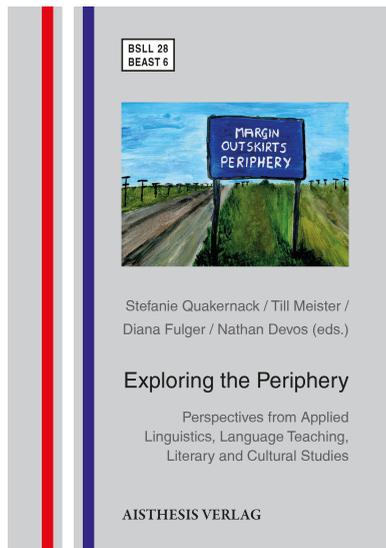


Leseprobe

Stefanie Quakernack / Till Meister /
Diana Fulger / Nathan Devos (eds.)

Exploring the Periphery

Perspectives from Applied Linguistics,
Language Teaching,
Literary and Cultural Studies



AISTHESIS VERLAG
Bielefeld 2017

Illustration on the Front Cover:
Julia Reckermann.

Bibliografische Information der Deutschen Nationalbibliothek

Die Deutsche Nationalbibliothek verzeichnet diese Publikation
in der Deutschen Nationalbibliografie; detaillierte bibliografische
Daten sind im Internet über <http://dnb.d-nb.de> abrufbar.

© Aisthesis Verlag Bielefeld 2017
Postfach 10 04 27, D-33504 Bielefeld
Druck: docupoint GmbH, Magdeburg
Alle Rechte vorbehalten

ISBN 978-3-8498-1233-1
www.aisthesis.de

Table of Contents

Introduction

*Exploring the Periphery: Perspectives from Applied Linguistics,
Language Teaching, Literary and Cultural Studies*

Stefanie Quakernack, Till Meister, Diana Fulger, Nathan Devos 7

What's Porn Anyway?

Julia Andres 19

Diffusing Discourse Practices: The Ethnosexual as a Product of Othering

Diana Fulger 35

Jackie Kay's Peripheral Personae Taking Centre Stage

Katharina Engel 51

Outing the Self, Outing the Family:

*Family Activism and Digital Narratives of Undocumented Immigrant Youth
on the Web*

Stefanie Quakernack 69

*All Languages are Equal but Some Languages are More Equal Than Others:
On English and English-based Varieties*

Paula Prescod 89

On the Kinda Peripheral Character of Gotta and what we Oughta Do about it

Markus Freudinger 107

A SENTENCE IS A HOSTEL ROOM:

New Approaches to Textbooks for Beginner Students of Linguistics

Jana Pflaeging & Alexander Brock 131

Bringing Reading into the Centre of Attention in Primary EFL Teaching

Julia Reckermann 151

Research on the Periphery:

*CoOperative Open Learning as a Research Environment
for a Case Study on Language Learning Strategies*

Carmen Amerstorfer 169

*Mask Metaphor and Cultural Change: Chimamanda Ngozi Adichie's "Imitation"
and "The Arrangers of Marriage," and Chris Abani's The Virgin of Flames*

Snezana Vuletic 191

Introduction

Exploring the Periphery: Perspectives from Applied Linguistics, Language Teaching, Literary and Cultural Studies

STEFANIE QUAKERNACK, TILL MEISTER, DIANA FULGER, NATHAN DEVOS

1. Centers and Peripheries in Present Discourse

The words “center” and “periphery” typed into any current internet search engine will produce such visual results that illustrate either intersecting or completely separate spheres but always clearly represented as areas of containment, their contours running a perfectly closed circle. We would like to propose a different visual representation of the center - periphery relation, one which no longer represents this relationship as a set of static spheres, but rather as an ongoing process resting on dynamics of what we would like to call “perpetual motion.” Let us envisage the center - periphery dynamics as a type of pendulum that exemplifies the concepts of center and periphery as elements constantly influencing one another’s trajectories. Why not talk about multiple centers and peripheries which exist simultaneously?



Figure 1: Perpetual Motion

The center - periphery relation cannot exist by itself as an abstract concept, outside of the influence of the social, the political, and the cultural realm. Rather, it is a reaction to change and subject to new discourses, its existence conditioned by those very mechanisms of construction of social, political, and cultural meaning. As we experience global migration and transnational mobility, we need to renegotiate the concept of periphery in order to make sense of the newly emergent dichotomies in linguistic, language teaching, cultural, and literary spheres. Therefore, this publication aims at exploring and challenging the concept of periphery from various angles and in different fields of British and American Studies: research of creoles, hybrid languages, postcolonial varieties and dialects of English, new or neglected literatures, literary forms or topics, motives and styles; transnational mobility and cultural encounter; alternative approaches to foreign language learning and teaching. We would like to depart from the following questions:

1. How do current developments (e.g., in migration, transnational, globalization, language and teaching contexts) create new center - periphery dichotomies and debates? How are these dichotomies, which academia postulates as overcome, perhaps even revived?
2. What are today's forms of periphery, how are they constituted, and where is the debate headed?
3. Where does a diffusion of center - periphery binaries take place?
4. Lastly, what does the study of the periphery in particular projects add to this discourse, to the various disciplines of British and American Studies *and beyond*; for instance, is a certain field/area/object of study framed by a (disciplinary) center - periphery dichotomy and how could this be changed?

Where does the need for change emerge from and how do we benefit from an interdisciplinary approach to center - periphery?

As the “writing back” paradigm of Postcolonial Studies shows, the concept of periphery traditionally implies the existence of a center that generates and sustains binary oppositions and hierarchical structures. By way of emancipation, former colonies shook off the cultural and linguistic hegemony of the former colonial powers. The development of new identities, which should be considered in a mutually causative relation with independence, redefined center - periphery relations. Where the colonies remained norm-dependent adjuncts in the periphery of colonizing centers (Kachru, 1886), independent nations developed not only language norms but also an identity of self that perceived the colonizers as their periphery as well as new centers and peripheries within themselves (Schneider, 2007). Indeed, we strive to move away from an exclusively negative connotation of a center - periphery binary by opening up a field of discussion for both negative and positive aspects, and for mutual dependencies implied by the center - periphery relation. There can be no center without a periphery. The center invents the periphery in order to define itself against it, while the periphery may well enough assert a center where there no longer is one. Additionally, the assignation of center and periphery depends on perspective. What is the center for one may be the periphery for others and vice versa. The center can no longer be understood as the norm, the majority, or the exclusive power. Therefore, in order to trace the patterns of development of the center - periphery dynamics, we first need to move away from the common understanding of periphery as devoid of any agency.

To begin this discussion for the present volume, we believe that a comprehensive investigation of the peripheries in English language teaching (ELT) in a postcolonial context requires a wide scope of ELT which encompasses its teaching materials, methods, foci, and so on. The reason being is that progress in the last five decades in the areas of second language acquisition SLA and ELT research, education theory, and technology has brought with it a plethora of developments to the field of ELT. Consequently, not only *what* is being taught has changed, but also innovative ideas about *how* things are taught and *which* aspects of language should be taught continue to be explored. Increasingly, a growing audience of language learners and users, which currently includes all levels and forms of education, has caused ELT educators to consider more closely how to best teach a diverse population of language learners with various abilities and skills. Furthermore, teaching and learning a foreign language no longer involves the acquisition of the language per se. Rather, it additionally encompasses literature, media, and intercultural understanding of various speech communities and their utilization of the English language. Hence, the grammar translation methods of the early 20th century, in which learners translated classical texts from their foreign language into their first language (L1) and discussed

grammatical nuances between languages for intellectual growth, have long been rejected as effective approaches for functional language production. Instead, since the 1970s, languages have been learned for communicative purposes, meaning genuine communication and meaning making (i.e., semantic processing) are at the forefront of ELT. Moreover, with internationalization and globalization, English has emerged as *the* foreign language to learn because of its dominance as *the* language of communication across the globe (Crystal, 2003, pp. 59-61). As a result, ELT has become detached from single colonial powers like Great Britain, including the notion that speakers should appropriate received pronunciation (RP), and it now encompasses the Englishes of the postcolonial era, which includes not only the Englishes of Canada, Australia, and New Zealand, but also considers those of India, Sri Lanka, Jamaica, Kenya, Nigeria, and other regions of the so-called Outer Circle (Kachru, 1986).

This movement has only been the first step, however, in the postcolonial paradigm shift of ELT. More recently, ELT's scope of inquiry has been expanded even further than former colonies to explore diverse literatures and cultures. For example, in terms of teaching literature in ELT, Danish writer Janne Teller's novel *Nothing* (2010), which is about a group of young Danes contemplating their existence, has been translated into English and is read and analyzed in ELT classrooms in Germany. Such examples cut across borders and create a more utilitarian feature to foreign language learning. That is, English learners no longer associate English with England, the U.S., or Canada, but rather they strive for English language proficiency to become global citizens and effectively communicate with other non-native speakers. By turning from recipients of the English language and English language artifacts, such as novels, to actively shaping the language and its cultures, non-native speakers claim the English language for themselves and thus question the idea of English as a *foreign* language — English becomes the domestic language of those who use it. Indeed, ELT has slowly recognized the fact that there are, depending on the definition used, between 300 and 1,000 million non-native speakers of English — equaling and surpassing the number of English native-speakers (Crystal, 2003; Gramley & Pätzold, 2004). As a result, teaching learners English by talking about British grammar schools, New York, and the Australian Outback, for instance, now appears narrow and insufficient. Instead, a more interdisciplinary ELT paradigm reaches across many boundaries to explore other cultures (which directly or indirectly relate to the notion of learning English as a foreign language) but does not necessarily assimilate to any particular monolithic angloamerican target culture. In our opinion, this approach seems more appropriate in the current era. This is because geographic and social mobility requires functionality in an English that affords genuine communication about a multitude of topics, domains, and registers which are relevant to people from all languages, countries, races, religions, and fields of occupation (Widdowson, 1997, p. 144). Thus, teachers, researchers, and

publishers have begun to explore more diverse and interdisciplinary cultural topics for ELT. This has included experimenting with topics and issues which one finds on the periphery.

Furthermore, larger educational models that have been based on the theories of contemporary educators and psychologists, such as Montessori (1912), Dewey (1916), Bruner (1960), and Vygotsky (1978), have additionally altered the way educators approach language teaching. For example, the early ideas of Skinner's (1957) behaviorism relate to the audiolingual approach to language teaching, which once required learners to "listen and repeat" based on native-speaker speech models, have now been replaced by more social constructivist approaches that encourage cooperation and communication in peer groups. This movement opens up the language classroom and allows for diverse constellations of interactions and resources because it removes the teacher from the center of all activity.

Instead, diverse and formerly unexplored interactions with peers (see Batstone & Philp, 2013), social media, and technology (see Yunus et al., 2012), as well as the usage of literature in more diverse contexts (see Ghosn, 2002) supplement once dominant teacher-led whole-class discussions. Given more reign to detach language acquisition from one-dimensional interactions between native- or near-native-speaking role models, teachers, educators, and researchers have been encouraged to be innovative in teaching to improve language learning (De Lano et al., 1994). Furthermore, discussions about which language skills teachers should focus on have caused certain skills to be centralized and/or marginalized in the classroom. For instance, in the aforementioned grammar translation era, reading and writing skills were central, while functional language speaking skills remained peripheral. The communicative era, however, has advocated the productive skills — especially speaking — causing other skills to be pushed to the wayside. Furthermore, some language experts have recently argued for a shift back to focusing on form because learners in programs that are purely based on meaning have difficulties acquiring certain aspects of language without some form-focused guidance (Lyster, 2007; Spada & Lightbown, 2008). Recently, a debate in German primary school ELT has revolved around the extent to which young learners (Grades 1-4) should be confronted with reading and writing in English, as currently, speaking and listening skills play a central role in primary ELT in Germany. However, questions about why learners should be withheld from writing and autonomous reading have been raised.

Additional to contributions relating to present discourses in ELT and variational linguistics, center - periphery relations can also be observed within the language itself. Where entire varieties may have adopted central or peripheral positions in the minds of various users and speech communities, or have indeed defied any center - periphery binary applicable, individual variants elude common definitions and categories. From a

linguist's point of view, innovations and unusual variants are indicators and markers of language change; from a learner's or teacher's point of view their role in ELT requires attention. Even more so, since communicational language learning, exposure to a multitude of varieties, and pluricentric idiomatic usage have entered the paradigm of language learning and teaching. While we find that many structures that were formerly considered variants and innovations of postcolonial varieties (Bamgbose, 1998) are in fact widespread, although not necessarily used with the same frequency, in various types of varieties of English including traditional and contact varieties (Kortmann & Lunkenheimer, 2013), some structures cannot even be identified as part of the spoken or written domain. This gives room for a discussion of a center - periphery relation between modes of communication and of why the spoken and written domain do not constitute a binary. The diversity of languages and their users makes the transfer of academic knowledge from lecturers to students challenging. Even more surprising it is that the well-trodden paths of academic teaching have not yet been challenged on a larger scale. This center - periphery relation on the metalevel of education, the center being established ways of transfer of knowledge, the periphery new and innovative approaches, may have itself contributed to the maintenance and perpetuation of concepts and thus to the challenging of hegemonies and a deceleration in the developments of new ideas and paradigms.

Despite the contentious character of the binary in postcolonial literary and cultural studies, caused by the danger of *reinforcing* it by *studying* it, the renegotiation of the concept of periphery has readily emerged and presents itself in various cultural products. At this point, Stuart Hall (1994) most prominently reminds us that that cultural formations contain a process (although we need to speak of the plural form here) that "could not therefore be represented [...] as a simple, binary opposition – 'past/present', 'them/us'," but rather that the inherent "complexity exceeds this binary structure of representation" (p. 396). We need to question whether we are not reinforcing the same power dynamics by discussing and thus sustaining a discourse constructed around binaries of otherness to a certain extent. This matter is likely the greatest challenge that we face while attempting to deconstruct the center - periphery discourse from *within*. Therefore, we see great merit in an interdisciplinary approach to the periphery. "To some extent," Huggan (2008) reasons, "the opening up of post-colonial studies to multidisciplinary perspectives is merely the practical implementation of a politico-theoretical insight already central to the field" (p. 4). Therefore, it is Postcolonial Studies in particular that invites us to "look at the world from another perspective, to perceive things differently," as Gohrlich and Grünkemeiner (2013) note, "for example, by stressing transnational and interdisciplinary issues rather than national and disciplinary ones" (p. xv).

This volume takes an interdisciplinary approach and tackles this challenge as something enriching to Postcolonial Studies, which provides the framework of analysis, bridging the gaps between the various disciplines and fields of research this publication unites. The various contributions in the field of literary and cultural studies look at processes of (self)-victimization and (self)-marginalization, for instance, with reflections on the instances of mimicry in the texts they analyze. Mimicry, a concept proposed by Homi Bhabha (among the most prominent ones), denoting the ambivalent relationship between the marginalized and the dominant, should in this context be understood as a process of reinforcing divisions by reproducing externally imposed concepts of otherness. The actors in this set of contributions move between imitation of and resistance to the dominant center: ‘Black is beautiful,’ or cultures of resistance. In this context, the dominant is connected to the center — although this is not automatically the case. Further, through mimicry, the colonized subject can become menacingly close to the colonizer, reproducing itself as “almost the same, but not quite” (Bhabha, 1994, p. 86). The dividing gap in all of these instances is, most importantly, always produced by implicit contestation and opposition. Yet, the mechanisms of this resistance have most certainly emerged in “the age of economic globalization, neocolonialism and cultural imperialism (often coded as ‘Westernization’ or even ‘Americanization’) in postcolonial societies,” as Nayar (2010) frames those “*newer* concerns of the postcolonial” (p. 191, our emphasis).

(New) Media serve as a concrete example for the exchange between boundaries. “It is true that the crossing of media boundaries, as well as those of genres, is a phenomenon that has always existed in the realm of ‘Literature,’” Pennacchia Punzi (2007) concedes, but again, “within a paradigm based on a hierarchical opposition between the center and periphery, the original and its reproductions or adaptations” (pp. 10-11). The constellation that Pennacchia Punzi opens up for discussion sheds light on how newly emergent, peripheral literatures, or digital forms of literature on the Internet break these hierarchies when they make a claim for the center in their own, original way. A fatal mistake, as these contemplations show, would be to remain with an analytical perspective of either of the two, periphery *or* center, and to see the binary as closed to multiple perspectives, causing inherent ambivalence. There is always room for a third space.

Perhaps it is this view on the periphery that proves most fruitful in order to make sense of the newly emergent dichotomies in linguistic, language teaching, cultural and literary spheres. Doing this, we generally respond to Graham Huggan’s (2008) vision of the future of postcolonialism, when he writes that “postcolonialism’s more immediate future surely lies in a patient, mutually transformative dialogue between the disciplines” (p. 13). Based on an interdisciplinary conference hosted at Bielefeld University in November 2013, this volume aims at further exploring and challenging

the concept of the periphery from diverse angles and proposes different objects of study in British and American applied linguistics, language teaching, literary and cultural studies. The contributions highlight that the center - periphery binary is merely a construct that does not necessarily translate into concrete cultural applications. They seek to show the permeability of this binary by means of analyzing 'new' peripheries or those peripheries completely different among the disciplines, thus establishing a dialogue between them.

2. Contributions

2.1 Questioning the Concepts of Center and Periphery

In the first contribution of this collection, **Julia Andres** glances at fields of scholarships ostensibly located in the periphery yet completely nonperipheral in their popular usage. Questioning the general approach to center vs. periphery in scholarship, Andres shows how something so popular and of so much market value as porn still remains a peripheral topic in cultural studies, as does the scholarship of porn in general. She views pornography as spaces of entanglements depicting "not only physical bodies but also theories" (1). She further argues that "pornography is an interdisciplinary field for research, bringing together gender, sexuality, queer, and health studies as well as film, representation, and aesthetic theories, education, economics, history, and cultural studies in a wider sense," acknowledging that her "contribution can only begin to map those intersections" (1). As a result, Andres shows how this field should be studied with a more wholesome glance, not located on the periphery, therefore completely reversing the center - periphery binary.

Remaining in the field of cultural studies, **Diana Fulger** argues not only for a revised perspective on the scholarship of center - periphery but also for a complete diffusion of the binary in her analysis of travel writing about the Caribbean region. In particular, she argues for the diffusion of ideologies and discursive practices pertaining to a center - periphery binary, as she traces the origins of those ideologies in more detail. As a result, Fulger shows how the 'ethnosexual' is merely a discourse and how travel writing adds to the constructedness of the latter. Thus, she concludes, the close reading of such texts is majorly important for looking at culture and, in particular, transcultural processes. Fulger suggests the theoretical framework of 'tropicalization' as a concept for closely examining such discourses.

Similarly diffusing the center - periphery binary, **Katharina Engel** engages in an exemplary analysis of Jackie Kay's poetry. She stresses in particular the peripheral status of women's poetry in literary discussion and positions her paper as a peripheral study, however, moves away from depicting the writer herself as periphery. Engel

shows how Kay critically portrays identity as purely constructed, giving the reader insight into multiple and yet different perspectives, hereby changing ‘traditional,’ marginalized concepts of identity, staging characters such as the ‘white homosexual lover who grew up in Africa’ and the ‘black homosexual lover who behaves exorbitantly Scottish.’ The fact that the latter national identity occupies a marginalized space admits the “homogenizing culture emanating from London” further complicated the layers of identity that Engel finds in her analysis of Kay (2).

An aspect that the diffusion of the center - periphery binary brings about is the movement to new questions that traverse scholarly concepts, fields, and questions. When defining new concerns for the postcolonial, for instance, Nayar (2010) turns attention to in particular the “volume of migration and the consequent demands [that] have been severe, testing humanitarian organizations, legal systems, health authorities and nation-states as never before” (p. 197). Such a new concern includes the undocumented immigrant family in the United States, which **Stefanie Quakernack** investigates in her contribution. The center - periphery binary, if it really existed, completely leaves those people invisible who are in the ‘shadows’ and disregards millions of people an ‘existence.’ Quakernack’s contribution reveals how undocumented youth traverse the center - periphery binary by moving out of the shadows and alleging their marginalization on the Web, giving them a voice that receives major attention and prominence that directly penetrates the center. Especially in the last years of producing digital narratives, undocumented youth have protested against ‘universality’ and the ‘universal’ American history, as it is, in order to claim a space in the history of the United States that is different.

In her contribution, **Paula Prescod** also investigates the movement from one sphere to another. She questions the metaphor of a center - periphery binary as it has been applied to varieties of English. According to Prescod, the politics of language can no longer be understood as politics of exclusion and oppression if different varieties are understood as functional vehicles for cultural exchange of their respective speech communities. Her focus lies on the speech communities that actively shape the language in their environment and cannot assume the roles of owners, dependents, and developers of norms in superregional contexts.

2.2 Particular Center - Periphery Binaries in Focus

The second half of our contributions explicitly challenges particular forms of center - periphery binaries and points to newly emerging phenomena, forms, and case studies.

Markus Freudinger, for instance, provides an insightful analysis of cliticized emerging modals such as *gotta* and *gonna*. He challenges their status in both the spoken and written domain and thus puts them in the periphery of two of the most basic modes of communication. The realization of emerging modals remains peripheral in writing and, although colloquial in speech, they can neither be considered typical, central structures there.

Also in the field of linguistics, **Jana Pflaeging** and **Alexander Brock** present an innovative concept for introductory textbooks in linguistics in Germany. Their approach presents an alternative to established materials and thus opens a new center - periphery discourse in learning and teaching linguistics. A possible paradigm shift in tertiary education towards approaches relating to the students' realities by the use of metaphors may itself enable future generations of researchers to reassess existing metaphors, such as that of center and periphery, and to develop refined concepts that better represent pluricentric and diverse realities.

Zooming in not on university but primary school students, **Julia Reckermann** investigates the concept of integrating autonomous reading in the primary school ELT classroom. In her contribution, she not only suggests that reading should play a more central role in the ELT classroom than it currently does, but she also argues that learners can be encouraged to read more independently for acquisition purposes. She describes how authentic English picture books can become a motivating and relevant source for developing independent reading skills in primary school children.

Focusing on COOL (Cooperative Open Learning), **Carmen Amerstorfer** discusses an entire approach to teaching that is based on the pedagogical principles of the Dalton Plan. This is a humanistic teaching concept that emerged in the 1920s but remains an alternative model for education worldwide. Her case study on language learning strategies in this setting explores the possibilities that this context offers for foreign language acquisition. For instance, she investigates how the communicative and collaborative characteristics of the COOL setting may instigate the use of effective language learning strategies.

The final contribution in this collection investigates how 'metaphors' fulfil two important functions that become crucial in the analysis of center - periphery dynamics. In her analysis, **Snezana Vuletić** understands the concept of literary metaphor as means and device for understanding cultural transformations, as they not only depict culture but also shape it. Vuletić analyzes two writers from Nigeria, including two short stories by Chimamanda Ngozi Adichie, "Imitation" and "The Arrangers of Marriage," and Chris Albani's novel *The Virgin of Flames*. Vuletić questions in particular the socio-

political trends in contemporary Nigeria and the country's diaspora as well as she points to a shift in center - periphery dynamics. Here, Vuletić argues for a change “from a Fanonian use of the mask as a means of concealing and revealing ‘African-ness’ [...] to a more intricate use of it as an emblem of the fragmented and fluid nature of cultural and identity narratives” (2) in her literary analysis.

As a result, Vuletic speaks for most of the contributions when she argues to find a “change in form” of a phenomenon such as the ‘metaphor’ rather than the entire dissolution of the center - periphery binary.

3. Works Cited

- Bamgbose, A. (1998) “Torn Between the Norms: Innovations in World Englishes,” *World Englishes*, 17.1, 1-14.
- Batstone, R., & Philp, J. (2013) “Classroom interaction and learning opportunities across space and time,” in K. McDonough & A. Mackey (eds.) *Second language interaction in diverse educational contexts*. Amsterdam: John Benjamins, 109-125.
- Bhabha, H. K. (1994) *The location of culture*. London: Routledge.
- Bruner, J. (1960) *The process of education*. Cambridge: Harvard University Press.
- Crystal, D. (2003) *English as a Global Language*. 2nd ed. Cambridge, NY: CUP.
- De Lano, L., Riley, L., & Crookes, G. (1994) “The meaning of innovation for ESL teachers,” *System* 22.4, 487-496.
- Dewey, J. (1916) *Democracy and education*. New York: Macmillan.
- Ghosn, I. K. (2002) “Four good reasons to use literature in primary school ELT,” *ELT Journal* 56.2, 172-179.
- Gohrlich, J., & Grünkemeier, E. (eds.) (2013) *Postcolonial studies across the disciplines*. Amsterdam: Rodopi.
- Gramley, S., & Pätzold, K.-M. (2004) *A survey of modern English*. 2nd ed. London: Routledge.
- Hall, S. (1994) “Cultural Identity and Diaspora,” in P. Williams & L. Chrisman (eds.) *Colonial discourse and post-colonial theory: A reader*. New York: Columbia University Press, 392-403.
- Huggan, G. (2008) *Interdisciplinary measures: Literature and the future of postcolonial studies*. Liverpool: Liverpool UP.
- Kachru, B. B. (1986) *The alchemy of English: The spread, functions, and models of non-native Englishes*. New York: Pergamon Press.
- Kortmann, B., & Lunkenheimer, K. (eds.) (2013) *The Electronic World Atlas of Varieties of English*. Leipzig: Max Planck Institute for Evolutionary Anthropology. <http://ewave-atlas.org> (accessed 6/3/2015).
- Lyster, R. (2007) *Learning and teaching languages through content: A counterbalance approach*. Amsterdam: John Benjamins.
- Montessori, M. (1912) *The Montessori method: Scientific pedagogy as applied to child education in the children's houses*. New York: Frederick A. Stokes.
- Nayar, P. K. (2010) *Postcolonialism: A guide for the perplexed*. London: Continuum.

- Pennacchia Punzi, M. (2007) "Literary Intermediality: An Introduction," in M. Pennacchia Punzi (ed.) *Literary Intermediality: The transit of literature through the media circuit*. Bern: Peter Lang, 9-23.
- Schneider, E. W. (2007) *Postcolonial English: Varieties around the World*. Cambridge: CUP.
- Skinner, B. F. (1957) *Verbal behavior*. New York: Appleton-Century-Crofts.
- Spada, N., & Lightbown, P.M. (2008) "Form-focused instruction: Isolated or integrated?" *TESOL Quarterly* 14.2, 181-207.
- Teller, J. (2010) *Nothing*. New York: Atheneum Books.
- Vygotsky, L. (1978) *Mind in society*. Cambridge: Harvard University Press.
- Widdowson, H. G. (1997) "EIL, ESL, EFL: Global Issues and Local Interests," *World Englishes* 16.1, 135-146.
- Yunus, M. M., Salehi, H., & Chenzi, C. (2012) "Integrating social networking tools into ESL writing classroom: Strength and weaknesses," *English Language Teaching* 5.8, 42-48.