

Enlarged or adapted text using Quranic Verses in English

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Abstract: A teacher who knows her class well, would know whether the material or text would be readily absorbed or that the text or material needs some modifications done to it. A teacher may take some vocabulary words out to bring more focus where explanation of the meaning of each word is concerned. A teacher may feel that the font on the material or text should be enlarged for easier reading. A teacher may want to model ways of taking notes to help students look into revising a lesson. All the changes are made to enable students to absorb, understand, apply, retain and recall the new information when needed. Text adaptation is enabling students to focus only on the extracted essential information from the text. In essence, the literary text or materials are developed to enable text adaptation.

Keywords: Literary Text, Cultural Content, Communicative Language Learning, ESL, Text Adaptation, Material Development

1. Introduction

Teachers are aware that students have different learning styles. Whichever learning style that a student prefers, it is always a great help if the student prepares or reads before the lesson is actually taught in the classroom. As a student needs to prepare for a lesson, a teacher is also required to prepare to teach a lesson. What would a teacher look into where a lesson preparation is concerned? A teacher who knows her class well, would know whether the material or text would be readily absorbed or that the text or material needs some modifications done to it. These type of changes or additions done to a text or material to be used in class is actually a skill called material development. A teacher may take some vocabulary words out to bring more focus where explanation of the meaning of each word is concerned. A teacher may feel that the font on the material or text should be enlarged for easier reading. A teacher may want to model ways of taking notes to help students look into revising a lesson.

All the changes are made to enable students to absorb, understand, apply, retain and recall the new information when needed. Text adaptation is enabling students to focus only on the extracted essential information from the text. In essence, the literary text or materials are developed to enable text adaptation.

In an attempt to integrate, incorporate and promote multicultural practices in the language learning classroom,

this writer makes a rigorous effort in selecting classroom materials or literary texts depicting a diversified socio-cultural variety to expose her students to different global human societies. For example, this writer has used Japanese short stories, Chinese poems, lyrics of Spanish songs, all of which were translated into the English language. The text chosen for this technique was selected Quranic verses in English.

In this paper, this writer will:

- Show how using information technology can assist teachers in the quest of using Quranic verses in English as literary texts or reading material. Some useful websites are in APPENDIX 2.
- Demonstrate how to use Quranic verses in English. More is done in APPENDIX 3.
- Show selected verses: Verses 1-14, Surah (61) Al-Suff(The Column)(APPENDIX 1)
- Merge selected verses and technique, Enlarged or Adapted Text
- Show and suggest pedagogical approaches whereby teachers are able to see the classroom application of the Quranic Verses in English
- Reexamine objectives achieved
- Highlight this paper's contribution to the thematic expression of teaching and learning process of university education as a service to multiculturalism, diversity and globalism.

2. Current Research on Culturally Relevant Pedagogy

Cochran-Smith (2008) discusses the importance of developing culture awareness in education:

The resulting Commission on Multicultural Education endorsed three premises: (1) Cultural diversity is a valuable resource, (2) multicultural education preserves and extends the resource of culture diversity rather than merely tolerating it or making it “melt away,” and (3) a commitment to cultural pluralism should permeate all aspects of teacher preparation programs . [1]

Oran (2009) Specifies that teachers need to be "culturally responsive" in the classroom:

Effective teacher preparation addresses the need for teachers to acknowledge students' diversity and incorporate their pluralistic backgrounds and experiences into the learning experiences and classroom environment.

Oran goes on to say that "effective educators incorporate culturally relevant pedagogy to ensure that all students succeed." [2]

Wlodkowsk – Ginsberg (2014) proposed a model of culturally responsive teaching based on theories of intrinsic motivation. This model aims to create a common culture that all students can accept.

The framework names four motivational conditions that the teacher and students continuously create or enhance. They are:

1. *Establishing inclusion*—creating a learning atmosphere in which students and teachers feel respected by and connected to one another.
2. *Developing attitude*—creating a favorable disposition toward the learning experience through personal relevance and choice.
3. *Enhancing meaning*—creating challenging, thoughtful learning experiences that include student perspectives and values.
4. *Engendering competence*—creating an understanding that students are effective in learning something they value. [3]

Having established culturally responsive pedagogy, the researcher will set out to demonstrate one approach.

2.1. Main Objectives of a Critical Reading Session

Saunders et al revealed four strategies which work and these four strategies are tied with the literary text or reading material used in class. These four points can also be used as a basis or objectives or intended learning outcomes that a teacher would want to achieve at the end of a critical reading session, including the four language skills. Thus, at the end of a critical reading session, a teacher would want students to have exercised and practiced in these areas:

- Build students' background knowledge.
- Draw on students' personal experiences.
- Promote extended discourse through writing and discussion.

- Assist students in rereading the pivotal portions of the text. [4]

Use of four language skills

- Reading
- Writing
- Listening
- Speaking

Vogt and Echevarria came up with a technique used to enhance language skills through critical reading. The technique is called “Enlarged /Adapted Text”. The highlights of this technique are:

When the text becomes too overwhelming for the student, SIOP suggests finding ways for students to adapt the text. Adapting the text allows students to focus only on the essential information. Teachers need to extract the essential portions and creatively find ways to bring focus to these portions of the text. Depending on how overwhelming the text is, the teacher can either literally take the essential parts out of the text and devise a separate material or leave the essential parts in and show students on highlighting those portions and take notes of a simplified version or of another brief explanation of the highlighted portion provided by the teacher.

The teacher takes six vocabulary words out of the text, retypes these words using a larger font and bolding the words. At the bottom of each page, she adds blank lines on which students can note learning right on the page. She distributes the adapted text and models how to read, highlight and note important points. [5]

2.2. The Use of Selected Quranic Verses in English as Literary Text or Reading Material

The English translated versions of the Quran have been found to contain a rich variety of linguistic and literary features. Extensive research has been done in the area of using extracted Quranic verses in English as literary texts or reading material in the Language and Literature classroom by this writer. Two distinct areas have been done in depth with the use of the English translated versions of the Quran as literary texts or reading material in the Language and Literature classroom at the undergraduate University level: the teaching of imagery using Quranic imagery and the teaching of literature through the stylistics approach of analyzing the literary and linguistic features in Quranic verses in English. Some research has also been done inevitably in the field of Quranic material development and production. A demonstration of classroom application of Quranic verses in English can be found in APPENDIX 3.

2.3. Quranic Literature Log of a Researcher

This particular paper marks the seventh paper of a well-thought out plan of this writer for a life-long pursuit of a Quranic Literature Log of her own but perhaps not in the same meaning to that used for a student's Literature Log. This writer will start having a folder of her own called

Quranic Literature Log where a list of selected Quranic verses in English by various translators to be used as literary texts or reading material are merged with the technique through various sources for teaching in the Language and Literature classroom. Through this log, a series of new research papers will be written and published.

For this study specifically, the entry which relevantly and tentatively informs is as shown in Table 1- Quranic Literature Log:

Table 1. Quranic Literature Log

Quranic Verses: 1- 14 Surah (61)Al-Suff (The Column)(APPENDIX 1)
Topic of verses:
<ul style="list-style-type: none"> • Act according to your Declaration of Faith • Organized Fighters • The Messenger after Jesus • The Speech of God • The Supporters (Ansar/Nasara/Nazarenes)
Source of Text: www.Quranix.com
The Qur'an: A Reformist Translation by Dr.EdipYuksel, LaythSaleh al-Shaiban and Dr.Martha Schulte-Nafeh (Yuksel,al-Shaiban and Nafeh, 2007)
http://www.quranix.com/#?RTQ=1&A=1&L=en&NA=10&S=94&SA=1
Technique: Enlarged/Adapted Text
Source of Technique: Vogt,M.E., Echevarria, J.(2008) 99 Ideas and Activities for Teaching English Language Learners with the SIOP Model . Boston, MA: Pearson Education

3. The Lesson Plan

Technique: Enlarged/Adapted Text

Text: Verses 1-14, Surah (61) Al-Suff(The Column)(APPENDIX 1)

Level: Intermediate (undergraduate)

Duration: Two Hours

The following are the main objectives of a Critical Reading session:

Objectives:

1) Build students' background knowledge: Done in bringing focus to the benefit of reflections and discipline because there exists Allah. Students' awareness is raised because it is not enough to declare faith, you must measure up to your declaration.

2) Draw on students' personal experience: Done in groups of four when students are asked to relate to each other about their own experience the five messages extracted from five sets of verses as a writing assignment.

3) Promote extended discourse through writing and discussion: Done in discussing and clarifying meaning of each verse and message of one set of verses per group. Writing Assignment is a recording of responses of group, Writing assignment individually in connection to experiences.

4) Assist students in rereading the pivotal portions the text: Done in discussions one verse at a time and looking at one set of verses for the message.

5) Use the four skills:

- Listening: Done in listening to group's explanation of each verse and message of one set of verses. Listening to spokespersons giving presentations.
- Speaking: Done in explaining to each other on meaning and message of one set of verses. Done in presentation of explanation of group's responses using the chart as a visual aid.
- Reading: Done in reading one set of verses individually while finding the meaning of each verse and message of the set of verses.
- Writing: Done in writing what they have understood from peers and teacher on the verses. Writing Assignment is recording responses of the group on the chart, writing assignment individually on experiences connected to each message of a set of verses.

The teacher can begin by distributing copies of the English translated version of the Quran by Dr EdipYuksel, specifically verses 1-14, Surah (61) Al-Suff (The Column)(APPENDIX 1), and informing the students where the text is from and also the person who translated the text.

An extra handout would list the meanings and definitions of all the difficult vocabulary words prepared by the teacher before the class, in a bigger font. The vocabulary words which were taken out from one set of verses at a time.

The handout will look like Table 2- Meanings and Definitions:

Table 2. Meanings and Definitions

Vocabulary List from Surah (61) Al-Suff (The Column) By DrEdipYuksel
V1-3
Glorify:
Despicable:
V4-5
Column:
Deviated:
Diverted:
Wicked:
V6-9
Authenticating:
Acclaimed:
Fabricates:
Ingrates:
Manifest:
V10-13
Retribution:
Triumph:
Victory:
V14
Disciples:

Inform the students that the teacher has inserted two more headings to divide the 14 verses. The students will be divided into four groups, each group with one set of verses. The teacher will hold the first set of verses and model the activities with these verses.

A large chart to hold the group's responses is prepared by the teacher. The group is to go into meaning of each verse and message of the set of verses. Then one spokesperson will come up to share the responses of the group using the chart as the visual aid. The teacher will help and guide during this think aloud activity. The chart will look like Table 3- Meaning and Message:

Table 3. Meaning and Message

GROUP 3	Verses 6-9 The Messenger after Jesus MEANING
V6	
V7	
V8	
V9	
MESSAGE	

When each of the spokesperson is done, he/she will rewrite the message of the set of verses on a separate chart prepared and posted up in the front of the classroom. At the end of all the oral presentations, there will be five messages on the chart of messages for the five set of verses. The teacher will use the 5 messages to assign the writing activity. The teacher instructs one from each of the four groups to make up the fifth group, who will write on the message of Verses 1-3 which was done by the teacher.

The chart will look like Table 4- Messages:

Table 4. Messages

GROUP 1 V1-3 Act According to your Declaration of Faith MESSAGE:
GROUP 2 V4-5 Organized Fighters MESSAGE:
GROUP 3 V6-9 The Messenger after Jesus MESSAGE:
GROUP 4 V10-13 The Speech of God MESSAGE: The True Believers will get to go to Heaven.
GROUP 5 V14 The Supporters MESSAGE:

Each message will have a question connected to the students' experiences prepared by the teacher. Each group will attempt the same writing assignment of the question prepared by the teacher deriving from the message of the set of verses of each group. However, the writing assignment is to be done individually. For example, for the group 4 with the verses 9-13, the message written on the

chart in the front of the classroom was: The True Believers will get to go to Heaven.

The writing assignment of Group 4 connected to students' experiences could be:

Individual Writing Assignment

Tell an experience when you were promised something you really wanted and have been waiting for your parents to buy for you. But to get it, your parents want you to score at least a grade B in all your subjects for this semester.

What was promised to you that you wanted and did you make an effort to satisfy your parents to get what you wanted?

Think about it again, who would gain from getting good grades, you or your parents?

What would be gained and how?

3.1. Conclusion

Where assessment is concerned, evaluation is then called for but still heeding the differentiation approach. The assessments should reflect both social and academic performance. Therefore evaluation of assessment should involve all of the following:

1. Completion of task
2. Ability to understand through listening to teacher and peers
3. Ability to explain or make connections or predict in material and content
4. Ability to demonstrate their new knowledge
5. Ability to express prior knowledge
6. Ability to demonstrate individuality and creativity
7. Availability and ability to make choices in tasks which consider flexibility for different strengths and needs.

The individual writing assignment satisfies all the above criteria. Furthermore, where performance is concerned and when the researcher marked and scored the papers, the best paper was the one that demonstrated a paraphrased explanation of the essay question and well-delved into thought and reasoning. The best paper also showed organization and structure, almost flawless of grammatical and spelling errors.

This technique, Enlarged/Adapted Text, text of 14 Quranic verses in English and the suitable activities carried out in the classroom, each plays its own role in a teacher's successful critical reading session. They are an integral part of the whole teaching session. The same set of intended learning outcomes or objectives was achieved at the end of the Quranic Critical Reading session.

Appendix 1

The Sixty-First Surah, Al-Suff, by Dr Edip Yuksel

In the name of God, the Gracious, the Compassionate

The teacher can explain that the reverence and respect to the Almighty precedes every surah or chapter of the Quran. These words emphasize that the verses that follow are

indeed from the Almighty. These words underscore the authenticity of the Quran. The words Gracious and Compassionate are some of attributes of Allah and these words are also two of His ninety-nine names.

1. Glorifying God is everything in the heavens and everything on the earth. He is the Noble, the Wise.
2. you who acknowledge, why do you say what you do not do?
3. It is most despicable with God that you would say what you do not do.

Organized Fighters

4. God loves those who fight in His cause as one column; they are like bricks in a wall.
5. When Moses said to his people: "O my people, why do you harm me, while you know that I am God's messenger to you?" But when they deviated, God diverted their hearts. God does not guide the wicked people.

The Messenger after Jesus

6. When Jesus, son of Mary, said, "O children of Israel, I am God's messenger to you, authenticating what is present with me of the Torah and bringing good news of a messenger to come after me whose name will be 'most acclaimed.'" But when he showed them the clear proofs, they said, 'This is clearly magic.'
7. Who is more evil than one who fabricates lies about God, while he is being invited to peacefully surrender? God does not guide the evil people.
8. They wish to put out God's light with their mouths. But God will continue with His light, even if the ingrates dislike it.
9. He is the One who sent His messenger with the guidance and the system of truth, so that it will manifest it above all other systems, even if those who set up partners dislike it.
10. "O you who acknowledge, shall I lead you to a trade that will save you from painful retribution.
11. "That you acknowledge God and His messenger and strive in the cause of God with your money and your lives. This is best for you, if only you knew."
12. He will then forgive your sins, and admit you into paradises with rivers flowing beneath, and beautiful mansions in the gardens of Eden. This is the greatest triumph.
13. Also you will receive what you love: a triumph from God and a victory that is close at hand. Give good news to those who acknowledge.

The Supporters (Ansar/Nasara/Nazarenes)

14. you who acknowledge, be God's supporters, as Jesus the son of Mary said to his disciples: "Who are my supporters towards God?" The disciples said, "We are God's supporters." Thus, a group from the Children of Israel acknowledged, and another group rejected. So, We supported those who acknowledged against their enemy, and they were successful.

Appendix 2

Using Information Technology Useful Websites

1. English Index Categorization Alphabetical List of Topics in the Quran: Retrieved from <http://www.quranictopics.com/p3ch1-e.html> on June 20th, 2014.
2. The English Translation of The Holy Quran Online: Retrieved from <http://jannah.org/quran/> on June 30th, 2012.
3. Islamicity.com-The Holy Quran. The translations are available in multiple languages. Retrieved from <http://www.islamicity.com/mosque/quran/> on June 20th, 2014.
4. The way each verse is dealt with by each translator or group of translators is so thorough. After the translation of each verse, a thorough endnote presentation capturing the essence of the surah is laid out. This website is especially useful for researchers and students in the field of translations and comparative literary studies. Retrieved from <http://www.quranix.net/#?RTQ=1&TMG=1&MA=1&RK=1&SH=1&TE=1&A=1&L=en&NA=10&S=1> on June 20th, 2014.
5. A linguistic resource showing the theoretical aspects of linguistics: Arabic grammar, semantics, pragmatics, lexicology, phonology, morphology and syntax of each word in the Quran, the descriptive aspects of linguistics: comparative linguistics, etymology, phonetics and sociolinguistics of words and phrases in the Quran, and the applied linguistics aspects: language and vocabulary development, psycholinguistics and stylistics of the words and phrases in the Quran. At the end of each surah, there is an audio Quran recitation of the surah by the recitor, SaadAlGhamadi. Retrieved from <http://corpus.quran.com/wordbyword.jsp> on June 20th, 2014.
 - Teachers can also download Islamic songs on CDs for classroom use. It comes with lyrics of each song, a list of artists and their songs. Retrieved from <http://www.islamiclyrics.net/> on June 20th, 2014.

Appendix 3

Classroom Application of Quranic Verses in English

Quranic Verses in English: Teaching Imagery

In the case of Descriptive imagery, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 29 of Surah(18) Al-Kahf:

Surah (18) Al-Kahf

Verse 29, line 9: That will scald their faces

What type of imagery? Descriptive imagery.

The image gives a vivid description of what the "water like melted brass" can do.

Senses: visual, tactile.

Not only can one imagine feeling the pain of being scalded but one can also picture the disfigurement that the scalding will cause to the faces of the sinners.

In the case of Figurative imagery using the literary device, simile, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 65 of Surah(37) As-Saffat:

Surah(37) As-Saffat
Verse 65, lines 1-3: The shoots of its fruit-stalks
 Are like the heads

Of devils

What type of imagery? Figurative Imagery using the literary device: simile.

The word "like" tells one that a simile is being used to compare the shoots to devils' heads.

Senses: visual.

This image gives a vivid picture in our minds of how evil-looking fruits of this tree in Hell are.

In the case of Figurative imagery, using the literary device, metaphor, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse 50 of Surah(38) Sad:

Surah (38)Sad
Verse 50, lines 2 and 3: Whose doors will (ever)
 Be open for them

What type of imagery? Figurative imagery using a literary device: metaphor.

These doors to the beautiful gardens are forever open to the righteous. Normally, when one thinks of doors, they can either be open or closed. But these doors in Heaven will forever be open. The image metaphorically compares the entrance or passage into Heaven, which we cannot truly visualize, to "doors" in which case Heaven is compared to a gracious house or one's eternal home. The image of open doors depicts Heaven as an abode that feels familiar, hospitable, welcoming.

Senses : visual.

The image suggests a mental picture.

In the case of Figurative imagery using the literary device, symbol, an illustrated example is from Abdullah Yusuf Ali's English Translations of the Quran, Verse of Surah(15) Muhammad:

Surah (47) Muhammad
Verse 15, lines 6-8: Rivers of milk
 Of which the taste
 Never changes

What type of imagery? Figurative imagery using a literary device: symbol.

Again, unlike the earthly milk which can turn sour without refrigeration, this "milk" in Heaven tastes forever fresh. This "milk" can be found in the form of rivers-- in abundance.

Sense: visual, gustatory, tactile, olfactory.

This image makes one imagine whether this "milk" looks

like that consumed on earth; how delicious it must taste, and cool it must feel, and fresh it must smell.

Quranic Verses in English: Stylistics Application

An illustrated example of a stylistics analysis of Quranic verses in English by translated by Muhammad Asad is Verses 16-18 of Surah(77) Al-Mursalat:

(16) Did We not destroy [so many of] those [sinners] of olden days? (17)And We shall let them be followed by those of later times : (18) [for] thus do We deal with such as are lost in sin.

Analysis: Verses sixteen to eighteen are put together to form one paragraph. These verses explain the punishment that awaits sinners in the Day of Judgement-destruction. Verse sixteen questions and verses seventeen and eighteen answers verse sixteen. Verse seventeen begins with the conjunction "And" and is in the future tense and verse eighteen begins with the conjunction [for] followed by "thus" and is in the present tense. Verse seventeen implies that suffering in the hereafter is bound to befall the sinners of later times even if God wills to spare them in this world. "We" is used to refer to God in these verses. These verses show the timelessness, universality and unchanging laws of God - for the past, present and future - sinners are destroyed.

An illustrated example of a stylistics analysis of Quranic verses in English by Abdullah Yusuf Ali is Verse 27 of Surah (77) Al-Mursalat:

27. And made therein
 Mountains standing firm
 Lofty (in stature);
 And provided for you
 Water sweet (and wholesome)?

Analysis: Verse twenty-seven tells one of Allah's creative activity and hence, His existence when it is evident that mountains-hard and solid, high in altitude - are able to distribute or provide man with pure delicious, sweet water in the form of rivers and springs. The conjunction "and" is used twice in lines one and four. The metaphor is describing the mountains as "standing firm, lofty (in stature)" suggests that these mountains are hard, solid and tall or high in altitude. The word, "wholesome", suggests pure and untouched by man. If the wisdom and power of Allah can do so much before our eyes, we therefore, cannot reject His teaching of a still more wonderful future life after death. Verses twenty-five to twenty-seven are in the past tense.

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