompanying language use is an example of culture around language. In the foreign language classrooms where exposure to foreign culture is regarded as a valuable experience for learners, seeing such use of target language is an educational aim. People's thought patterns are the examples for culture in language in L2 classrooms where L2 is taught as a school subject. Lastly, cultural information conveyed in cross- cultural communication is the example for culture through language in language classrooms where L2 is regarded as a medium of learning and communication.

In short, the teaching of culture is an undeniable fact in foreign language instruction. However, culture should not be treated as an isolated phenomenon to be taught in the form of festivals, food, clothing and so on and neither is it information recited and memorized when necessary. Instead of teaching target culture within all its complexity, providing students with "appropriate tools for intercultural exploration", as Corbett (2003:19) puts it, should be primary. Culture learning has to take place as an integral part in language learning and teaching. To separate language and culture teaching results in students' learning a codified version of their own language, nothing more. In brief, culture should be incorporated into language teaching and students should be provided with ways to acquire language and culture both subconsciously.

As is seen above, there are many methods of teaching culture. Using literature which incorporates culture into language teaching is one of the most effective methods to teach culture implicitly which will be stated in the following part.

2.6.4. Teaching Culture through Literature

It is a well known saying that the study of literature begins in delight and ends in wisdom. Although the saying above is a very common one in daily life, when the question is using literature in an EFL context, the debate has not come to an ultimate end in the history of foreign language teaching so far. Should literature occupy an important place in language classrooms? Should literature be a part of curriculum in EFL contexts? From the very beginning of foreign language teaching history to nowadays, English language teachers or ELT scholars have proposed their personal views for and against on these questions. Some experts have resisted the use of literature because of the complex nature of literature. For them, using literature in language teaching will not help students meet their goals. Thus, when excessively fragile psychology of language learners is considered, using complex and advanced literary works with students who are unable to speak or write even simple target language correctly can be a disaster.

Whatever views against the use of literature in language teaching have been proposed, today among English language teachers, it is generally accepted that literature can be a useful resource in language teaching. Literary language cannot be thought to be different or separate from other kinds of language; employing literature during language teaching and learning activities can be highly beneficial in terms of instructional aims. In the following paragraph, the reasons for using literature in ELT classes will be briefly given.

Thanks to literature, students can learn about the various uses of target language and they will eventually be able to use them on their own by comprehending the characteristics of literary language. Kim states that students have more opportunities to practice the target language in a practical sense by following some activities such as reading aloud, discussion and responding to the texts (2003:2). A wide range of communicative strategies can be exemplified by means of literature. Students can experience these communicative techniques and strategies through different literary works. Moreover, students are provided with an opportunity to reflect on the meaning of their lives because literature presents a living experience in the process of interaction with the text (Rosenblatt cited in Kim, 2003:2). This opportunity can be a special resource for personal development and growth. When students deal with literature, they learn the target language in a whole context rather than memorizing words and rules. Acquiring inner mechanisms of language via literature can be resembled to a subconscious process of language acquisition. Literature also provides an informal but supportive environment for students to develop their linguistic system naturally rather than learning target language in a formal and strict classroom. As the learners are provided with various texts of literature such as poems, songs, short stories, novels, plays and so on, they can establish personal interaction between those texts and themselves. Consequently, such interaction can be a proper source of motivation to language learning. According to Gillian Lazar (1993:65), "Literature should be used with students because it is motivating, stimulus for language acquisition, students enjoy it, and it is a fun, it is found in many syllabuses and the like". In other words, literature is a convenient source of content in foreign language instruction.

As well as the above mentioned advantages of literature, literary texts may be used to teach culture. It can be said that literature especially opens the door for EFL learners to the target culture. Today, it is a fact that one can never learn or teach English in EFL situations in isolation from literature in that through literary works students have the chance to observe some aspects of target culture. Lazar proposes the following as examples to cultural aspects of literary texts:

Objects or products that exist in one society, but not in another(…) Proverbs, idioms, formulaic expressions which embody cultural values(…) Social structures, roles and relationships (…) Customs, rituals, traditions, festivals (…) Beliefs, values, superstitions (…) Political, historic, economic background (…) Institutions (…) Taboos(…) Metaphorical, connotative meanings(…) Humor(…) Representativeness _to what slice of a culture or society does a text refer?(…) Genre _how far do the genres translate cross-culturally?(…) the status of the written language in different cultures and the resulting strategies for reading a text. (Lazar, 1993:65-66)

As is seen, literature equips the students with necessary background cultural knowledge to learn a language. While doing this, it creates a context and helps the students to internalize the cultural aspects rather than reciting them as formulaic expressions. The authentic nature of literary texts also enables students to have a sense of success as they feel that they read and are able to understand something real pertaining to the target culture and language.

Related to the role of literary texts in arousing cultural awareness, Corbett (2003:173) states that "the practical educational utility of literary texts...is that they can vividly illustrate aspects of an entire society." Hence, through literature students gain information about another culture and by the help of the authors who reflect their own cultural experiences, they make cross- cultural comparisons. They start to discover the similarities and value the differences between cultures.

Donna E. Norton points out the significance of literature in teaching culture to the students, as well. She notes:

Through carefully selected and shared literature, students learn to understand and to appreciate a literary heritage that comes from many diverse backgrounds. From the past, they discover folktales, fables myths and legends that clarify the values and beliefs of the people. They discover the great stories on which whole cultures have been founded. From the present, they discover the threads that weave the past with the present and the themes and values that continue to be important to the people (1990: 28).

Thus, it can be said that literature bears important missions: it binds past to present and gives information about the changing aspects of culture from past to present.

Geoff Hall emphasizes the aspect of culture that provides the students with a sense of modesty and tolerance towards others. He (2005:119) notes that "appreciation of others' viewpoints… is one of the things students are in education to learn, and… literature may be able to support or facilitate such learning". Thanks to literary works, the students become more understanding and tolerant towards other cultures and beliefs. Rather than focusing on differences between people, they focus on the similarities which help them have non-prejudiced and constructive point of view towards others.

In brief, literary works provide the students with humanistic portrayals of people that form a community in that by means of the works such as short stories and novels, students engage the life styles, values, believes in a particular culture emotionally. They feel sympathy for the people of the culture they are learning. They also have a chance to observe their knowledge about a specific culture in context. The disembodied information turns into meaningful information and rather than making root learning, students make meaningful learning which enables them to attach their new information to the prior one. In this way, it becomes easier for them to recall and put the information in to practice in the course of communication or interaction.

CHAPTER III. THE ANALYSIS OF THE WORKS

In this part of the study, the novel entitled *Mrs. Dalloway* and the short stories titled "Desiree's Baby", *"*The Rocking Horse Winner", and "That Evening Sun" will be analyzed to find answers to the following questions: whether the works contain any cultural institutions; any background information given related to politics, history and economy of the target culture; the social structures, roles and relationships; any customs, rituals and traditions; any beliefs, values, taboos and superstitions; any cultural objects and products; any proverbs, any idioms, and formulaic expressions that bear the traces of target culture; and any culture-specific words.

3.1. *MRS DALLOWAY*

The novel *Mrs Dalloway* states an ordinary day in the life of Clarissa Dalloway, an upper class woman. The novel starts in the morning with Mrs. Dalloway who makes a decision to buy the flowers herself for the cocktail party she is going to hold in the evening and ends at the end of the cocktail party as the guests leave.

3.1.1. Cultural Institutions in *Mrs Dalloway*

As Mrs. Dalloway walks through London streets to prepare for her party, she encounters a Royal car which comes out of the Palace. "…the thought of Royalty looking at them; the Queen bowing; the Prince saluting;…and the Prince-ah! The Prince!" (Woolf, 1996:22). This quotation displays that Woolf makes a good portrayal of the feelings aroused by the royal family. When Clarissa sees a Royalty car coming out of the Buckingham Palace, she gets excited by the thought of being so close to the Royalty and thinks about the members of the Royal family with pride. Her feelings are a good guide to how people at that time feel about the Palace and pay respect towards the Palace people and attribute meaning to the Queen and her family.

British Monarchy and Royalty is a cultural institution that is directly related with the palace. The oldest form of government in the United Kingdom is monarchy; however,

the British Monarchy is a constitutional monarchy. In contrast to the regular monarchy in which a king or queen is the Head of State, in a constitutional monarchy, the sovereign is the Head of State but the ability to make and pass legislation belongs to an elected parliament. The monarch, namely, the king or the queen undertakes constitutional and representational state duties. As 'Head of Nation', the monarch has a less formal role. They act as a symbol of national identity, unity and pride giving a sense of stability and continuity. Recognizing success and excellence, the monarch also supports the ideal of voluntary service. Thus, in the novel, the Queen and her family, royalty, represent nationalism and arouse a feeling of respect and nobility.

Taken as a cultural institution, in the novel, **the palace** is both an abstract and concrete symbol of Englishness in that it is the place where the queen and princes live and also an office where administrative work is dealt and also a place where the queen receives and entertains guests invited. In the palace, banquets, lunches, dinners, receptions, and Royal Garden parties are held. The Palace, namely the Buckingham Palace, is the Queen's official and main royal London home. It has been the official London residence of the monarchy since Queen Victoria in 1897. She was the first monarch to live there.

In the novel, Clarissa's husband, Richard is a politician and a Conservative Member of Parliament (Woolf, 1996: 46). He is a member of the House of Commons and he constantly goes to the Committee. Thus, it will be suitable to mention the British governmental system that is another cultural institution.

The British Parliament is based on two Houses of the Parliament of the United Kingdom: the **House of Lords** (the upper house) and The **House of Commons** (the lower house). The meetings of the Houses are held in the Palace of Westminster. While the members of The Commons are democratically elected to represent British people in the Parliament, membership to the Lords is a right of birth to hereditary peers once appointed by the Monarch. The Sovereign appoints the person who has the most support of the House of Commons as Prime Minister. The Prime Minister and the Cabinet are responsible for their policies and actions to the Monarch, to Parliament, to their political party and the electors.

As the novel was written only seven years after the World War I, the break up in the attitudes related to **national identity** was not so rigid. However, the character, Lady Bruton who defends old values can be taken as a perfect symbol of Englishness which is clear from the following statements about her (Woolf, 1996: 198): " She never spoke of England; this isle of men, this dear, dear land, was in her blood". She was so in love with England that in Woolf's words, it would be impossible for her even in some spiritual shape after her death to roam among territories where Union Jack does not fly. "To be not English even among the dead – no, no! Impossible!" (Woolf, 1996: 198). In the quotation above, Woolf implies the difference between Britishness and Englishness.

Many people regard that the word "English" means the same as "British"; however, it is not. Everyone in the United Kingdom has a British citizenship but they have different nationalities like English, Scottish, and Welsh. England is only one of the three countries in Britain, therefore the people of the other nationalities have their own national identity and do not appreciate to be referred as English and take the identity of Englishness. People living in each of the three countries that constitute Britain have developed their own customs, ways of life and culture which are peculiar to their own nation. Therefore, one must be careful about uttering the words "Britishness" and "Englishness".

According to Alexander J. Motyl (2001:62-63), British nationalism is the nationalism of the British and British culture, and it promotes Britishness and the British Isles as a collective national identity for English, Irish, Scottish, and Welsh peoples. Motyl also (2001:64) notes that British nationalism highlights both cohesion and diversity of the people of the British Isles and its former colonies meaning that one can be ethnically English, Irish, Scottish, Welsh, or a person from a former British colony or descendent of a person from a former British colony and be considered British. Thus, the word "British" refers to the people of Great Britain and constitutes all national identities while the word "English" addresses only to the people of the country of England.

The effects of the First World War can be observed in the attitudes of people towards national identity, as well. Before the war, England was a prosperous and great country

with its colonies. The national identity of the people who are from Scotland, Wales or from the colonies are not thought to be distinct and everyone was English under the rule of the Empire. However, after the war, the citizens gradually lost their faith to the empire and lower class people tended not to obey the constraints imposed by England's class system in that it only benefited a small group of society; nevertheless, all the classes had fought to defend and protect England (Motyl, 2001:62-63). The term "Britishness" gained importance in the late 20th century.

To sum up, in *Mrs Dalloway*, cultural institutions British Monarchy and Royalty, The Palace, the British Government and national identity are emphasized. These institutions give students a clue about irrevocable values of the culture they are learning and in some cases, language learners may get into a scrape because of the lack of necessary knowledge as in the example of Britishness and Englishness. Thus, the novel *Mrs Dalloway* provides the students with an effective source to get information about cultural institutions of the British Nation. In the following, the social structure that forms the backbone of this nation and the place of women in English society will be discussed.

3.1.2. Social Structures, Roles and Relationships in Mrs Dalloway

Social Class

The events of the novel take place after the World War I. After the War, people start to give much importance to conservatism and hierarchy as they feel safe under the shelter of royalty, old traditions and the order they are accustomed to. They look desperately for meaning in the old symbols (Zwedling: 1986). Therefore, the people of the era were very sensitive about the social class. In *Mrs. Dalloway*, the reader has a chance to see almost all the characteristics of the class system in that the characters are aware of their social standing very much.

People who are considered to be in the highest social class in British society form **British Aristocracy**. These elites possess hereditary titles once bestowed by the

Royalty. In *Mrs. Dalloway,* most of Clarissa's friends are of the same social status or higher- even the Prime Minister attends to Clarissa's party (Woolf, 1996:189). Clarissa's husband, Richard, as another example, wants to write the family history of Lady Bruton, a member of high society. She is a noble lady who is a descendant of General Sir Talbot Moore. Although Clarissa and Lady Bruton do not seem to get on really well, Clarissa has a real respect for this noble lady and invites her to her party. So, in this novel, the reader has a chance to see English aristocracy and to get acquainted with some of the titles used in the aristocracy. Titles and ranks mentioned in the novel are as in the following:

Lord	7[2]	"a title used in front of the names of male <u>peers</u> and officials of very high rank" (Walter, 2008)[3]
Sir	20	"used as the title of a <u>knight</u>, with a first name or with both first and family names, but never with just the family name"
Lady	43	"a title given in Britain to a woman or girl who has the social rank of a <u>peer</u>, or to the wife of a <u>peer</u> or <u>knight</u>"
Duke	56	"a man of very high rank in a country, or the ruler of a small independent country"
Duchess	85	"(the title of) a woman who is married to a <u>duke</u> or who has the rank of duke"
Countess	85	"a woman of high social rank, or the wife of a <u>count</u> or <u>earl</u>"
Dame	180	"a title used in front of a woman's name which is given in Britain as a special honour, usually for valuable work done over a long

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[2] Woolf, V. (1996). *Mrs Dalloway*. London: Penguin Books Ltd.
As the same edition is to be used in the rest of the study, only page number is going to be given.

[3] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUP

The definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

		period, or a woman having this honor"		

All the titles and ranks above belong to the aristocrats. Sally Mitchell, in her work *Daily life in Victorian Britain* (1996: 23), lists the ranks, titles and address forms as in the following chart. In her chart the peerage has five grades and the ranks and correct mode of addressing are reflected. She (1996:23) states that an aristocrat is not promoted up the ranks from lower to higher.

Ranks and Titles

	Title	Address	Wife	Address
Peers:				
Duke	The Duke of August	Duke, or Your Grace	The Duchess of August	Duchess, or Your Grace
Marques	The Marques of July	Lord July, or My Lord	The Marchioness of July	Lady July
Earl	the Earl of June	Lord June, or My Lord	The Countess of June	Lady June
Viscount	The Viscount May	Lord May, or My Lord	The Viscountess of May	Lady May
Baron	The Lord April	Lord April	Lady April	Lady April

(Mitchell, 1996: 23)

Titled But Not Peers:				
Baronet	Sir Thomas March, Bt.	Sir Thomas	Lady March	Lady March
Knight	Sir Thomas February	Sir Thomas	Lady February	Lady February

(Mitchell, 1996: 23)

In her list, the peers are identified with aristocrats and she notes (1996:23) that the head of a titled family had certain responsibilities and privileges which also make them a natural member of the House of Lords. Knights and Baronets, on the other hand, are technically commoners and they do not have an aristocrat's privileges although they are addressed as *Sir*.

Although the term **upper class** is sometimes used as an umbrella term to refer to aristocracy and upper middle class both, there is an important distinction between these two classes. In English society it was thought that nobility came through blood which meant a person could not choose to be a member of aristocracy but born to it although they can be members of upper class. In the same way no matter how rich they could be, **upper middle class** people could not be real members of English high society, namely aristocracy in that they did not have ancestral nobility (Mitchell, 1996:17). In *Mrs Dalloway*, Clarissa and her husband Richard are upper middle class people and the way they lead their life and their financial position and the conditions they have make a good portrayal of a typical upper middle class family. As members of upper class circle, they can come together with the aristocrats like Lady Bruton in a party.

In English society, working or lower middle class people are referred as **lower class** people in that they are poor people who generally live on mining, farming and working in a factory. In the novel, Sally's husband is a rich man, however, as he is a miner's son, Clarissa thinks Sally has married someone beneath her and never visits their house (Woolf, 1996:209). In a way, it can be said that as a woman from the upper class, Clarissa keeps the distance. The characters, Septimus Warren Smith and his wife are also presented as examples of lower middle class people in England. Throughout the novel, Clarissa is unaware of their existence in society and as they are lower class people, they do not appear in Clarissa's party. The reader witnesses that Septimus is among the victims of First World War just like many other lower class people of the time.

In sum, although this novel is about a day in the life of an upper class woman, the writer skillfully enables the readers to see people from lower middle class as well.

The Role of Woman in English Society at the Time of the Story

Mrs Dalloway can be interpreted as a comment on 1920s society and it would not be wrong to say that women were repressed sexually and economically in those times. The role assigned to women was to be 'The Angel in The House' which was the Victorian ideal for a well-bred woman in British culture at that time (Archibald, 2002: 5-6). The idea was inspired by Coventry Patmore's same named poem which idealizes Patmore's first wife Emily as a perfect woman. The Angel in the House symbolizes the socially acceptable ideal for womanhood which defines a woman as a submissive wife to her husband and a self-sacrificing mother who devotes herself fully to her children and her house.

Mrs Dalloway is a vivid example for the Victorian ideal and it represents the typical social expectations from the women of society at that period. All the woman characters in the novel act in accordance with this ideal. The title character, Mrs. Dalloway is a typical landlady in a patriarchal society who has devoted herself to her house, her husband and her daughter Elizabeth. The whole novel tells about one day in the life of Clarissa who makes plans and preparations for a party she will hold in the evening. Even holding the party makes a perfect portrait of how well Clarissa fits to the Victorian ideal in that she proves to be a well-bred wife who would give successful parties for her husband at the end.

In the novel (Woolf, 1996:9), Peter criticizes Clarissa by labeling her "the perfect hostess!" and says that "she would marry a Prime Minister" which gives readers a literal image about the manners of Clarissa. She cares a great deal about what people think of her, which even affects her choice of husband. Although she has been in love with Peter whom Clarissa finds a bit radical in his ideas - he is not a man who meets society's expectations- Clarissa rejects his marriage proposal and chooses to be with Richard, a promising conservative politician and a traditional prospective husband.

Another character, Sally Seton, who was a close friend of Clarissa in her youth, had been a rebellious ragamuffin who smoked cigars and would not hesitate to say anything that came to her mind when she was young. She could be regarded as Bohemian, open-

minded and much more free-spirited compared to Clarissa; however, at the end of the book, it seems that her youthful rebelliousness is now very much a part of the past and even Sally Seton becomes Lady Rosseter and a respectable housewife and mother to five boys. Sally meets society's expectation by getting married which she and Clarissa once considered as a "catastrophe" (Woolf, 1996:39) and at the end of the novel she appears as a proud woman who has sons in Eton College and a rich husband.

In sum, via Clarissa's party the reader gets an idea of the distinction between the social classes of people and the role of an ideal house wife in English society at the time. They have a chance to observe a cultural social system which is different from their own. In addition to these, the reader can also have an idea about politics, history and economy in the story that gives a clearer point of view of the motives of people and why they behave the way they do in their culture; therefore, this will be subject of the following title.

3.1.3. Background Information Given Related To Politics, History, Economy in *Mrs Dalloway*

Colonialism and World War I

In *Mrs. Dalloway,* the character Peter Walsh, who has exiled himself to India because of his unrequited love to Clarissa turns back to London from India. At that time, it was a common practice for the men, who are in search of adventure, to go to India- *the British Empire's Jewel* (Rough, 2004:175). Throughout the novel, owing to Peter's experiences and thoughts readers have an idea about the political and historical background of British- Indian colonial relations.

In his work, *The Victorians at War, 1815-1914: An Encyclopedia of British Military History,* Harold E. Rough (2004) introduces the history of the relations between India and the British Empire quite clearly as follows: The British Empire gained power during the early 17th century, with the English settlement of North America and the smaller islands of the Caribbean, and the establishment of private companies, namely, the

English East India Company, to administer colonies and overseas trade. In the 17th century, the English East India Company put emphasis on trade with India as they did not dare to challenge the powerful Mogul Empire. When Mogul Empire lost power in the 18th century, East India Company came into action but it had to struggle with its French counterpart, the Compagne Française des Indes Orientales. In 1757, the victory of the Battle of Plassey led the East India Company to the control of Bengal and it became the major military and political power in India. In the following years the territory extended its borders and British India ended up becoming British Empire's most valuable possession and was even named "the Jewel in the Crown" (Rough, 2004:175). It became the most important source of Britain's strength and made the country the world's greatest power leading to the saying that *the Empire on which the sun never sets* which means that the country is so large that there is always at least one part of the country in daylight. However, in the early 20th century Empire had growing rivals like Germany. The military and economic tensions between Britain and Germany led to **First World War**. The war caused enormous financial and population damage on the part of the Britain, and although the empire achieved its largest territorial extent immediately after the war, it was no longer a peerless industrial or military power.

England after World War I

The novel exhibits England five years after the First World War and throughout the novel we see the effects of the war on people. Septimus Warren Smith, one of the major characters of the novel, gives the reader an effective picture of the psychology of a veteran who suffers from shell shock after World War I. Due to the trauma occurred after the war, Septimus has psychological problems and he cannot think sanely. He has lost his connection to the physical world and he constantly has hallucinations related to his dead friend. He is a unique character in that he makes the reader aware of the horrors of an individual, a soldier. Although at that time in English culture it is not so acceptable for men to reflect their horrors and weaknesses, thanks to Septimus we have an idea about how badly the survivors suffered.

Another character in the novel helps the reader to see the changes in England after the First World War. Clarissa's ex boyfriend Peter who calls himself as an Anglo- Indian comes back after five years in India. Through his observations, the reader is presented with the changes in Britain after the First World War. He finds Britain changed in that after the war nothing is due to remain unchanged. Via Peter's statements, the reader makes an observation about the transformation of people in Britain after the First World War from an outsider's perspective. "Those five years -1918 to 1923- had been, he suspected, somehow very important. People looked different. Newspapers seemed different" (Woolf, 1996: 80). From the rest of the passage, it can be commented that war changed the morals of society and the transformation could be seen in the manners of people in that the actions which are unacceptable or intolerable in terms of courtesy before the war became perfectly decent after it.

Conservative Party

In this novel, we also see political parties as cultural institutions. Clarissa's husband Richard is a member of parliament from Conservative Party. Conservative Party is a political party in the United Kingdom whose guiding principles are based on the promotion of private property and enterprise, the maintenance of a strong military, and the preservation of traditional cultural values and institutions ("Conservative Party", 2012). Alex Zwerdling (1986:120-121) states "The early 1920s brought to an end the Conservative-Liberal coalition in British politics; the elections of 1922 and 1923 marked the eclipse of the Liberals and the rise of Labour". In the novel, Lady Bruton, says that all the necessary documents are ready for him at her residence "whenever the time came; the Labour Government, she meant"(Woolf, 1996:122). The quotation above exhibits that Lady Bruton is sure about Labour Party's ascendancy and Richard already has a plan about what to do when they lose the election. Richard, on the other hand is going to write the family history of Lady Bruton. Indeed, Labour Party gained a parliamentary majority in England in 1924, the year before *Mrs. Dalloway* was published and has dominated the British political life together with Conservative Party since then.

Tariff Reform

The Tariff Reform League (TRL) was a pressure (lobby) group that was formed in 1903. They protested against 'unfair' foreign imports and advocated Imperial Preference (a proposed system of reciprocally-enacted tariffs or free trade agreements between the dominions and colonies of the British Empire) to protect British industry from foreign competition (Thackeray, 2006:45-61). The Tariff Reform got support from the politicians, intellectuals and businessmen who are in the circle of Conservative Party. Zwerdling (1986: 121) notes that in *Mrs Dalloway*, the class under examination is living on borrowed time. That is why, the values like "the public- spirited, British Empire, tariff-reform, governing class spirit" in Peter's words (Woolf, 1996: 85-86) were under attack by the thread of the descent of the Conservative Party.

The Armistice

Armistice is a situation in a war when the sides of the battle agree to stop fighting. It does not necessarily mean the end of a war. It might be just a break of fighting while an attempt is made to negotiate a lasting peace. It may or may not be followed by a peace treaty. The Armistice mentioned in the novel (Woolf, 1996: 96) is the one between the Allies and Germany which ended the fighting in World War I. It revealed a victory for the Allies and a complete defeat for Germany in November 11, 1918. The peace treaty, Versailles, however, was signed 28 June 1919. Although the armistice ended the actual fighting, it took six months of negotiations at the Paris Peace Conference to conclude the peace treaty (Malam, 2003). In the novel, Septimus' comrade Evans had been killed just before the Armistice and Septimus was so deeply affected by the event (although he says that he was far from showing any emotions to his death) that he constantly has hallucinations of his dead friend.

Shakespeare

Shakespeare is a major literary character in English literature and culture. He was born in 1564 and died in 1616. He was an eminent English poet, playwright and regarded as

the greatest writer in the history of English language and literature. He lived in the Elizabethan time which is known as golden age of English history and, similarly, this era is the time when English literature was brought to its utmost success. Elizabethan age is also the age when western world was introduced to Renaissance which dignifies national pride through classical ideals. It was an age of exploration which gave the writers like Shakespeare the chance to experiment new ways in theatre and break free from what had been accepted decent in literature in the past. Michael Dobson (1992:185-186) refers Shakespeare as England's national poet and "Bard of Avon" meaning *poet of Avon* which makes clear why many of the characters in *Mrs Dalloway* spell the name of this famous author in many parts throughout the book.

Shakespeare appears especially with his poetry in the novel. The use of his poems suggests hopefulness in that in the era after the war when people were in a desperate psychology, the use of art provides people with a sense of hope and a safe place where they could find comfort. Woolf chooses Shakespeare as a literary character as he would make a perfect symbol of Englishness and English literary culture. At one scene in the novel (Woolf, 1996:12), Clarissa looks into a bookshop's, Hatchards' shop window and reads these lines from an open book: "Fear no more the heat o' the sun/ Nor the furious winter's rages". This quotation is from *Cymbeline*, a play by Shakespeare and is from a funeral song in the play. The quotation reassures the reader not to fear from death in that life contains constraints, so death may be a comfort after the heat of the sun and rage of the winter. It notifies that death can be regarded as an alternative to be released from the constraints of life. By reading this quotation, once in a while throughout the book Clarissa tries to overcome her own fear of death which is one of the important themes of the novel. In another example (Woolf, 1996:39), Clarissa identifies herself with the main character of the Shakespeare's play *Othello* who loves his wife very much but kills her out of jealousy, and kills himself when he learns his jealousy was groundless. She refers to Othello by saying: " if it were now to die ' twere now to be most happy" when she was going to meet Sally Seton for dinner in that she identifies himself with Othello who utters the sentence when he is reunited with his wife, Desdemona whom he loves very much and is happy to see. She resembles her love towards Sally Seton to Othello's great love towards his wife.

The love of Shakespeare united Septimus Warren Smith with Clarissa. Before the war, he fell in love with Miss Isabel Pole who had lectured upon Shakespeare. By way of Isabel Pole, he became enthusiastic about literature and Shakespeare and gave *Anthony and Cleopatra,* a Shakespearian play as an example to the works he loved. He is so proud of his mother country "consisting Shakespeare" that he joins the army and goes to war to defend Shakespeare's country and to defend Miss Isabel Pole who teaches Shakespeare (Woolf, 1996:95). Septimus's joining the war to defend Shakespeare's country shows to what extent Shakespeare is important for English people and exemplifies the connotations Shakespeare's works have in the minds of common people.

Shakespeare and his works do not arouse the same feelings in all the characters in the novel. Clarissa's husband Richard cannot be told to appreciate Shakespeare's poems in that he states "no decent man ought to read Shakespeare's sonnets because it was like listening at keyholes" (Woolf, 1996: 84). This quotation reveals Richard's conservative attitude in that in traditional English culture it is not decent for one to express emotions visibly. Therefore, Shakespeare is too unreserved and outspoken for a person like Richard who suppresses his emotions. Similarly, Lady Bruton states (Woolf, 1996: 198) that it was "in her blood" to be English "(without reading Shakespeare)". As a person who is interested in politics rather than emotions and literature, Lady Bruton in a way challenges that her Englishness cannot be questioned because of her not reading Shakespeare.

In short, in the background of *Mrs Dalloway*, the reader is informed about English colonialism, the effects of WWI on English society, the changing values as in the example of waning influence of Conservative party, the Armistice, the economic precautions like Tariff Reform and national literary values such as Shakespeare. As well as historical, political and economical information, the story is also rich in information related to customs, rituals and traditions, which is associated with English society and culture. The following are examples of such specific elements that are identified with English culture.

3.1.4. Customs, Rituals, Traditions in *Mrs Dalloway*

Playing crickets

In the novel *Mrs Dalloway*, cricket is a hobby for both upper class and lower class people. At the beginning of the novel, Woolf reports how people turn back to their routine lives after the war as follows: "The war was over,…It was June. The King and Queen were at the Palace. And everywhere, though it was still so early, there was a beating, a stirring of galloping ponies, tapping of cricket bats; Lords, Ascot, Ranelagh and all the rest of it; wrapped in the soft mesh of the grey-blue morning air,…" (1996:7). Playing cricket is a part of daily life, and in the quotation the palace people and lords seem to play it at an early hour in the morning. In another example (Woolf 1996: 29), the psychologist Dr. Holmes suggests his patient Septimus Warren Smith to play crickets to overcome depression and he says it is the most suitable game for his problem. Lastly, Peter Walsh is seen to read his newspaper. He reads the sports page – the scores of the cricket matches- first and he finds cricket an important game which he cannot help reading about (Woolf 1996:179).

Sports play an important part in the life in Britain and it is a popular leisure time activity. Sports like cricket, football, golf, rugby were first played in Britain and among them, cricket became the national sport of England in the 18th century. Although England is known as the mother country of football which is very popular in the country and in the world, Britain identifies itself with cricket as a national sport. It is generally played on Sundays from April to August. The game is played with bats and a ball. There are 11 players in each of the two teams and it is played on a field.

Playing golf

In the novel (Woolf, 1996: 101), Dr Holmes takes a day off with his wife and plays golf. This example clarifies that English high society people enjoy spending time by playing golf.

As part of the United Kingdom, Scotland is traditionally regarded as the home of golf. The sport is played with a club (golfers choose from a variety of clubs according to the places they will do their shooting) and a ball. It is played on a course which consists of either 9 or 18 holes and a golf course does not need a standardized playing area; in other words each golf course is unique in its arrangement. The aim of the game is hitting the balls into the holes by using fewest numbers of strikes.

Playing bridge

At the time, bridge was played among upper class people in bridge parties. In *Mrs Dalloway* (Woolf 1996:49) when some thoughts swarm to Peter as he was comparing his life to Clarissa; he counts bridge parties, too. Later in the novel (Woolf 1996:174), Peter again regards bridge among the things he liked most.

Bridge is a card game played with a 52- card deck. It is played with four players in two teams. Partners sit opposite each other around a table. A play of a "hand" centers on a series of finite rounds, called tricks. It is the most popular card game played in England. Millions of people play it in clubs, tournaments and online.

Going to the opera

In the novel (Woolf, 1996:8), Clarissa encounters with Hugh Whitbread and his wife Evelyn on their way to hospital and feels sorry for them. She says "… other people come to see pictures; go to opera; take their daughters out; the Whitbreads came 'to see the doctors' ". In this sentence, it is clear that among with the other activities; going to the opera is a common practice for English people to enjoy themselves in their spare time.

Giving a cocktail party

A cocktail party is a kind of party at which various alcoholic drinks or small pieces of food are served. Giving a cocktail party is an upper class tradition and as a perfect

hostess from the high society, Clarissa prepares for her own cocktail party throughout the book. By the help of her perspective, the novel gives the reader an idea of how English people prepare for and hold the parties. For instance, the novel- between the lines- provides the readers with information like what to wear to the party (Woolf, 1996: 42), what food or drink is served (Woolf, 1996: 182), how the place of the party should be organized (Woolf, 1996:181) or how to behave in a party.

Afternoon tea at four o'clock

Afternoon tea refers to the traditional 4 o'clock tea which is a small meal snack, not a drink. Traditionally, it consists of either tea or coffee served with either of freshly baked scones, afternoon tea sandwiches or assorted pastries. Drinking this refreshing beverage in small porcelain cups is an important ceremony of English national life. The custom originates in England in the 1840s among rich ladies who invited their friends to their houses for an afternoon tea.

In the novel, an example of this seen when Peter Walsh turns back in time and remembers an afternoon tea table in Clarissa's house with a great many people talking, laughing and smoking around the table (Woolf, 1996: 66). As is seen, Woolf refers to this tradition of English society.

Celebrating Christmas Day

In the novel, Sally remembers a Christmas Day when they come together staying at home and talk about life (Woolf, 1996: 210).

Every year on December 25th, Christian people celebrate the birth of Jesus Christ. The British people start the celebration a week before Christmas by sending cards to each other, watching nativity plays and going to carol services. They put up Christmas decorations in their houses. On Christmas Day, they have a Christmas dinner at midday with the whole family. As it is a time for families to come together, they generally

prefer to stay at home on that day. Gift-giving is also an important part of the celebration.

Going to Eton College

Although there are many other examples of public schools in Britain, the school Eton College has a distinctive place in British culture. Among the characters, Dr William Bradshaw (Woolf, 1996: 105) and Sally Seaton's (Woolf, 1996:207) sons are students at Eton College.

Sending pupils to Eton was a tradition among the ruling class before the world wars. At the beginning, the school accepted only the sons of the noble upper class people. Middle class people became richer thanks to industrialism and this led to a new class of people: upper- middle class (also called bourgeoisie). These people also started to send their children to Eton. At that time, public schools like Eton aimed to prepare the children for being a gentleman by teaching the social manners a gentleman from the upper class should have in the circle of elite and they were generally boarding schools. The students were also taught sports like cricket and football. These sports were compared to war in that the strategies used for playing these games were thought to prepare children for military education. War was thought as a form of extreme sport and the children were aimed to gain the characteristics like courage, leadership and self- sacrifice. However, the casualties of the two world wars were so shocking and this proved the idea that war was a brutal and destructive activity rather than a romantic exhibition of heroism. Thus, the world wars reduced the acceptance of the idea of social elitism and Eton and other public schools stopped accepting only the sons of noble families in the course of time.

In short, among many English customs, rituals and traditions, one can count playing crickets, golf, bridge; going to opera, giving cocktail parties, afternoon teas; celebrating special days like Christmas, and sending children to the most prestigious school- Eton. By way of these examples, a non-native learner of English has an idea about the importance English people attach to these rituals, customs and traditions and they behave accordingly if they have a chance to join them.

In the next part, beliefs, values, taboos and superstitions that belong to English culture will be discussed.

3.1.5. Beliefs, Values, Taboos, Superstitions in *Mrs Dalloway*

Although it is hard to say that the novel emphasizes Christianity, religious undertones are present in the acts and feelings of characters. Woolf uses Christian symbolism and Biblical history while presenting the idea of religion. In the quotation (Woolf, 1996:35): "Like nun withdrawing, or a child exploring a tower, she went, upstairs, paused at the window, came to the bathroom" the narrator resembles Clarissa to a nun in that in Christianity, **nun** is a woman who has taken vows committing her life to her religion. According to *The Original Catholic Encyclopedia* ("nun", 1907) they devote themselves in various religious orders to the practice of a life of perfection. A nun voluntarily dedicates her life to serving Christianity and leaving society and chooses to live her life in a monastery. As the nun lives in a monastery committing herself to her religion, Clarissa dedicates herself to her home and the attic becomes her cloister where she retreats herself.

Based on the example above, it would not be wrong to say that in the novel, **Christianity** is referred as the religion of British people. Christianity holds the belief in the existence of oneness of God(monotheism) and it is an Abrahamic religion which means that it traces its origin to a spiritual tradition that was put forward by Abraham the Prophet. Christianity is based on the teachings of Jesus the Prophet which are presented in New and Old Testaments; namely, the Bible. The followers of the Christianity are known as Christians. Basically, they believe that Jesus is the Son of God and he is the savior of humanity. That is why, he is called *Messiah* which means savior. According to their belief, Jesus the Messiah suffered and died for the sake of the ones who believe in Christianity and he was resurrected from the dead in order to bestow eternal life to those who believe in him and trust him for salvation: forgiveness of their sins. In Christian belief, **Jesus Christ** is accepted as fully divine and fully human which points to their belief that as Son of God, he "became flesh" in the womb of a woman, Virgin Mary. Thus, he bears both humanly and divine characteristics.

Christian belief holds the idea of Trinity which defines God as three divine persons: the Father (God), the Son (Jesus Christ) and the Holy Spirit. Eugene F. Rogers (2009:86) states that in this belief, the three persons are separate from each other; however, they coexist in unity; to put it another way, there is only one God in three persons but their relations of origin is different: the father generates, the son is begotten and the Holy Spirit proceeds.

In *Mrs Dalloway* (Woolf, 1996:11,202) Clarissa remembers throwing a shilling to Lake Serpentine which is a recreational lake in Hyde Park, London. The lake runs into the Kensington Gardens and in the novel it represents youth and the passing of age as one walks through them. The passage displays the theme of time passing. Clarissa lives in the moment, and loves the moment, although she also has happy memories of the past. She seizes the time by throwing a coin to the lake. **Throwing coins to a fountain** is one of the superstitions British people perform. Harry Collis (2004:118) states that in the old days, people would throw coins into a well as a gift to the sea gods, asking them for not causing the wells to dry up. In these days the tradition is that if a person throws a coin into a well or fountain while making a wish, the sea gods will make the wish come true. Although there is no mention of making a wish in the novel, Clarissa's action might be related to her wish to stay young or a wish about aging.

3.1.6. Cultural Objects and Products in *Mrs Dalloway*

In the novel, the objects different cultures make use of give an idea of how the people of the target culture pursue their life. Some objects may even be identified with the cities and countries they exist in and they become landmarks as in the example of Big Ben of London. The following tables give brief lists of objects existing in the analyzed novel.

Objects and products	page	meaning
French windows	5	"A pair of glass doors, usually opening from the back of a house into its garden" (Walter, 2008)[4]

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[4] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUP

terrace	5	"A flat area of stone or grass outside a house, where people sit and sometimes eat"
Big Ben	6	is the name of the bell in the clock tower of the Houses of Parliament in London, England. Chris McKay (2010:5) states that it is the icon of Great Britain in the same way that the Eiffel tower and the Statue of Liberty identify France and the United States. It is the hour bell that is called **Big Ben**: the clock is properly called: The Great Clock of the Palace of Westminster.
barrel organ	6	"A large musical instrument that plays music when you turn a handle on the side."
manor house	7	"A large old house in the country with land belonging to it"
(Royal Arms) coat of arms	7	"A special shield or shield-shaped pattern which is the sign of a family, university or city" (in the novel Royalty)"
shilling	11	"A unit of money used in Britain until 1971, equal to 12 old pence or 5 new pence"
laundry	16	"A business which washes clothes, sheets, etc. for customers"
parasol	17	"A type of sunshade(=round frame covered in cloth on a stick) carried especially by women in the past, to give protection from the sun"
cloak	19	"A loose outer piece of clothing without sleeves, which fastens at the neck, and is worn instead of a coat."
public house	21	"a building in Britain where alcoholic drinks can be bought and drunk and where food is often available"
tailcoat	21	"an old-fashioned type of man's coat, waist-length at the front and with the lower half of the back divided into two pieces, now only worn on very formal occasions"

The definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

Tatler	22	It has been the name of several British journals and magazines each of which has viewed itself as the successor of the original literary and society journal founded by Richard Steele in 1709 (Scott, 2008). The earlier edition of the magazine defines itself with the catch word "a daily paper of literature, fine arts, & Public Amusements" (Leigh, 1892:5). The general purpose of the Paper in Steele's words (cited in Scott, 2008:) was "to expose the false arts of life, to pull of the disguises of cunning, vanity, and affectation, and to recommend a general simplicity in our dress, our discourse, and our behavior." The magazine has a special place and an undeniable impact in British culture.
Cathedral	22	"a very large, usually stone, building for Christian worship, which is the largest and most important church of a diocese (= area)"
cross	28	"an object in the shape of a cross (a long vertical line with a shorter horizontal line across it), used as a symbol of Christianity"
lace collar	27	"the part around the neck of a piece of clothing, usually sewn on and sometimes made of different material like lace(a decorative cloth which is made by weaving thin thread in delicate patterns with holes in them)"
penny	37	"the smallest unit of money in Britain of which there are 100 in a pound, or a small coin worth this much."
bandanna	53	"a brightly colored piece of cloth that is worn around the neck or head"
opera glasses	53	"small binoculars which can be used in large theatres by people sitting far from the stage, so that they can see the performers more clearly"
boa	60	"a long thin piece of clothing made of feathers, and worn around the neck, especially by women"

Times	72	It is a British daily national newspaper. It has come to represent the 'establishment' of Britain and British Journalism in popular perception. First published in London in 1785 under the title *The Daily Universal Register*, it became *The Times* on 1 January 1788. Since it was sold by Harmsworth in 1908, it has belonged to Lord Astor, Lord Thomson, and currently Rupert Murdoch (Cannon,2009: 632)
knee-breeches	82	trousers that do not cover the whole of the leg
Morning Post	87	*The Morning Post* was a conservative daily newspaper published in London from 1772 to 1937, when it was acquired by *The Daily Telegraph*. Hindle (1937:1-2) notes that it was an English institution in that it lasted so long as a hundred and sixty five year before it disappeared and it selected public in poverty- stricken industrial towns of the North which proves how it was accepted and supported in British society and culture. It was more liberal than most Liberal newspapers at the time.
pillar box	142	"a tall red box for posting letter
crucifix	142	a model or picture representing Jesus Christ on a cross"
petticoat	143	"OLD-FASHIONED a slip (UNDERWEAR)"
organ	147	"a musical instrument with a keyboard in which sound is produced by air being forced through pipes of different sizes and lengths when you press the keys with your hands or feet, or in which sound is produced electronically"
scullery	182	"especially in a large old house, a room next to the kitchen where pans are washed and vegetables are prepared for cooking"
cloakroom	183	"(US ALSO **checkroom**) a room in a public building such as a restaurant, theatre, etc. where coats, bags, and other personal things can be left while their owners are in the building"

music hall	192	"a type of theatre entertainment in the 1800s and 1900s which included music, dancing and jokes, or the building used for this entertainment"
Union Jack	198	"the red, white and blue flag of the United Kingdom"
conservatory	206	"(US ALSO **solarium**) a glass room, usually connected to a house, in which plants are grown and kept"

As is seen, a variety of cultural objects is contained in Virginia Woolf's *Mrs Dalloway*. The types of objects vary from newspapers, and magazines like *Times*, *Morning Post* and *Tatler* to memorials like Big Ben. The daily objects people use also differ as in the example of opera glasses and parasols. The existence and use of such objects change in cultures. As the name, *opera glasses,* is derived from the traditional use of them at opera performances, any culture which does not have the habit of going to opera will probably not be acquainted with the object. Similarly, clothes also change according to different cultures. The reason for this can be geographical; as in the example of parasols and cloaks which are worn to be protected from the harms of weather; however, climate does not explain why English people wear tailcoats, lace collars or knee breeches. The only answer to this could be culture itself in that in English culture high class people have been expected to behave and look elegant. Monetary units also change from one culture to another which is a natural consequence of differing values of goods.

In sum, objects mirror the culture they belong to, to an important extent and different cultures have made up different objects to meet their necessities throughout history.

3.1.7. Proverbs, Idioms, Formulaic Expressions in *Mrs Dalloway*

Proverbs, idioms and formulaic expressions are an important part of the language they belong to and as language is a crucial element in maintaining the continuity of culture throughout centuries, it will be to the point to make a list of the expressions that exist in the analyzed novel.

Proverbs, Idioms, Formulaic Expressions	page	meaning
Goodness/God/<u>Heaven</u>/ Christ knows	6	" used to mean 'I don't know' or to emphasize a statement. Some people may find this offensive" (Walter, 2008)[5]
eat one's heart out	6	"To feel very unhappy, esp. because one wants sb/sth one cannot have" (Hornby, 1995)
be out of sorts	8	"to be slightly ill or slightly unhappy"
day in day out	10	"(especially of something boring) done or happening every day for a long period of time"
the ebb and flow of something	11	"A constant change of direction, style, etc; a regular rise and fall in intensity, numbers, etc"
make allowances for	14	"To make allowances for someone or their characteristics is to think about their characteristics and not judge them too severely"
for one's sake	19	"in order to help or bring advantage to someone"
wish somebody well	22	"to hope someone will succeed"
alas	44	"used to express sadness or feeling sorry about something"
Heavens	45	"(ALSO Good Heavens!) OLD-FASHIONED used to express surprise or anger"
make up one's mind	47	"to decide"
make a clean breast of it	49	"to tell the truth about something"

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[5] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUP

The definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within pharanthesis next to each item.

thank God/goodness/heaven(s), etc	52	"said to express happiness that something bad has been avoided or has finished"
burst into tears	52	"to suddenly begin to cry"
How do you do?	53	"a formal greeting for someone that you have not met before"
Hullo!	54	"(plural hullos) hello"
not care a straw	56	"not to care at all about something/somebody" (Hornby, 1995)
have a fling	61	"a short period of enjoyment or of wild behavior" (Hornby, 1995)
cool as a cucumber	80	"very calm or very calmly, especially when this is surprising"
do justice to oneself	81	"very calm or very calmly, especially when this is surprising"
pick up for an old song	82	"buy something cheaply"
give something away	83	"to tell people something secret, often without intending to"
get up on one's hind legs (free dictionary com)	84	"to get angry and assertive. (Alludes to the action of a horse when it is excited or frightened)" *("Get up on Hind Legs", 2002).*
see something through somebody's eyes	86	"to view or consider something from somebody else's point of view" (Hornby, 1995)
cream of something	114	"the best of a particular group of things or people"
come a cropper	118	"to fail badly"
make a mess of	118	"to do something badly or spoil something"
in the pink	120	"in very good health"
Good Heavens!/Good Gracious!Good Lord!	130-144-187	"used to emphasize how surprised, angry, shocked, etc. you are"
bring sb/sth to their knees	138	"to destroy or defeat someone or something"

damn!	160	"(ALSO damn it , ALSO dammit) an expression of anger"
why the devil!	165	"used to give emphasis to a question"
a devil of a something	170	"an extremely difficult or serious type of something"
(give oneself) airs	171	"false ways of behaving that are intended to make other people feel that you are important and belong to a high social class"
(come) up to scratch	174	"reaching an acceptable standard"
touch and go	187	"describes a situation which is uncertain"
Who on earth!	188	"used when you are extremely surprised, confused or angry about something"
by Jove	189	"used to express surprise or to emphasize a statement"
keep sb at arm's length	192	"to not allow someone to become too friendly with you"
a queer fish	193	"a strange person"
have half a mind to do sth	194	"to think that you might do something, often because something has annoyed you"
make a name for oneself	197	"to become famous or respected by a lot of people"
not have a penny to one's name	207	"to be very poor"
be hard on sb	210	"to criticize someone severely, or to treat them unfairly"
jump to conclusions	211	"to guess the facts about a situation without having enough information"

There are many expressions that take place in spoken language but not in textbooks or sources written for language teaching purposes. However, such expressions constitute the backbone of language and the intended culture and they must be learned to maintain

mutual understanding and concordance in case of conversation. Literary works, as an example, are wonderful sources to learn such expressions in context as they supply the students with authentic material. All in all, in *Mrs Dalloway*, examples of idioms and proverbs exist as they are shown on the list above and they help learners to improve their cultural awareness from a different perspective.

3.1.8. Culture- Specific Words in *Mrs Dalloway*

Culture –specific words are the last criteria according to which the novel is going to be analyzed. In the following tables, the words peculiar to British culture in the novel are listed.

culture-specific words	page	meaning
dowager	7	" SPECIALIZED a woman of high social rank whose husband is dead but who has a title and property because of her marriage to him" (Walter, 2008)[6]
courtier	7	"a companion of a queen, king or other ruler in their official home, especially in the past"
gentleman	20	"a man of a high social class"
colonial	21	"a person from another country who lives in a colony , especially as part of its system of government"
Sovereign	21	"a king or queen, or the person with the highest power in a country"
scapegoat	29	"a person who is blamed for something that someone else has done"
mistress	43	"a woman who has control over or responsibility for

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[6] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUP

The definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

		someone or something"
coolie	55	"an unskilled and cheaply employed worker in Asia"
Anglo-Indian	61	an English person born or living in India
pound	101	"a unit for measuring weight. One pound is approximately equal to 454 grams"
stone	101	"UK a unit of weight equal to 6.35 kilograms or 14 pounds, used especially when talking about a person's weight"
pedigree	116	"a person's family history, education and experience, or the history of an idea or activity"
soufflé	121	"a light food which has a lot of air in it, is made mainly from eggs, and can be either sweet or savoury"
prima donna	129	"the most important female singer in an opera company"
Reverend	137	"a title for a priest of the Christian church"
inch	145	"a unit used for measuring length, which is approximately equal to 2.54 centimeters, sometimes shown by the symbol"
éclair	145	"a small thin cake made of pastry, with cream inside and usually chocolate on top"
abbess	152	"a woman who is in charge of a convent"
milady	183	"1. An English noblewoman or gentlewoman. 2. Used as a form of address for such a woman." ("milady", 2003)
vicar	185	"a priest in the Church of England who is in charge of a church and the religious needs of people in a particular area"
majesty	189	"the title used to speak to or about a king or queen"
viceroy	196	"a representative of a king or queen who rules for them in another country"
mutiny	196	"when a group of people, especially soldiers or sailors, refuse to obey orders and/or attempt to take control from people in authority"

As is seen, culture- specific words vary from words of addressing to people from clergy and units of weight or measurement. They may create a difficulty in learning a new culture and they generally need an explanation in the course of conversation on the part of the listener in that equivalents of such words do not exist in learners' native languages. The previous list provides the culture-specific words that take place in the works that this study is to analyze.

3.2. "THE ROCKING HORSE WINNER"

"The Rocking Horse Winner" is a short story by D. H. Lawrence about an upper middle class family. The story depicts how greediness destroys everything by displaying the way people allow money to control their lives. The story ends with the death of a poor child who just wants to satisfy his mother's endless passion for much more money.

3.2.1. Cultural Institutions in "The Rocking Horse Winner"

Criticism of the Materialistic Middle Class Society (Bourgeoisie)

Through his story "The Rocking Horse Winner", D.H. Lawrence criticizes the greediness of English middle class society which is reflected via characters and their points of view of life. Hester, mother of the main character Paul and his two sisters, is a cold, unaffectionate mother and lacks of love. As an upper middle class woman, she pursues a wealthy life which is clear from the family's having servants, a gardener, a nurse for the children. However, her greed for money is never satisfied and she feels she never has enough money. Symbolically, middle class people and their ambition for money come into existence in the personality of Hester.

The firstborn child of the family, Paul, feels responsible to meet the need for money although he is still young and, thus, he starts to raise money through horse races. He furiously rides his rocking horse to and fro, which mysteriously gives him the names of upcoming horse race winners. Although he makes quite a deal of money, and gives it as a present to his mother on her birthday- a thousand pounds at a time for the next five

years, she calls the amount of money she got through a letter as "quite moderately nice" (Lawrence, 2004: 776) and goes to family lawyer to learn whether she can get the whole sum at once. This act shows the extent of her ambition for money in that she does not have even little patience when it comes to getting more money. Besides, it seems that Paul wins a lot of money; however, her mother wastes it faster than he can make it. As a result, he continues to ride his horse in order to get the name of the winner horse and feels obliged to meet her mother's endless desire for money and this is all for attaining his mother's love and affection.

The subject of materialism among middle class people has been under investigation in literature for years, and Lawrence criticizes the middle class English society via his novels and short stories, as well. In his work, *D. H. Lawrence and the Great War: The Quest for Cultural Regeneration*, Jae-Kyung Koh (2007:38) states that Lawrence considered industrialization to be one of the factors which had contributed to the outbreak of the war. Thus, as a result of its influence, English men and women were no longer in touch with their *blood consciousness,* which led them to become incapable of authentic relations with others. Koh adds that Lawrence associated this particularly with the middle classes and the Victorian period. Owing to its faith in science, its materialism, its emphasis on outward appearances and its hypocrisy, he hated the nineteenth century (Koh, 2007:38). Accordingly, Lawrence's attitude towards the middle class materialism and its effect on family relations is reflected in the story distinctively. By Lawrence's own words (cited in Koh, 2007:38) " It is a pity that bourgeoisie, with their greedy dead materialism, have made morality and family and affection and thrust all suspicious and repulsive". Therefore it can be said that *"The Rocking Horse Winner"* is a perfect embodiment of Lawrence's self- perception of industrialized and prosperous but over-ambitious upper middle class people.

3.2.2. Social Structures, Roles and Relationships in "The Rocking Horse Winner"

The story criticizes the greediness of upper middle class society. As the details of English upper middle class have been mentioned in *Mrs Dalloway* in detail before, it will not be restated in this section.

3.2.3. Customs, Rituals, Traditions in "The Rocking Horse Winner"

Although the story takes place in the 20th century, specifically after the World War I, there are many references to the Victorian times and its ideals in the way the people led their lives. As has been observed in *Mrs Dalloway* as well, between the wars, people were in search of something to hold on to from the past to feel themselves secure which were generally related to Victorian ideals. In accordance with this, Olivia N. Saracho and Bernard Spodek (2003:162) state that "The Victorian ideal of childhood is the basis for 20th century nostalgia about the ideal childhood". Thus, the Victorian overtones can be observed in the way the children were brought up and even in the choice of toys for boys and girls although the story takes place in the twentieth century.

In the story, the reader learns that the children have a nurse and they spend their time in the nursery- a room for children to sleep and play - and do not spend much time with their mother. However, this situation was not specific to Paul's family at that time in that according to John Sampson and Angela Bull (1992:13) many middle class children saw little of their parents and they were often brought up in the nursery by nanny. When they grew older, they might be sent to school or have a tutor or governess to teach them at home. Thus, it can be deduced that at the time the story was written, upper middle class people were continuing the same tradition.

Rocking Horse for Boys and Doll's House for Girls

The nursery in Paul's family's house is full of expensive and splendid toys. The first toys the narrator mentions are "the shining modern rocking horse" and "the smart doll's house". Other toys that fill the room are a pink big doll, a toy pram, a foolish puppy and a teddy bear (Lawrence, 2004: 770). Saracho and Spodek (2003:162) state that "Play in the late modern era was highly genderized; girls were socialized with baby dolls, tea parties, playing house, and dressing up like *mommy*, boys were socialized with military paraphernalia such as toy soldiers, bugles and drums, guns and swords, ships and airplanes, hobby horses, rocking horses, and trains".

This information, in fact, provides information to the reader about what toys typical upper middle class people's children play with. The toys chosen for boys and girls also prepared them for their gender roles and they were like miniatures of their real life equivalents. While girls played with dolls and doll's houses that symbolically prepared them to their future life, boys were expected to play with rocking horses so that they can imitate their fathers; hunters and breadwinners. Perhaps that was the reason for Paul's feeling obliged to earn money for the family in return for his mother's conditioning him about his father's impotence.

Studying Classical Languages: Latin and Greek

When the story develops, the narrator informs that Paul "was going to Eton, his father's school, in the following autumn" (Lawrence, 2004: 777). Sending their sons to a public school, Eton in particular, was an old upper class custom in British culture which was still valid in the 20th century, as it has been discussed in the analysis of *Mrs Dalloway*. The narrator also reports that Paul has a tutor and he studies Latin and Greek at home until he goes to public school. Paralleling to this, Latin and Greek were the classical languages and the children of rich families were expected to learn them. Sampson and Bull (1992:21) state that middle- class parents sent their boys to the local grammar school and in these schools they spent a lot of time learning Greek and Latin Grammar. They also note (1992:21) that "Richer families employed a tutor to teach their sons at home. When the boys were older, they were sent away to a public school to become a 'complete gentlemen'." Thus it can be concluded that Paul's family was rich enough to have a private tutor to teach him Latin and Greek at home.

Christmas

In the story, expensive and splendid toys fill the nursery at Christmas (Lawrence, 2004: 769). Paul gets his wooden rocking horse as a present at Christmas and similarly his sisters get their presents, as well. Celebrating Christmas is a part of British culture and the details about it has also been mentioned in *Mrs Dalloway*.

3.2.4. Beliefs, Values, Taboos, Superstitions in "The Rocking Horse Winner"

3.2.5. Background Information Given Related To Politics, History, Economy in "The Rocking Horse Winner"

Turf

In the story, the word turf takes place in two situations. First, it was used to identify Bassett, the young gardener. He had been Uncle Oscar's batman in the war and he was " a perfect blade of the turf. He lived in the racing events, and the small boy lived with him" (Lawrence, 2004: 772). Thus, in the first situation there is a pun: *turf* has two meanings. It is a "the surface layer of fields and pastures, consisting of earth containing a dense growth of grasses with their roots; sod," ("turf", 1991, 1994, 1998, 2000, 2003)" which is used to describe Bassett as a good gardener and it also means "horse racing as a sport or industry ("turf", 1991, 1994, 1998, 2000, 2003)" which points to Bassett's deep interest in horse racing events. In the second situation, Paul tells his Uncle Oscar that he keeps twenty pounds in reserve with Joe Glee, in the Turf Commission deposit which directly points to *turf*'s meaning as horse racing and its industry.

Horse Races

Paul wins money by gambling in the horse races. Throughout the story, the reader learns the names of the most popular horse races in England at the time: **Ascot** (Lawrence, 2004: 772), **Lincoln** (Lawrence, 2004: 772), **Leger** (Lawrence, 2004: 775), **the Grand National** (Lawrence, 2004: 777) and **Derby** (Lawrence, 2004: 777). The story was first published in 1926 in Harper's Bazaar Magazine (Lawrence, 2002). Thus, it can be inferred that these races were familiar to the people when the story was first published although some of them may not exist anymore. According to Joyce Kay and Wray Vamplew in the *Encyclopedia Of British Horse Racing*, the full names and places of these horse races were the Royal Ascot at Windsor (2005:32), Lincoln Racecourse in Lincoln (2005:368), the St. Leger Stakes at Doncaster (2005:76), the Grand National

Handicap Steeplechase at the Aintree Racecourse in Liverpool(2005:9) and the Epsom Derby at Epsom Downs in Surrey(2005: 107). Even the name of the story points to horses and horse racing implicitly if the reader is to read between the lines; therefore, it will be a good idea to clarify the relation between horse racing and the British culture.

Horse racing is the first truly national sport in Britain which dates as back as the days of Henry III (Kay and Vamplew, 2005). It became a part of Britain culture so deeply that the number of days and times when horse racing events are held will give a clear idea about how much this sport is liked and demanded by the British people. In the *Encyclopedia of Contemporary British Culture*, Peter Childs and Mike Storry (1999) inform that horse racing events in Britain take place six days a week, fifty-two weeks a year, in all weathers from summer months to winter and with the new regulations in betting laws, even on Sundays. It has many unique features. These features are mentioned in the introduction part of Kay and Vamplew's *Encyclopedia of British Horse Racing* (2005) in detail; however, they will be summed up in this study based on his work. Firstly, it is based on two categories: flat racing events that take place in summer months and steeple chasing events that take place in winter. This sport requires high professionalization on the part of the sport fan leaving little room for the amateur. Unlike the spectators of the other sports, very few race goers have participated in the sport actively, namely have ridden a horse or have raced. Not having a fan base, spectators of this sport constantly change the horse they support and do not follow particular horses once and for all. Again, unlike other sports, spectators do not share their favorite ones and there is little communal experience as racing is based on winning or losing. Racing and betting go hand in hand. While other sports have betting, racing in Britain needs betting which means that while other sports like football or basketball may survive if they do not have betting and make money out of it, horse racing is totally based on betting and cannot survive without it. This feature of the sport made many people perceive the sport as a form of gambling and naturally corrupt throughout history and that is why it had not been acceptable among the middle class- though it had among the aristocrats- until the end of First World War. According to Mike Huggins (2003:41), between the dates 1918 and 1939 reading racing pages in the sporting, national and regional press or the adverts, novels and non- fiction with a racing theme provided the

people with a temporary escape from Britain's economic problems that was mostly brought by the war. Therefore, in this period it started to gain acceptance among people from all walks of life in Britain; however, the role of media in this was undeniable. Related to this, Huggins notes that (2003:41) owing to media, racing was confirmed and reinforced and became part of a common culture, a highly popular leisure form across all levels of British society. Interest in and support for racing made it more widely acceptable in society even among the middle classes which contributed to changes in social attitudes to betting.

3.2.6. Cultural Objects and Products in "The Rocking Horse Winner"

The story *"The Rocking Horse Winner"* provides the readers with a source of the monetary units English society used.

Cultural objects and products	Page	Definition
shilling	773[7]	"a unit of money used in Britain until 1971, equal to 12 old pence or 5 new pence" [8]
pound	773	"(SYMBOL £) the standard unit of money in the UK and some other countries"
penny	773	"the smallest unit of money in Britain of which there are 100 in a pound, or a small coin worth this much. You use 'pence' or, more informally, 'p' when you are speaking of the units of money and pennies when you are speaking of the coins

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[7] Lawrence, David Herbert. (2004). "The Rocking Horse Winner". In Wordsworth Editions Limited. (Ed), *The Wordsworth Book of Horror Stories*. (pp.769-780).Hertfordshire: WordsworthAs the same edition is to be used in the rest of the study, only page number is going to be given.

[8] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUPThe definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

		themselves"
fiver	773	"five pounds, or a note worth five pounds"

In the list above, monetary units have been given as the cultural objects included in the story. Understanding them is important for learners in that they obtain an idea of monetary values of objects in the target culture and have a chance to make a comparison with theirs. This will help them to be aware of and cautious in their interpretations related to money.

3.2.7. Proverbs, Idioms, Formulaic Expressions in "The Rocking Horse Winner"

Lawrence's story is rich in providing proverbs, idioms and formulaic expressions. In the following list, there is a variety of expressions that have been used in the context of Lawrence's well-developed short story.

proverbs, idioms, formulaic expressions	page	definition
turn to dust	769	"to become worth nothing"[9]
thrust something upon somebody	769	"to force someone to accept or deal with something"
rack one's brains	769	"to think very hard"
filthy lucre	770	"DISAPPROVING OR HUMOROUS money or profit" ***filthy** lucre*
take heed	771	"to pay attention, to consider"
leave off	771	"not to include something or someone on a list"

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[9] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUPThe definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

make nothing of	771	"Fail to accomplish, understand, or solve something", ("make nothing of", 2013)
give somebody away	772	"to tell people something secret, often without intending to"
Honor bright	772	"upon my honor; really and truly" ("honor bright")
damned	773	"INFORMAL used to express anger with someone or something"
yarn spin	774	"to tell a story, either to deceive someone or for entertainment"
as sure as eggs	774	OLD-FASHIONED for certain
A bird in hand is worth two in the bush	777	"said when you recognise that you should not risk losing something you already have by trying to get something you think might be better"
let something alone	777	"to avoid touching, bothering, or communicating with someone or something" ("let alone", 2002)
be all nerves	777	"to annoy someone a lot"
see about something	778	"to prepare for or deal with an action or event, or to arrange for something to be done"
with might and main	778	"with as much effort as possible"
as right as a trivet	779	"(old-fashioned) in perfect health" ("as right as a trivet")
in God's name	779	"used to add force to something which is said, although some people might find the use of 'God' offensive"
for all one is worth	780	"to the utmost; to the full extent of one's powers or ability" ("for all one is worth", 1991, 1994, 1998, 2000, 2003)

Short stories and other prose styles provide the readers with a context which will help them to create schemata to make meaningful learning of the unknown expressions rather than rote learning. They also ease the difficulty of recalling the learned information because newly learned information is stored in association with previously learned one.

In parallel with this purpose, the short story *"The Rocking Horse Winner"* provides the readers with an effective and striking story line which cannot easily be forgotten. The proverbs, idioms and formulaic expressions incorporated in the story have made it stronger in that they give a tangible contribution and opportunity to reach colloquial idioms, which is hard to find in any other written source. As the idioms, proverbs and colloquial expressions are indispensible parts of a language, language learners cannot regard themselves proficient enough without the knowledge and use of such expressions in their own target language use. Consequently, while such a proverb as *A bird in hand is worth two in the bush,* and idiomatic expressions as *turn to dust, as sure as eggs* and *as right as a trivet* add up to learner's language competence in terms of understanding the figurative meanings, the daily expressions such as *filthy lucre, in God's name* and *damned* help them to create a background knowledge about the authentic use of language.

3.2.8. Culture- Specific Words in "The Rocking Horse Winner"

In the following table, a list of culture-specific words used in the story entitled *"The Rocking Horse Winner"* and their meanings have been given.

culture-specific words	Page	Definition
sonny	772	"a form of address used by an older person to a boy or a young man" [10]
laddie lad	777	"SCOTTISH INFORMAL FOR lad" "a boy or young man"

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[10] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUP

The definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

What makes the words above culture-specific is that they only reflect the culture-specific perception of English people about the world and relations. To exemplify, the words like *sonny*, *laddie*, and *lad* are the address forms peculiar to English culture. Via these words, learners gain an insight into the culture of the language they use and as they do not have terms that are equal in their own language, they will need to broaden their perspectives and their sense of the world while learning them. In sum, the culture-specific words included in the story reach the target.

To conclude, it is clear that Lawrence's short story, " The Rocking Horse Winner" provides the students with a rich source of cultural information from horse races and turf to culture specific words and idioms and so on. It also gives information about the attitudes of some English upper-middle class people towards money and points to the significance of money in their lives and in the British culture of the time.

The following part introduces the story of Desiree and gives an analysis of the cultural elements detected in the short story.

3.3. "DESIREE'S BABY"

"Desiree's Baby" is a short-story about the short marriage of Desiree who has unknown parentage. Desiree is married to Armand, a wealthy slave owner with a deep- rooted family name. After the birth of their baby, their marriage turns into a tragedy since it turns out that the baby is not white and because of this, Armand grows apart with his wife and the baby he was so proud of only days before. Armand is so proud about his family name that his excessive pride leads him to protect his family name and history that at the end causes the death of his wife, Desiree, and his baby boy as a consequence of Desiree's suicide with the baby in the deep bayou. At the end of the story, Armand builds a bonfire to burn up the last remnants of the objects belonging to Desiree and the baby and among the last objects to burn that he took from the drawers; he finds a letter written by his mother. Reading the letter, he learns that it was Armand himself who had the black origin, not Desiree who had to pay her husband's rootless prejudice with her death.

3.3.1. Cultural Institutions in "Desiree's Baby"

Slavery can be regarded as a cultural institution and it is also related with the social structure of society since for a long time slaves were regarded as the lowest group in society. Therefore, it will be discussed as part of the social structure in the United States in the following part.

3.3.2. Social Structures, Roles and Relationships in "Desiree's Baby"

Slavery and Racial Discrimination in the South of United States

In the story titled "Desiree's Baby", the discrimination of black people is clear from the way Armand treats them. Like many other American men of the mid-nineteenth century in the South, for Armand Aubigny, the worth of a person is measured relating to their race and he believes that black people are worthless. The narrator describes Armand's attitude towards the slaves as follows: "Young Aubigny's rule was a strict one too, and under his rule Negroes had forgotten how to be gay, as they had been during the old master's easygoing and indulgent lifetime," (Chopin, 1992: 114). As is seen in the quotation above Armand is a strict taskmaster who treats the slaves harshly.

The working conditions of the slaves and the treatment they were exposed to were so harsh at that time that they did not have any chance to have a break. A conversation between Desiree and Madam Valmond reveals how much the slaves long for just a little rest as follows: "He hasn't punished one of them- not one of them since the baby was born. Even Negrillon, who pretended to have burnt his leg that he might rest from work-" (Chopin, 1992: 115). As is seen, the slaves are pushed to work so hard that they dare to hurt themselves in order to get a little break.

The racial discrimination can also be observed in Armand's reaction to Desiree and the black-origin-baby when he tells Desiree that "The child is not white, it means that you are not white" (Chopin, 1992: 114). Armand has such a racist point of view that he puts a distance even against his wife and his own baby and does not try to stop her when

Desiree wants to leave him, taking the baby. Armand's behavior can be taken as an example to illuminate the racist attitudes of some Southern people at the time when the story was written. For the people of the South like Armand, race is such an important phenomenon that it can ruin passionate love and even marriages and thus, via "Desiree's Baby", Chopin, in a way, criticizes people who consider race more important than family union in the South of the States.

Without knowing the period when Chopin lived, it is difficult to understand the story we have been trying to analyze thoroughly. Cotton was manufactured for the first time, in 1890, and later it was replaced by tobacco which had been the dominant crop in the South. By 1859, 69% of the American export was on cotton. In order to harvest the cotton, much more labor needed and the majority of the labor was the slaves. There was a rigid system of class and it was based on the race. The slavery institution helped establish a small wealthy elite circle in the South (Stokes & Halpern, 1994). Chopin wrote her stories most often about the life in such critical time periods as the antebellum (the era in the southern United States preceding the Civil War), and occasionally in the post-bellum (reconstruction era after Civil war in the United States) periods of the South in the United States (Gibert, 2006). Before and during the Civil War, in order to be put to work in the plantations, Black slaves from Africa were brought.

To conclude, at the time when the events in the story took place, racism and slavery prevailed the south of the States. Black people were considered inferior while the white were thought superior. Black people of the time did not have even basic human rights like freedom. The white land owners treated the African slaves brutally and they had deep hatred towards the African Americans. The 19th century was a difficult time for black people because of the domination of white men over them. They faced social and economic difficulties.

To Have a Family Name

Family names have played an important role in society throughout history. They have given the clues about a person's background and social standing. Owing to family

names, placing people within a certain family or tribe to establish identity and social worth and prestige has become easier for people. Michael P. Johnson studying the patriarchy among white planter families in the South of United States between 1800 and 1860s (1980:49) states that "The most obvious evidence of the planters' glorification of the father was the importance attached to family names" and the reason for this is that a surname not only identified one's father, but also linked one to a dynasty. Thus, besides leaving wealth and independence, leaving a highly honored name behind him are among the important responsibilities of a father.

Therefore, the dominant gender becomes obvious when it comes to the family name bearer. According to Johnson (1980:50) in the white planter families in the South of United States, the women were subordinate to men. Planters' wives and daughters served to link patriarchal clans and perpetuate the patriarchy by giving birth to heirs. Thus, it would not be wrong to say that all the families' expectations were towards a boy as for the gender of the heir. Sons were seen to be responsible for bearing and carrying on family name and representing the family in most important positions and business.

In accordance with the theoretical information given above, the arrival of their baby brings so much happiness and pride to the family in the story that Desiree tells Madam Valmonde, "Oh Armand is the proudest father in the parish, I believe, chiefly because it is a boy to bear his name; though he says not". The sex of the baby gives pride and superiority to Armand since at the time when the story was written male descendants were expected to continue the lineage. However, sons should "…never forget what is due to your father's name", as "the slightest slip could tarnish the family name and disgrace the father" (Johnson, 1980:49), which could in a way be an explanation-though not an excuse- to why Armand is so insistent on keeping his family name stainless.

Evidence showing how much importance Armand attaches to his family name depicted by the writer at the beginning of the story as follows: Though he is reminded that Desiree is nameless, Armand offers his hand in marriage. He says he does not mind her obscure origin since he is going to give her "one of the oldest and proudest" (Chopin,

1992: 114). This quotation reveals Armand's self confidence and pride about her family name explicitly. When it is understood that the baby is mulatto, he directly blames Desiree for the mixed origin of the baby since he is sure about his blood and his own family. Armand, proud about his family name -which is, in a way, a symbol of his purity of blood-, accuses Desire of bringing a stain on their family name. As "one drop of African blood" (Solors, 1999:121) is enough to lose the purity. Armand does not let his authority and family name be weakened by this unfortunate event.

In short, white people had a patriarchal society and father was an authoritative figure. The family name was important and the main duty of a woman was to beget a son to carry the father's name. The role of a son, on the other hand was to make the father and the family be proud by his good demeanors, as well as protecting the family name and avoiding bringing any stain on it. The succeeding title gives information about the roots of the white people of Louisiana and how this *race* bias started.

3.3.3. Background Information Given Related to Politics, History, Economy in "Desiree's Baby"

Creole People of Louisiana

As "Desiree's Baby" tells the story of some Creole people of Louisiana, it is a good idea to introduce the term *Creole,* first. According to Cruz and Duplass (2009:431), Creoles are some combination of French, Spanish and/or African descent that lived primarily in the French Quarter and Bayou Saint John areas of New Orleans in Louisiana. Some Creoles were the offspring of French or Spanish slave owners and slaves; others were the result of unions between free men of color and French and/ or Spanish descendents of the original émigrés to New Orleans during the colonial rule by the French and Spanish. The wealthy class owned plantations; however, the others had to face aristocratic prejudices in Louisiana's plantation settings. Cruz and Duplass' definition is in general to the point. However, what people mean by the term, *Creole* has caused confusion for long years in that while the term was first used by French settlers to refer to those people who were born in the colony (Slave Creoles), after the Civil War it

began to be used to refer to those who had European ancestry, namely for white people (French Creole). Nowadays, the term is identified with mixed race people (Creoles of Color) (Kein, 2009). No matter what the term has connotated in the course of time, living among Creole people provided Chopin with a rich source of information about *race* for her short stories. Paralleling to this, in his work, *Kate Chopin and Her Creole Tales*, Rankin states that "Desiree's Baby" is perhaps one of the world's best short stories which also reflects picturesque life among the Creole and Acadian folk of Louisiana bayous (cited in Wolff, 1978: 123) Similarly, Larzer Ziff (cited in Wolff, 1978:124) observes that Chopin makes full use of charming lilt of Creole English and the easy openness of Creole manners in her popular stories and gives "Desiree's Baby" as an example.

In Chopin's story, Armand, who supposes himself to be a pure blood white person at the beginning of the story and thought himself as **French Creole** landed gentry, ends up as one having mixed race heritage (**Creole of Color)** at the end. As has been stated by Cruz and Duplas above, most Creole people were the descendants of slaves and slave owners and, thus, mulattos. Armand, as a wealthy land owner bearing an old family name, does not have any concerns about the purity of his blood line when the arrival of a biracial baby raises questions about its origins, however, at the end of the story her mother's hidden letter proves that it was Armands' mother who belongs to the black race. Therefore, it can be said that Armand was a Creole in both meanings: A French Creole owing to his father and Creole of Color owing to his mother.

In short, Creole people of Louisiana have roots that can be dated back to the first colonial settlers and they formed a unique culture in the South of the United States. Among the first colonial settlers, the plantation owner Creoles used black people as slaves, the effects of which extended as long as centuries in history.

3.3.4. Beliefs, Values, Taboos, Superstitions in "Desiree's Baby"

In her story titled "Desiree's Baby", Kate Chopin reflects some crucial issues like racism and miscegenation. Although some of these subjects have been discussed above,

they can also be examined from the perspective of beliefs, values, taboos and superstitions.

Skin Color

In "Desiree's Baby", Chopin depicts the prejudice against black people in the character of Armand. By looking at how he treats his slaves and later his wife, readers can have an idea about torture and the discrimination black people were exposed to. Therefore, it would be a good start to mention the source of all this torture and discrimination: the **black** skin color.

Most people in the South of United States at that time believed that to be married to a slave brings bad luck in that they had the idea that dark skin was inferior to the skin of the white people. The origin of this idea dates back to the Middle Ages, although people in the 19th century continued to hold this trite-cliché judgment. According to Antenor Firmin and Asselin Charles (2002:409-410), in the ancient Europe traditionally, the distinguishing characteristic of the Devil was his **black** color. That is why, the people associated anything black with evil and Satan. This tradition has led the European mind to very harmful results and with Crusades religious fanaticism was revived and even more color distinctions were made. This situation resulted in Christians' seeing the Black man as a cursed being, a child of Satan whose very sight was simply horrifying. According to Firmin and Charles, in order to justify their idea of associating black people with evil, theologians were also making use of one of the most popular Biblical traditions, namely, the tradition according to which the Black race had been cursed by Noah in the person of Ham (2002: 412). By justifying their act with such ideas, Europeans and later Americans made African people work as slaves and legalized it and from then on the Black were thought to be destined to be slaves**.**

Miscegenation

Based on what has been mentioned above, it is clear that in the nineteenth century, sexual relationships between two people of different races bore a distinctly humiliating

connotation. According to Flora, MacKethan, and Taylor (2002: 497), Chopin's "Desiree's Baby" articulates the social disdain for sexual intimacies between white women and black men. They note that (2002: 496) "Marriage, cohabitation, and interbreeding between races, formally termed **miscegenation** and also referred to as racial amalgamation, has been a primal concern in the southern culture from slavery to present". Miscegenation was not acceptable in the southern society at that time in that *race mixing* between black and white people was a **taboo** in the United States, then. This attitude also gives clues about the fact that mulattos were not welcome at the time, either. In his work, Joel Williamson reflects the dramatic situation in the South by stating that (1980:90) "It was indeed a period of latent and massive social antagonism against miscegenation [...] among both blacks and whites". Thus, it is true that both blacks and whites suffered from the results. *The Historical Encyclopedia Of World Slavery* (Rodriguez, 1997:446) similarly, informs that although it was not outlawed, miscegenation was discouraged by a series of laws enacted in 1662 which state that children of mixed parentage inherited the status of their mother; therefore, those born of slave women would likewise be enslaved.

Regarding these facts, it can be inferred that such laws might be the reason of Armand's mother and father's living away from Louisiana and, subsequently, Armand's not ending up as a slave in the story.

In Chopin's short story the theme of miscegenation was reflected via three situations. As "Desiree's Baby" was black Desiree was thought to have mixed ancestry which, naturally, made Desiree a black person according to *one drop rule* and prepared her dramatic end. Desiree's blackness was an insult to Armand's bloodline according to Armand in that marrying a person from the race he hates and having a half blooded baby was a disaster, a shame for him. The other situation was that of La Blanche's. In the story we learn that "One of La Blanche's little quadroon boys" stands in the room fanning Desiree's baby. From the word *quadroon* we understand that La Blanche's little boy is a mulatto, that is mixed blood, which is also a clue to miscegenation in the bloodline of La Blanche. Armand's mother and father's marriage proves to be the last

example of miscegenation in the story in that, at the end of the story, the readers learn that it was Armand's mother who was black.

In short, a society's beliefs, values, taboos and superstitions play an important role in their common sense and in their motives to act in the way they do. The people's belief about skin color, for instance, formed a prejudice that changed the flow of history and Black people were made slaves. It is also very hard to change the beliefs and values that were accepted by society and most people choose to accept the imposed norms rather than to protest them. In the story Armand acted in the way it was accepted in society; thus, he was impressed by social norms. Accordingly, the next title is about a custom of the people of the South that is given in the story.

3.3.5. Customs, Rituals, Traditions in "Desiree's Baby"

Preparing a Marriage Corbeille

At the beginning of the story, the reader is introduced to a wedding custom in the South, a marriage corbeille. It is stated in the story that Desiree's husband, Armand had ordered a corbeille from Paris (Chopin, 1992:114) and was very impatient about the arrival of it just before the marriage.

Carol Rifelj (2012: 333) states that *the corbeille de mariage* was a gift basket or box from a fiancée to his intended bride that contained many luxury accessories (jewels, lace, fans, and the like). Thus it can be said that it is a kind of exchange for the bride's dowry which reveals the extent to which marriage was often a financial transaction. She also adds that the *corbeille* signified a young woman's access to the world of luxurious consumption as well as her entry into adulthood, the married state, and bourgeois propriety, which points to its symbolic value in that married women were the reflections of the wealth of their husbands, and were expected to dress in a decorative style. In her book *Accessories to Modernity: Fashion and the Feminine in Nineteenth-Century France* (cited in Rifelj:333), Susan Hiner examines a wide variety of texts and several engravings which show that the corbeille's exotic and lavish contents give it an erotic

subtext, in tension with its other connotations. Thus, in the story, Chopin mentions this custom of the South culture in the US at the time.

3.3.6. Cultural Objects and Products in "Desiree's Baby"

The objects and products taken from *"Desiree's Baby"* in the following list give the reader an idea of life conditions and dressing in the South culture in the United States at that time.

Objects and products	page	meaning
wagon	114[11]	"a vehicle with four wheels, usually pulled by horses or <u>oxen</u> , used for transporting heavy goods, especially in the past"[12]
pall	114	"a cloth used to cover a <u>coffin</u> at a funeral"
cowl	114	"a large loose covering for the head and sometimes shoulders, but not the face, which is worn especially by <u>monks</u>"
peignoir	116	"Woman's negligee or bathrobe"
canopy	116	"a cover fixed over a seat or bed, etc. for shelter or decoration"
layette	118	"a complete set of clothes, sheets, bed covers and the other things needed for a baby who has recently been born"

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[11] Chopin, Kate. (1992). "Desiree's Baby". In Lostracco, Joseph & Wilkerson, George.(Eds), *Analyzing Short Stories*. (pp. 114-118). (2nd ed). Iowa: Kendall, Hunt Publishing Company.
As the same edition is to be used in the rest of the study, only page number is going to be given.

[12] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUP

The definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

As is seen, via cultural objects and products, Chopin makes a verbal portrayal of how people lived at that time. By using such products as *pall, layette* and *peignoir,* she depicts the objects used in the rituals like the preparations for the arrival of a new baby, preparations for a wedding and preparations for a funeral in the Southern culture. Lastly, *wagon* as a cultural product gives the readers information about the transportation at that time.

3.3.7. Proverbs, Idioms, Formulaic Expressions in "Desiree's Baby"

As well as the objects and the products, there are also expressions like proverbs, idioms and formulaic expressions in "Desiree's Baby" that help learners to get acquainted with American culture while they are reading the story.

Proverbs, Idioms, Formulaic Expressions	page	meaning
of one's own accord	114	"without being asked or forced" (Hornby, 1995)
Blessing of God	115	"when a priest asks God to take care of a particular person or a group of people" [13]
in the air	116	"If something is in the air, you feel that it is happening or about to happen"
absent oneself	116	"to not go to a place where you are expected to be, especially a school or place of work"
take hold of sb/sth	116	"to start holding something or someone"
for God's sake	117	"used to emphasize requests or orders when you are angry or have lost patience"
tear to shreds	118	"to damage someone or something badly"

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[13] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary.* (3rd. ed.). Cambridge: CUPThe definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

The expressions listed above give students background information about the daily and figurative language which people of the Southern culture use.

3.3.8. Culture- Specific Words in "Desiree's Baby"

Chopin's story provides the readers with the following culture- specific words as well as the cultural elements mentioned before.

Culture-specific words	page	meaning
L'Abri	114	"French word for 'shelter'"
Providence	114	"an influence which is not human in origin and is thought to control whether or not people receive the things which they need"[14]
Negro	114	"(sometimes offensive)a member of the race of MANKIND that has a black skin and originated in Africa" (Hornby, 1995)
parish	115	"(in some Christian groups) an area cared for by one priest and which has its own church, or (in England) the smallest unit of local government"
cochon de lait	115	"Suckling pig"
Satan	116	"the name used by Christians and Jews for the <u>Devil</u> (= a powerful evil force and the enemy of God)"
quadroon	116	"Person descended from one black grandparent and three white grandparents."
Almighty God	117	"God, having complete power" (Hornby, 1995)
bayou	118	"(in the southern US) an area of slowly moving water away

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[14] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUP

The definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

		from the main river"
espousal (noun)	118	"spousal, wedlock, the state of being married"

Through these words, the readers have some idea of the language of the people in the South at that period. While the words like *L'Abri* and *cochon de lait* implicitly provide the readers with the information about the Creole culture of Louisiana and its French rooted people, other words like *negro* and *quadroon* give clues about the importance and discrimination of race at the time. On the other hand, such words as *Providence, parish, Satan* and *Almighty God* inform the reader about the religion of southern people at the time.

In conclusion, through the story titled "Desiree's Baby" the students will be introduced to the cultural objects and language elements like proverbs, idioms and culture- specific words as well as the racist discriminations and slavery in the South of the United states in the 19th century. They are introduced to historical information as well, which also adds to their knowledge of the world.

3.4. "THAT EVENING SUN"

3.4.1. Cultural Institutions in "That Evening Sun"

"That Evening Sun" is a short story by William Faulkner that tells the story of white people's indifference towards black people and their problems in the South around the end of the 19th century. It is narrated by Quentin Compson, the eldest child of a white, middle class family for which Nancy, the major character of the story, works. The narration of the story shifts between Quentin's adulthood and childhood. Therefore, when child Quentin narrates the story, the readers witness everything through the eyes of a child; so, the points related to the adult world are not explicitly stated but implied owing to the child's limited knowledge. The story is about the fears of one Afro-American washer woman, Nancy, which stem from the possibility of being attacked and murdered by her husband.

Baptist Church

References to Christianity can be observed in two situations in the story. The first situation is displayed in the following example: when Nancy was spending the night in the Compson's kitchen in fear of her husband, she sees something. Caddy asks her "Was it Jesus? Did he try to come into the kitchen?" (Faulkner, 1985:1247) Nancy answers as "Jeeeeeeeeeesus" (Faulkner, 1985:1247). The children first confuse him with Nancy's husband Jesus but later they understand that Nancy addresses to Jesus Christ, *the prophet of Christianity* as Quentin clarifies: "It's the other Jesus she means" (Faulkner, 1985:1247). Related to the religion of the South, Dirk Kuyk, Jr., Betty Kuyk and James Miller (1986:42) state that Christianity is the dominant element of both Southern and Afro- American belief in the United states. Paralleling to this, the awareness of both children and Nancy makes the situation clear that Christianity was the base of both black and white people's religious belief in the South at that period.

The Second situation is displayed as the reader encounters with a religious institution, *Baptist Church* when Mr. Stoval comes into the scene. He is introduced as both a cashier in the bank and a deacon in the Baptist church. Baptist church is defined as "any of various evangelical Protestant churches that believe in the baptism of voluntary believers" ("Baptist church", 2003-2008). Thus it can be said that it is a sect of Christianity that requires its believers to have baptism in addition to infant baptism. According to *Encyclopedia of Religion in the South* by Samuel Hill, Charles Lippy and Charles Reagan Wilson (2005:742), Baptists of the Southern states organized the Southern Baptist Convention in 1845 and built 4,126 local Baptist churches which from that time on have become the largest Protestant body in the United States. They also state (2005:744) that the region, and especially the issue of race, impressed a discernible identity on the Southern Baptist Convention. In sum, Baptists have had a strong impact on political, cultural and racial areas in the Southern United States history and helped the southerners have a collective identity which led them to have a distinct culture and history.

As has been mentioned at the beginning, Mr. Stoval was a **deacon** in the church. Literally, the term, *deacon,* is defined as "(in some church groups) a church official, either male or female, who is below a priest in rank and who performs some of the duties of a priest" (Walter, 2008: 350). However, the term has a deeper meaning in terms of the spiritual responsibility he undertakes. In his work titled *The Deacon and His Ministry*, Richard L. Dresselhaus defines a deacon as in the following:

> The term deacon (diakonos) was used to designate one who was chosen to serve the members of the church. He was by definition a servant. Paul called himself a servant, or "deacon", in 1 Corinthians 3:5 and Ephesians 3:7. Even Jesus was said to be a servant, or " deacon," according to Romans 15:8 and John 12:26. Paul told Timothy to be a good servant, or "deacon" (Timothy 4:6) (cited in Hudson, 2003: 43).

Thus, the term *deacon* highlights the duty of serving other people and devoting oneself to God and the people he created. Paralleling to this, Owen F. Cummings, in his work, *Deacon and the Church* (2004:83) states that a deacon should not forget that he is a member of the Holy People of God and he is expected to serve those people. Although he is like the other Christians spiritually, his publicity among people invites him to live the life as a good Christian more intensely for the sake of the whole church. He is expected to view all life and everything in deep union with God and to recognize that outside of God there is simply nothing. In short, a deacon has both official and spiritual duties towards the people of the church. He is expected to show exemplary behaviors in society he lives in and do his best to live in conformity with Christian doctrines.

3.4.2. Social Structures, Roles and Relationships in "That Evening Sun"

Free Negro Women after Civil War and Sexism They Had To Face

"That Evening Sun" gives a rich source of information about the life standards and the treatments that black women were exposed to, through many examples from the life of Nancy. Even the very first paragraph of the story gives an idea about the life of the black woman in the South of the States.

> …we have a city laundry which makes the rounds on Monday morning, gathering the bundles of clothes into bright-colored, specially made motor-cars: the soiled wearing of a whole week now flees apparition-like behind alert and irritable electric horns, with a long diminishing noise of rubber and asphalt like a tearing of silk, and even the Negro women who still take in white people's washing after the old custom, fetch and deliver it in automobiles (Faulkner, 1985:1243).

After this introductory paragraph, Quentin, the narrator of the story describes the lives of women fifteen years ago. In this way, the reader has a chance to see that in fact, little changed after the abolishment of slavery and, mentioning *the old custom*, the narrator wants to emphasize the black women's practice of washing white people's clothes in the slavery times. At the time when the narrator, Quentin, narrates the story, the facilities were better; however, in his childhood fifteen years earlier; Negro women had still been continuing to do service for white people . Thus, it is not to mention how hard the life was in Black society when Nancy, the main character of the story, earned her life by doing white people's laundry fifteen years ago. At that time, black women used to carry the bundles of clothes on the top of their heads as Nancy did so and they brought them to their houses to wash by hand. By Quentin's words "Sometimes the husbands of the washing women would fetch and deliver the clothes, but Jesus never did that for Nancy" (Faulkner, 1985:1243). Even in this situation, Jesus fails as a husband and the lack of care and help of a husband adds to the hard life Nancy has to deal with and gives the reader evidence about the challenges of black women who were deprived of the help and protection of a family in American society at that time.

The difficulties that the black women had to face in the States at the time the story took place were not limited to the hardness of the work requiring physical effort. The financial difficulties added up to the poor physical working conditions, as well. In the short-story, the money Nancy earned from washing must have been very little at the time and together with the pressure applied by the white men, she was abused and she was probably forced to find an immoral alternative; sleeping with white men. This truth is uncovered in the story when Mr. Stovall refuses to pay Nancy for her services. Nancy asks for her money: "When you going to pay me, white man? When you going to pay

me, white man? It's been three times now since you paid me a cent—" (Faulkner, 1985: 1244). This quotation reveals the poor life conditions for some black women in the United States at that time. They were in such a hard position financially that they became vulnerable to sexual abuse. Moreover, they could not even receive the money they earned in return for their services. They were forced to concede from their dignity and their rights by the white men.

It is very ironic that Mr. Stovall is both the cashier in the bank and the deacon in the Baptist church. In a way, he is the representative of both the economic and the religious institutions in Jefferson and in society he must have been taken as a respectable and eminent person. When it comes to make a choice between Mr. Stovall and Nancy in case of any dispute, it would not surprise anyone that Mr. Stovall would be acknowledged to be right as a white man by Southerners at a time when white people were in the primary position. Therefore, when Mr. Stovall kicked Nancy in the mouth with his heel and made her lose her teeth, the marshal puts *Nancy* in prison. It was out of question to find Mr. Stovall to be guilty of anything in the slightest degree. The above-mentioned event is enough to illustrate the double standard and blindness of the Southern people towards a black woman when it comes to justice and it reveals the white man's hegemony over black people in the South culture at that time. The black woman was seen as inferior and as a sexual object and the white man could abuse the black woman freely.

The tragedy of the situation for this black woman in the story is not limited to these. In prison, Nancy tries to commit suicide by hanging herself with her dress. In response to this, "The jailer cut her down and revived her; then he beat her, whipped her" (Faulkner, 1985: 1244). Even words fail to describe the atrocity of the situation. The black women were seen as so worthless by white people that they took any chance to humiliate and attack them. In the story, Nancy's attempt to commit suicide gives the jailer the reason to beat Nancy.

That night in jail was also the time when the reader was introduced with the information that Nancy was pregnant: "…stark naked, her belly already swelling out a little, like a

little balloon" (Faulkner, 1985, 1244). The information related to her pregnancy is revealed explicitly when Jesus, her husband, told the children " … it was a watermelon that Nancy had under her dress"(Faulkner, 1985: 1244). Nancy, on the other hand, objects him by saying " It never come off of your vine, though,"(Faulkner, 1985: 1244). In this way, the reader learns that the baby she is expecting is probably the white man's. Jesus reacts to Nancy's revelation by the threat "I can cut down the vine it did come off of," (Faulkner, 1985: 1244) and presents the dramatic conditions both black men and women were exposed to at that time as follows: "I can't hang around white man's kitchen,"; "But white man can hang around mine. White man can come in my house, but I can't stop him. When white man want to come in my house, I ain't got no house. I can't stop him," (Faulkner, 1985: 1245). These statements of Jesus, in fact, prove how helpless the black people of the time were against the white man's sexual abuse.

In contrast to this, later in the story what is astonishing was that when Nancy feared that her husband would murder her and, thus, did not want to be left alone, she was still the one who was warned about letting white man alone and who was found to be in the wrong by Mr. Compson as he says " If you'd behave yourself, you'd kept out of this,"(Faulkner, 1985:1246). It seems that even Nancy accepts the situation as it is because she comes up with an excuse (Faulkner, 1985:1247) " I ain't nothing but a nigger,"; " God knows. God knows.". It is clear that Nancy thinks even in the sight of God she is insignificant and valueless. She feels that her fate is not in her own hands. She is too much incorporated into the delusory marks imposed by the southern racist white culture at that time and thus not self- aware as an individual. Of course, it is not surprising for Nancy to feel that way. The following quotation illustrates how even little children are aware of social distance between black and white:

" How do you know he's back?" Dilsey said. "You ain't seen him."

"Jesus is a nigger," Jason said.

"I can feel him Nancy said. "I can feel him laying yonder in the ditch."

"Tonight?" Dilsey said. "Is he there tonight?"

"Dilsey's a nigger, too," Jason said.

"You try to eat something" Dilsey said.

"I don't want nothing " Nancy said.

…

"I ain't a nigger," Jason said" " Are you a nigger, Nancy?"

"I hell-born, child," Nancy said. " I won't be nothing soon. I going back where I come from soon" (Faulkner, 1985:1247-1248).

As seen above, Jason, unconsciously drawing attention to the gap between social classes and races, in a way, implies that he is superior to them. Nancy's bleak reply at the end of the dialogue, on the other hand, exemplifies Nancy's fatalist attitude which was a common attitude among black women in the States at that time. Accepting the world as the way it was, black women had to put up with the challenges of life which were imposed to them by the white people.

The reader witnesses that Mrs. Compson does not empathize with Nancy although they are of the same sex and she declares that she cannot have Negroes sleeping in the bedrooms (Faulkner, 1985:1248). She does not empatize with her in any way. Her attitude exemplifies the distance and the lack of empathy the black women were subjected to by their white counterparts. Thus, it can be said that black women were defenseless against both white and black people in Southern society at that time and being in the lowest social rank, they were in a very vulnerable position.

In accordance with the examples from the story that provide evidence to the life conditions of black women above, it is a good idea to remember a well known social ranking in the history of United States. There was an order in American society during the slavery times: first came white men, later white women, and next black men and finally black women (Stokes & Halpern, 1994). Although at the time of the story (it takes place after the Civil War) slavery was no more in practice, it can be inferred that this hierarchy was still continuing (The woman got their social rights in 1920s in the United States but the story was written before that time). No matter black or white, women came after their men in the hierarchic order. The reason for this according to Françoise Basch (1974:3) is "one belief that had been particularly powerful in medieval Christianity which was still there: woman's inferior and imperfect if not completely evil

nature". Such religious notions of femininity explained the woman's secondary position, and emphasized the man's superiority highlighting the difference between genders and social roles at the time the story was written. No matter how self-sufficient and autonomous a woman was, she was still expected to be subordinate and weak compared to a man and, thus, she experienced gender discrimination, namely sexism, either directly or indirectly.

In sum, "That Evening Sun" is a story giving the reader an insight into the inequality and the prejudice the black women of the South culture were exposed to in the late 1800s. The black woman with her limited choices comes into existence in the character of Nancy. Through the way she led her life, her standing in the social hierarchy of the South culture of the time and the treatment she experienced, the reader will witness the place of black women in society at that time. Based on this, if the reader reads between the lines in the story, they will be directed to reach the following background information about politics, history and economy.

3.4.3. Background Information Given Related To Politics, History, Economy in "That Evening Sun"

Racial Discrimination in the South of US at the Turn of the 19th Century

Just as many literary works that directly or indirectly point to the diversity and troubled relations between black and white races in the South of US throughout history, "That Evening Sun" introduces an African American woman who lives in Jefferson in some time after Civil War when black people were no more slaves; however, they were not equally free as their white counterparts, either. To be more specific, from the *paved* streets, *the telephone and electric companies* that cut trees for *iron poles* and *automobiles* which were mentioned at the beginning of the story, it can be understood that the time in the story is around the end of 19th century and the beginning of 20th century because in the USA, the telephone and electricity came into common household use in the last half of the 19th century. This information brings the reader to the conclusion that, the story takes place in the Jim Crow Era that covers the years between the end of the Reconstruction period in 1877 and the beginning of a strong civil rights

movement in the 1950s ("Jim Crow law", 2013) when the discrimination between white and black and sexism is not a surprise. "Jim Crow" is a term for the system of laws, customs, and ideas under which the white South legally applied segregation, disenfranchisement, lynching and violence against black (Woodward, 2002). In this era, black people of the South were devoid of most basic civil rights such as the right to vote, to have a fair trial, and to have freedom of expression and segregated even in public transportation and schools (Shaw, 1996). The effects of *Jim Crow laws* are apparent even in the beginning paragraphs of the story. In the beginning paragraphs, black women carry the bundles of clothes to wash to their homes, to the other side, Negro Hollow (Faulkner, 1985:1243). The places where white and black people lived in the story were separated by a fence and black people were excluded and alienated from the rest of society. It was a scene that was familiar to see in the late 1800s. They were not equal to their white counterparts in any way. The discrimination that the black people experienced, the isolated life they were forced to lead and the bad treatment they were exposed to directed black people to pursue the African Culture they brought from the mother land South Africa many years ago and they added on their new experiences in the US and formed Afro-American culture. The following are the customs, rituals and traditions belonging to these people.

3.4.4. Customs, Rituals, Traditions in "That Evening Sun"

Blues Songs in Black Culture

The title of the story alludes to the lyrics of a blues song, "St. Louis Blues" by William Christopher Handy (Kuyk, Jr., Kuyk and Miller, 1986:37) that begins like this: "I hate to see that evening sun goes down". Although the story and the song differ in terms of their plots, the title directs the reader to assess the story in the context of black culture in that blues is a music genre that connotates with Afro-American communities. Paralleling to this, Kuyk, Jr., Kuyk and Miller (1986:38) state that as the blues expresses a black woman's pain, "That Evening Sun" expresses Nancy's and it focuses the story on Nancy, on a black woman in her own culture. The setting of the sun in the title is associated with death, which brings the reader to the idea that as the darkness

falls, death will sure to follow. That is also the reason why Nancy fears so much from staying in the dark. As a modernist story, the title may also be taken as a hint to the outcome of Nancy. As darkness and night symbolize death (Seigneuret, 1988: 372), evening must be taken as a time just before death, which may lead the reader to draw the conclusion that, perhaps it is the story of Nancy just before her death.

As for the significance of blues in black culture, Douglas Henry Daniels (1985: 14) notes that "blues is essential for transcending what seems to be the nation's limitations, specifically, its unwillingness to include blacks and colored peoples as equals in its political and social system" and he adds (1985:14) that as part of African- American music, it is like a flag or nation for black Americans. It is a symbol that represents the black peoples' repressed history. It was an escape from white man's suppression. Edward Kennedy Ellington (cited in Daniels 1985:15), on the other hand, emphasizes that it was the result of black people's transportation to America and was a way of reaction of the black in the plantation days to the tyranny they endured. The black people expressed what they could not say openly in their music and thus it was the music of melancholy, hope, freedom and agony.Therefore, it would not be wrong to say that Faulkner's choice of the title was meaningful for it reflects black culture as well.

Black Women's Doing City Laundry and Carrying Things Balanced On the Head

At the beginning of the story, the narrator states that fifteen years ago in Jefferson, Negro women who did white people's laundry "after the old custom" (Faulkner, 1985:1243), used to carry the bundles of clothes balanced on their head. He adds that without touch of hand, they carried them from white man's house to their home in Negro Hollow.

It has been mentioned before that the expression "after the old custom" refers to black people's doing washing service in the slavery times; however, in the following of the story, the reader witnesses that the situation did not turn to be so different, either when blacks gained their freedom after the Civil War. The old custom of doing white people's service continued. Related to this subject, Nina Mjagkij (2011:9) notes that the majority

of African American women both in the North and South, worked in the service industry in Jim Crow Era. They performed their jobs as cooks, nannies, maids and laundresses. Mjagkij (2011:9) adds as well that although doing white people's laundry brought very little income, many black women preferred it as, for them, it was better than working inside white people's homes. The reason for this was that inside white people's homes, black women had no better life conditions than the slavery times.

The same paragraph introduces the reader with another old custom of African American people: carrying things on top of the head. Kuyk, Jr., Kuyk and Miller (1986:38) state that carrying things balanced on the head is an old custom which is as common among Afro-Americans as among West Africans. In the story, the children together with Quentin, the narrator, watch Nancy walking down the ditch and up to the other side and stooping through the fence, all without losing the balance of the large bundle on top of her head. In a way, children watch Nancy in an admiring and serious way because of her skill for balance. According to Kuyk, Jr., Kuyk and Miller (1986:39) what Nancy does was more than a trick and more than practicality; carrying a bundle on the head was a valuable skill in the Mississippi black culture which derived from African and Afro-American customs. This skill showed an attitude of moving *in perfect confidence* in traditional African societies. In the story, it is clear that, this old custom had been a necessity in black society before the release of the automobiles, and it showed how aesthetic, ingenious and dexterous the black women who could manage to do this were. It would also show the black women's tendency to domestic affairs.

Halloween

In the story, while Mr. Compson and children take Nancy to her cabin, the lane they were going through was dark and children start to tease each other about being scared. For example, Caddy says "This is where Jason got scared on Hallowe'en" (Faulkner, 1985:1246). As is seen in the quotation, Caddy, while teasing Jason, mentions a holy day, Halloween which is a part of English culture.

Halloween also known as *All Hallow's Eve* is a holy day in Christianity that is celebrated every year on October 31. It is believed that ghosts, spirits, and witches come out to harm people on this day. In order to scare the evil spirits away, people do different practices such as hanging scary decorations in front of their houses. On this day, children also wear masks and colorful and scary costumes and go from door to door collecting candies, cookies, fruit or money (Collis,2000:102). Martin Hintz and Kate Hintz (1996) state that on this day, pumpkins are carved into Jack-o'- lanterns; people go to haunted houses to be scared and children go *trick or treating* in their costumes –they knock on the doors and when the door opens, they yell "Trick or treat" . If children did not get a treat, they would play a trick.

In sum, Halloween is one of the holy days celebrated in the US. It is a day when children have fun and it seems that Halloween helps children overcome their fears. In the story, it seems that Compson children celebrate this holy day as well and via Caddy the readers are introduced to this cultural phenomenon.

Coffin Money

Nancy, thinking that Jesus would come and kill her during the evening, takes children to her cabin. When Mr Compson comes to take the children back home, Nancy told Mr. Compson that she would be dead in the morning and that her coffin money was saved up with Mr. Lovelady (Faulkner, 1985:1253). In the story, the reader was illuminated who Mr. Lovelady was. He was a man who collected the Negro insurance by coming around to the cabins or the kitchens every Saturday to collect fifteen cents for each week. In this way we are introduced to another black custom, coffin money in the story.

Robert Hendrickson, in his study that focuses on American regional expressions describes the term *coffin money* as (2000: 45) "burial insurance, or the periodic payment for burial insurance (life insurance bought for this purpose)". With regard to the introduction part of his study, it is clear that the term and its practice belong to Southern region and culture in America. As black people earned little money for their services, it was almost impossible for them to pay the total bill in full and thus, paying in little

amounts seems to be a practical solution. In addition to this, Bee Lewis, who was a poet and musician from South Illinois, in his poem "The Coffin Money Man" (Lewis and Thompson, 2008:138) describes the coffin money man as one who comes round for coffin payments every week and informs that doing this payment is not compulsory; however, the ones who do not pay money for their coffins, end up in Potter's Field which must be a place where people were buried anonymously without doing suitable burial customs.

As well as the customs, rituals and traditions, Afro- American people also brought and added on their beliefs, values, taboos and superstitions. The following are only a couple of examples from the story among the many of them in real life.

3.4.5. Beliefs, Values, Taboos, Superstitions in "That Evening Sun"

Family Cohesion in Black Culture

In the story, the narrator says that sometimes the husbands of the washing women would come and carry the clothes bundles but Jesus never did that for Nancy. His refusal to participate cooperative work exemplifies his lack of harmony with his own culture. In the rest of the story, as well, the reader does not observe Jesus as a person who is sociable or as one who is beloved in society. Rather, he seems as an insidious and vicious person. Kuyk, Jr., Kuyk and Miller (1986:39) state "cooperative work pattern" as a well known value among Afro-Americans and in relation to this, describe Jesus as "a member of the black community who does not conform to it." The razor scar on his face is a sign that he is a dangerous person who has had at least one violent encounter in his community. He is a dark person even for his own community; as later on in the story Nancy says that "won't no nigger stop him" (Faulkner, 1985:1248). Another example that shows Jesus' not conforming to his society is that unlike the people of black community, he is a noncompliant who violates the rules accepted by his society and culture such as transcending class boundaries by hanging around white man's kitchen and declaring that he would kill Mr. Stoval ignoring the presence of white children. He rejects the idea of keeping distance from white people. Kuyk, Jr.,

Kuyk and Miller (1986:39) state that family cohesion has been a primary value among Afro- Americans throughout their history in the US and that the relationship between mother and child is especially strong. Even from this point of view, Jesus fails as a good son because Aunt Rachel sometimes claims that Jesus is her son and sometimes denies being a kin to him. Most probably it is because he is too bad to be claimed as a child.

Bloody Bones

When Nancy and children arrived home, Nancy saw *a sign* that Jesus had been at home. She says " It was on the table when I come in. It was a hogbone, with blood meat still on it, laying by the lamp. He is out there. When yawl walk out that door, I gone" (Faulkner, 1985:1253).

It seems that the *sign* made Nancy to feel doomed because, in a way, it proves her idea that Jesus is thereabouts waiting for her to become alone. What makes Nancy to take the hogbone as a *sign* for her death is that (Kuyk, Jr., Kuyk and Miller, 1986:46) in Afro- American culture bloody bones are often associated with evil and death.   Another example to this superstition is given in *Mules and Men* by Zora Neale Hurston (cited in Kuyk, Jr., Kuyk and Miller, 1986:46) which tells a story about "bloody bones" that bring about the death of a man who has sold his soul to the devil. Thus, the bloody hog bone informs Nancy that death is around and that is why she tries to keep evil spirits out by another superstition of black culture: using the shield of light, lighting a fire.

3.4.6. Cultural Objects and Products in "That Evening Sun"

In the following table, cultural objects that are included in the short story "That Evening Sun" have been listed.

Cultural objects and products	page	definition
cabin	1243[15]	"a small, simple house made of

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[15] Faulkner, William. (1985) " That Evening Sun". In Perkins, George, Bradley, Sculley, Beatty, Richmond Croom and Long, E. Hudson. (Eds). *The American Tradition in Literature*. (pp. 1243-1254). (Vol. 2) (6th ed). New York: Random House

		wood" (Walter, 2008)[16]
straw sailor hat	1243	"A low-crowned straw hat with a flat top and flat brim." ("sailor", 2003)
cent	1244	"a unit of money worth 0.01 of the US dollar and of the main <u>monetary</u> unit of many countries, or a coin with this value"
pallet	**1247**	*"Chiefly Southern U.S. A temporary bed made from bedding arranged on the floor, especially for a child"* ("pallet", 2003)

Cultural objects and products included in "That Evening Sun" give the reader an idea about facilities, life styles, and common uses of black Southern people at the time when the story was written. An object like s*traw sailor hat* provides information about the objects black people put on their head to be protected from sun (Nancy wears it in the story) and it also give a hint about the hot climate of the South. Via the objects and cultural products such as *cabin* and *pallet* on the other hand, reader gets information about the conditions people of the time live in. The word, *cabin,* the name of the small cottage-like house dwelled by black people, gives the reader an idea about the hard circumstances black people of the time had to lead in South culture compared to their white counterparts. As a third example, the words related to money such as *cent* enlightens the readers about how little black people of the time earn as what they earned was counted in *cents* not *dollars.* In sum, the objects and products in the story help the reader visualize the story in a way that they are supplied with tangible objects and products that are peculiar to South culture.

As the same edition is to be used in the rest of the study, only page number is going to be given.

[16] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUPThe definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

3.4.7. Proverbs, Idioms, Formulaic Expressions in "That Evening Sun"

The following are the proverbs, idioms and formulaic expressions that are the part of the story titled "That Evening Sun".

proverbs, idioms, formulaic expressions	page	definition
make room for	1243	"If you make room/space/way for something or someone, you move or move other things, so that there is space for them." (Walter, 2008)[17]
make the rounds of	1243	"to talk to a lot of people"
let go of	1244	"to stop holding something"
good riddance	1245	"said when you are pleased that a bad or unwanted thing or person, or something of poor quality, has gone"
go to rack and ruin	1247	"go to a bad state; decay"
to the fore	1247	"to public attention or into a noticeable position"
be mad at someone	1249	"be very angry or annoyed about someone"
get a hold of yourself	1249	"to start holding something or someone"
not a soul	1252	"no one"

Proverbs, idioms and formulaic expressions listed above and all the other ones existing in a language constitute the spine of a language and they are all outcomes of life experiences. The knowledge and use of such expressions both add up to one's proficiency in language and persuade their interlocutor about how familiar and knowledgeable they are about the culture mentioned. Besides, it is a waste of time to try

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[17] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUPThe definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

to express an idea with long sentences while there is the chance of telling it by using a shorter and more effective way like an idiom or a proverb. Thus, it is clear that such cultural expressions are to be learned for language competence and the short stories like "That Evening Sun" provide a context so that learning becomes easier, meaningful, and long lasting.

3.4.8. Culture- Specific Words in "That Evening Sun"

As well as the other criteria, culture specific words also help the reader to have an idea about words that belong specifically to the language used in a culture. The following is the list of those words existing in "That Evening Sun".

culture-specific words	page	definition
Negro	1243	"OFFENSIVE OLD-FASHIONED a black woman" (Walter, 2008)[18]
nigger	1244	"a black person"
wash women	1243	"a working woman who takes in washing" ("wash woman", 2003-2008)
Baptist	1244	"a member of a Christian group that believes that baptism should not happen until a person is old enough to ask for it and to understand its meaning"
marshal	1244	"US a title used for police or fire officers in some parts of the United States"
yessum	1245	"used as a polite form of assent addressed to a woman" ("yessum", 2010)
hell born	1248	"Born in or of hell" ("hellborn", 1913)

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[18] Walter, E. (Ed.) (2008). *Cambridge Advanced Learner's Dictionary*. (3rd. ed.). Cambridge: CUPThe definitions of the words have mostly been taken from Cambridge Advanced Learners' Dictionary. The ones which have been taken from different sources have been given within parenthesis next to each item.

hush	1250	"used to tell someone to be quiet"
damnation	1253	"Used to express anger or annoyance" ("damnation", 2003)
the Lord	1253	"(in the Christian religion) God or Jesus Christ"

The culture –specific words existing in the story can be examined under different categories. The words, *negro* and *nigger* for instance are the words used as addressing forms by white people and they contain insult in itself. These two words proclaim inferiority of black people in the eyes of white people and point to class difference. Thus, due to such literary works as this, the reader learns what is appropriate and what is not in the course of communication. *Baptist*, is a word related to Southern people's religion, Christianity and it has no equivalent in cultures which have not adopted Christianity. W*ash woman* and *marshal*, on the other hand, are the words that refer to the culture specific occupations. Spoken language of a region also affects the choice of words. *Yessum,* for instance, exemplifies the dialect people of Jefferson use. After all, through the use of culture specific words in literary works language learners enrich their mental lexicon and become aware in their use of these specific words.

CHAPTER IV. CONCLUSION

The fact that literary works such as novels and short stories supply the students with a rich source of information about the culture they belong to is undeniable. Such works help language learners to see the world through the eyes of people whose language they are learning. They also give learners an insight to understand the way of thinking of the people in society in which the target language is spoken as well as helping the students notice the differences between their home culture and the target culture. This awareness eases the acceptance of the fact that people may have different beliefs, values, codes of behavior, traditions, cultural institutions and so on and helps them to acknowledge that being different does not mean being better or worse. Therefore, learning a new culture encourages the learners to become more tolerant and open-minded.

In the case of ELT students, incorporating culture into language learning is much more substantial in that it makes them well-equipped prospective teachers. Owing to the cultural knowledge they have, they now know where, when and how they should use language correctly. While they are teaching the language, they will be acquainted with such cultural elements as idioms, proverbs, cultural objects, beliefs, and so on which will make them more effective and knowledgeable language teachers in their profession. Therefore, Higher Education Council (YÖK hereafter) has embedded this course into ELT curriculum and specified learning the culture of target language among the aims of the course as well. By integrating Literature and Language Teaching I course into the curriculum, YÖK reveals the importance of teaching language and culture through literature.

Paralleling to what has been mentioned; the aim of the study has been to analyze the literary works mentioned above from the perspective of cultural domains determined by YÖK. Throughout this thesis, we have discussed if each aspect of culture mentioned in the course description of YÖK exists in the literary works studied in this course. Therefore, in order to see if the works studied in this course meet the requirements determined by YÖK, in this study, we have analyzed four literary works, namely one novel and three short stories written in two different countries. While the novel titled

Mrs Dalloway and the short story entitled "The Rocking Horse Winner" reflect the essence of English culture, the short stories named "Desiree's Baby" and "That Evening Sun" equip the reader with American culture. Thanks to this difference, the ELT students become aware that although the language is common in English speaking countries, the aspects of culture may differ; that is to mean, English culture and American culture are not the same and these carefully selected literary works used in Literature and Language Teaching I course supply the students with the chance of realizing this difference.

All the literary works provide the students with a variety of background information related to target culture. If we are to summarize them briefly according to each cultural aspect, firstly it can be said that cultural institutions are reflected in all the literary works. In *Mrs Dalloway* the Palace, British Monarchy and Royalty, and British Parliament are the cultural institutions that have been reflected. "Rocking Horse Winner"; on the other hand, mirrors a criticism of the Materialistic Middle Class Society. "Desiree's Baby" focuses on slavery as a cultural institution and lastly "That Evening Sun" projects Baptist Church as a cultural institution.

Social structures, roles and relationships in the literary works selected for Literature and Language Teaching I reflect target culture. While *Mrs Dalloway* and "The Rocking Horse Winner" reflect English upper- middle class, "Desiree's Baby" and "That Evening Sun" reflect the social position of black people in American society at different times.

The literary works provide the students with background information related to either politics or history or economy of the target culture as well. While *Mrs Dalloway* supply background information related to politics (Conservative Party is mentioned in the work), history (The conditions in England after World War I has been reflected in detail. Colonialism has been mentioned), and economy (Tariff Reform has been mentioned); "The Rocking Horse Winner" gives information about history (the place of Turf and Horse Races in British culture). "Desiree's Baby" reflects some information about the history of Creole People of Louisiana and "That Evening Sun" reflects

historical information about racial discrimination in the United States at the turn of 19th century.

Customs, rituals and traditions have been included in all literary works. In *Mrs Dalloway,* giving a cocktail party, celebrating Christmas and sending children to Eton College are just the three examples among many customs, traditions and rituals that appear in the novel. "The Rocking Horse Winner" ; on the other hand, mentions studying Classical Languages and the upper-middle class children's toys (rocking horse for boys and doll's house for girls). "Desiree's Baby" includes preparing a marriage corbeille and lastly in "That Evening Sun", black women's doing city laundry, Halloween and coffin money have been given as examples to this cultural criterion.

There are beliefs, values, taboos and superstitions related to the target culture in the works. In *Mrs Dalloway* elements related to Christianity exist in many places. As another example to this criterion, throwing a coin has been given as one of the superstitions that English people have. In "Desiree's Baby", the prejudice against black skin colour and miscegenation has been given as examples to taboos. In "That Evening Sun", family cohesion in black culture has been given as a cultural value and 'bloody bones' has been given as a superstition.

Cultural objects and products exist in all four literary works. Big Ben, Cathedral, *Tatler, Times, The Morning Post,* Union Jack, the coat of Arms are among the many objects and products that have been included in *Mrs Dalloway* and listed above. "The Rocking Horse Winner" includes names related to monetary units used in England such as shilling, pound, penny and fiver as cultural objects and products. Names related to clothing such as layette, peignoir, and cowl are among the examples detected in "Desiree's Baby" and "That Evening Sun" includes a United States monetary unit, cent, and some cultural objects like cabin and pallet.

Proverbs, idioms, formulaic expressions which embody cultural values exist in all four literary works and they have been listed in tables under the title of each literary work.

Culture-specific words exist in all four literary works and they have been listed in tables above as well.

It will also be a good idea to make a comparison between the literary works in terms of the periods they were written before putting an end to the study. The periods that the works were written also add up to the richness of the cultural information provided by these works in that if the works belong to the same period, they may share some common cultural elements which increases the reliability of the elements detected and approves that the elements do not belong to some specific groups but belong to the whole society. As an example, *Mrs Dalloway* was first published in 1925 and "The Rocking Horse Winner" was first published in 1926. The common elements in these two works like the concept of social class, the significance of Eton College, attending to and holding parties and celebrating Christmas were among the common cultural elements of these two literary works.

The works reflecting different periods of society; on the other hand, enrich the learners' culture repertoire about that society as well because they enlighten the readers about the changing values, manners, language and many other cultural characteristics that come about in the course of time. For instance, the short story "Desiree's Baby" was published in 1893 while "That Evening Sun" was first published in 1931. Although these two short stories were published in the United States, they belong to different periods in that "Desiree's Baby" tells the story of slavery times; however, the story in "That Evening Sun" takes place after the American Civil War, in Jim Crow Era, when slavery was abolished and black people started to obtain civil (though not totally equal) rights. Therefore, the way black people led their life in the south of the US in "Desiree's Baby" and in "That Evening Sun" differs and this directly affects their culture. The examples above give ELT learners an insight about the changing life styles and values in American society and culture in the course of time.

In brief, the fact that the research may have shortcomings such as time restriction, the researcher's limited knowledge of the target culture that sources from her being a non-native, and the unintentionally missed cultural elements is undeniable. However, this

study is considered to guide the prospective studies related to the integration of culture to foreign language learning and teaching process. It may also contribute to the prospective language teachers' (ELT students) knowledge of the target culture restating the significance of the use of literature in foreign language learning and culture incorporation. Based on this, the study also reveals the need to increase the number of literature courses at the ELT Departments. An analysis of the works used in Literature and Language Teaching II course is also desirable.

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