

YOUR LANGUAGE MY CULTURE (YLMC): DEVELOPING A LOCAL-CULTURE ELT MATRIX FOR SCHOOLS IN TERENGGANU, MALAYSIA

Zawiah Yahya^{1*}, Noraini Ibrahim¹, Rashila Ramli¹, Noraini Md Yusof^{1,2} and Zarina Othman^{1,3}

¹Institute of Malaysian & International Studies (IKMAS),

²Faculty of Social Sciences and Humanities,

³Pusat Citra, Universiti Kebangsaan Malaysia, MALAYSIA

*Corresponding author: zawiahyahya@ukm.edu.my

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ABSTRACT

This paper outlines details of a local-culture matrix that maps the cultural content of a supplementary, local-culture-based three-year reading programme in English for secondary schools in Terengganu, Malaysia. The reading programme, called "Your Language My Culture" (YLMC), is designed by a group of researchers from Universiti Kebangsaan Malaysia (UKM) with the objective of upgrading both English proficiency and local culture awareness at the same time. Two broadly opposing views on the use of local culture in English Language Teaching (ELT) are presented: one that favours the use of "authentic" cultural norms of native speakers of English in a process of "cultural assimilation"; the other that favours localising materials for ELT textbooks adapted to the local environment of English as a Second Language (ESL) learners. The YLMC programme adopts the latter view on the conviction that the learners' familiarity with local content and context will better facilitate learning and interaction with English. In the design of the culture matrix for ELT, the YLMC team has also taken cognizance of the global trends in pedagogy and the specific context of Terengganu where the programme is implemented.

Keywords: YLMC, matrix, local culture, English, reading

INTRODUCTION

The local-culture matrix about to be unraveled here is specific to English Language Teaching (ELT) and to an English as a Second Language (ESL) programme to be used in a selected demographic and geo-political context. Specifically, the matrix is a mapping of the cultural coverage for a supplementary reading called *Your Language My Culture* (henceforth, YLMC), specially designed for three years of secondary school in Terengganu, Malaysia. As will unfold later, the local content used is mostly Terengganu-specific, Terengganu being a State of choice from Malaysia for a case study. Terengganu's demography facilitates research because it is one of the most homogenous states with more than 95% ethnically Malay population (Department of Statistics Malaysia Official Portal, n.d.) and therefore culturally monolithic enough to minimise variables and margins of error in the cultural mapping for textbook writing and programme evaluation procedures.

To understand YLMC and the spirit behind the project, there is a need to walk through the ESL context of Malaysia, study the various aspects of the reading programme envisaged for Terengganu and explore the concept of a cultural input in ELT pedagogy as the rationale for its existence, all of which have been taken on board in the making of the matrix.

ESL IN MALAYSIA

The story of English language in Malaysia shares almost the same narrative with other ESL countries in Kachru's outer circle (Kachru, 1992) and with other former colonies of Britain. During the history of British rule in these places, English was always made the official language for administration, education, commerce and law while local languages were marginalised (Ashcroft, Griffiths and Tiffin, 1989), the consequences of which have continued to shape post-independence language policies to this day.

Since Independence in 1957, Malaysian language policies have had to deal with national imperatives to replace English with Malay. The Education Act of 1961, based on the Razak Report of 1956 and the The Rahman Talib Report of 1960, reaffirmed the official position of Malay as national language and medium of instruction in schools to replace English consequently then relegated to the position of second language.

Then, from the 80s onwards, globalisation came and stayed. Now English once again reigns supreme as the lingua franca of a globalised communication system and the de facto language of business and international communication and a passport to lucrative employment both in the public and the private sectors and to upward mobility both professionally and socially.

The desire to master this global language has become increasingly overpowering because of its international and economic value. There is even pressure from urban Malaysian parents to bring back the English-medium school system because they have seen how even "disadvantaged" Asian countries in Kachru's expanding circle (China, Japan, Korea, Thailand) are falling over one another in the quest for English proficiency (Zawiah, 2015).

As realities on the ground catch up with national ideals, language policies have gone through a period of reversals and compromises. For example, a controversial policy change was made in 2002 when the Ministry of Education decided to make English the medium of instruction for mathematics and science at all levels of the education system, to be implemented in stages. The policy promptly divided the nation into pro-Malay and pro-English factions.

Another reversal was made in 2002 that made a paradigm shift for bilingualism, as evident in the Ministry's promotional slogan: To uphold Malay; to strengthen English. It was clearly aimed at addressing the pro-English fear of lost opportunities in globalisation and the anti-English fear of losing national language and national identity. It was also meant to address the vexing issue of a steady drop in English language proficiency since the time when English-medium schools ceased to exist so that the country could be an effective global player of the economic scramble that comes with globalisation. In the 2013 English Lab under the Government Transformation Programme Management & Delivery Unit (PEMANDU), it was found that 1,191 secondary schools had SPM English failure rates exceeding 23% with the problems particularly acute in the states of Sabah, Kelantan, Terengganu and Kedah.

Like the rest of Malaysia, Terengganu is also caught up in the linguistic ambivalence and national panic over falling standards of English. Statistics by the Terengganu Education Department show alarming failure rates in the last five years (*The Sun Daily*, 2016). The latest figures obtained from Jabatan Pendidikan Negeri Terengganu (JPNT) show a consistent failure rate for English in Terengganu since 2011: 29.1% in 2011, 28.7% in 2012, 24.5% in 2013, 28.4% in 2014, 28.6% in 2015 and 25.3% in 2016. YLMC was partly designed in 2014 and launched in 2016 to help address this problem. Two of its project members who were Terengganu-born have already established strong connections with the State through their involvement in English Language activities there.

In short, English is not a simple proficiency issue in Malaysia. Between the perceived threats of English to the agenda for nation-building and the perceived economic value of English as an international language, between the desire for global English and the passion for preserving local cultural identities, the post-Independence nation has been caught in an endless ambivalence (Zawiah, 2003). The continuous reversals of language policies speak of short-term efforts to address this issue.

THE YLMC SUPPLEMENTARY READING PROGRAMME

The YLMC was officially launched together with the Form 1 textbooks: the student copy (Zawiah et al., 2015a) and the teacher copy (Zawiah et al., 2015b) in January 2016 while the Form 2 textbooks were distributed to schools in February 2017. The Form 3 textbooks are scheduled for distribution in February 2018.

The YLMC plan is to first establish a context of collaboration and synergy between Yayasan Di Raja Sultan Mizan (YDSM, the funder), Universiti Kebangsaan Malaysia (UKM, the provider of English language experts) and JPNT (the Terengganu Department of Education with its network of teachers and education officers across the State). Equally important is the organisational synergy between three units of YLMC researchers from UKM working in tandem: the materials development team tasked with the writing and publication of textbooks; the research team tasked with conducting pilot and trace studies as well as programme evaluation (Ruzy et al., 2015); and the training team tasked with designing a special training programme for master-trainers to pass on the new methodology to English Language teachers across the State (Hazita et al., 2015).

The pedagogical argument behind the YLMC project is that the use of local cultural content as familiar reading schemata facilitates both English proficiency and cultural awareness. The culture matrix is a map devised to plot the cultural coverage for the content of the three-year programme which, when interfaced with the language matrix, will be its "syllabus". The main objective of the YLMC programme is to upgrade both English proficiency and cultural enrichment by providing local-culture content through reading, leading to better performance of oral and written communication in English. The other objectives are to develop an appreciation of local culture, society and its values as well as to nurture a local reading perspective when reading texts in the English.

It is hoped that there will be a good wash-back effect on the students besides improving their English proficiency. Firstly, in the process of learning a second language students will also gain awareness of the richness of their own heritage, thus strengthening their cultural identity. Secondly, they will also pick up the right vocabulary and appropriate language to explain, speak and write in English what they now know of their own culture and heritage. Thirdly, they will understand the relatedness of what they read to the realities of their everyday lives in their own society. Lastly, when they read for information and knowledge in English, they will learn to develop their own perspectives rooted in their value system.

Most importantly, we hope that this method of teaching and learning will help eliminate the linguistic ambivalence that has beset the country for so long by minimising the fear associated with cultural loss and the fear of lost economic opportunities associated with lack of proficiency in a global language. We hope to

do this by creating a feel-good perception of English as an enabler, not a destroyer, of national goals.

YLMC does not replace but supplement the national syllabus. The national syllabus is an overarching framework within which supplementary programmes like YLMC need to operate. According to JPNT, students in Terengganu receive 200 minutes per week of English Language lessons and any supplementary programme must find its place within this limit. Currently, there are three supplementary English programmes for secondary schools sharing the time quota: YLMC, Trenglish and the Fullbright Teaching Assistance Programme. YLMC is, however, the only programme that requires a full period classroom session.

The national syllabus is structured on themes and levels of language proficiency where culture is not a content focus but a general setting for language instructions and activities. The Forms 1–3 textbooks used in Terengganu (Tan et al., 2002; Shanta, Kurup and Lorenz, 2003; Choo, Low and Anthony, 2004) show a spread of Malaysian and international/Western contexts that provide the general background for ESL language lessons. Overall, though, there is a commendable effort to gradually expose students beyond the familiar to the world outside Malaysia. Keeping in mind that the focus of the national syllabus is on language proficiency and not on cultural studies per se, it is to be expected that the "cultural" content of the current textbooks will not take on board specific local cultural elements for cultural enrichment. YLMC is, therefore, only filling in the culture gap by providing local culture reading as another effective pedagogical instrument to improve not only language proficiency but also cultural awareness. It also attempts to balance preoccupation with Western literary texts by interfacing them with local literary works.

Our preliminary analysis of textbooks used in Terengganu shows that, while the Malaysian contexts are used for the teaching of Language for Interpersonal Use and Language for Informational Use, Western texts are preferred for Language for Aesthetic Use. For instance, while all 16 chapters of the Form 1 Textbook, 13 (out of 15) chapters in the Form 2 Textbook and 10 (out of 15) chapters in the Form 3 Textbooks use Malaysian contexts, the texts for Language for Aesthetic Use include excerpts from *Robinson Crusoe*, *Potato People*, *Phantom of the Opera*, *Dr Jekyll & Mr Hyde* and *Prisoner of Zenda*. In fact, in one study investigating the place of local literature in the English Language Subject for Secondary Schools in Malaysia, the researchers conclude that "more attention needs to be paid to the inclusion of local literature as it can be an important communicator of signifiers of ethnic identity and subsequently play an important role in facilitating inter-ethnic engagement and understanding in Malaysian schools" (Pillai, Menon and Vengadasamy, 2016: 25). YLMC textbooks give priority to materials that foreground issues and concerns relevant to Terengganu as a conscious effort to engage students with their culture and heritage whilst learning English. Noritah

and Washima (2008) too have argued on the need for inclusiveness in literary texts that focus on the Malaysian identity even for primary schools.

The focus of YLMC is on reading. It is true that reading programmes have been introduced in secondary schools since the establishment of Bahasa Malaysia as the official medium of instruction in 1970. These included the English Language Reading Programme (ELRP) implemented in 1983 (Edwin, 1993; Ganakumaran, 2003) and the Class Reader Programme (CRP) in 1993 (Ganakumaran, 2003; Raj and Hunt, 1990). However, unlike YLMC, these programmes were not accompanied by specific language activities to enhance proficiency. It is also true that in 1999, the Literature Component was incorporated in the English Language Syllabus but, according to Pillai, Menon and Vengadasamy (2016), out of 25 literary texts used in the first cycle (2001–2010), 8 were local titles and 17 were foreign texts. When the second cycle of corpus was introduced in 2011, out of the 25 texts introduced, only 5 were local. When a third corpus was introduced in 2015, local writers were again marginalised. Hence, this trend of text selection for reading in English for Malaysian learners is an on-going concern. Emphasising local culture and heritage in the selection of texts for reading, which is central to YLMC, is meant to address this concern.

CONCEPT OF LOCAL-CULTURE INPUT FOR ELT

There are two opposing views on the use of culture in ELT. One view (Byram, 1997; Byram and Fleming, 1998) is that English language and English culture are inseparable in ELT and that learning materials must integrate the linguistic and cultural norms of the native speakers of English in Kachru's Inner Circle. In other words, you cannot teach a target language without teaching the target culture in a process called "cultural assimilation" of the "authentic".

The other view (Kachru, 1986; Kachru and Nelson, 1996; Canagarajah, 1999) favours localising the materials and making ELT textbooks more culturally responsive to the needs of non-English learners by using their experiences in their own local contexts. A pedagogy of the appropriate, instead of the authentic, should be adapted to local cultural environment (Widdowson, 1994). Canagarajah (1999) has outlined elements of a critical pedagogy suitable for ELT in formerly colonised communities. ELT textbooks that focus on the target (English) culture have been found to create an alienating effect on ELS learners who would resist such cultural assimilation and end up with apathy for the target language (Gray, 2000).

YLMC adopts the second view as a guiding principle for the design of its reading programme. It recognises that the sense of learner "disengagement" mentioned is one of the causes of apathy towards English especially in the rural ethnically Malay heartland which largely makes up Terengganu. The Inner Circle

culture (of USA, UK, Australia, New Zealand and Canada) cannot provide "appropriate" cultural content to arouse interest and attention, leave alone to sustain them, in a real classroom situation. Children of fishermen along the coast (in the JPNT category of "*sekolah pantai*"), children of oil palm growers (in the category of "*sekolah FELDA*") and children in the interior of Terengganu (in the category of "*sekolah pendalaman*") are all twice removed, linguistically and culturally, from the culture of the authentic of the target language.

The YLMC team believes these are sound pedagogical principles. To teach a language well we should start with the familiar. English is an unfamiliar variable and the western cultural baggage it carries is culturally distant from young Terengganu learners. To put it plainly, to work with familiar content and context will greatly facilitate language learning.

The pedagogy of the appropriate in the use of familiar local material remains an issue in the current millennium years (Kirkpatrick, 2007; McKay, 2003a; Wang and Hill, 2011). In 2007, Kirkpatrick researched on the development of culturally appropriate ELT materials for Indonesian tertiary students that were modified by local Indonesian teachers and writers. The project called the "Asian-culture based project" produced an English textbook for Indonesian university students (Aminudin, Dadang and Safrina, 2003). Kirkpatrick poses that instead of giving students information about the cultures of native speakers:

...the curriculum should include information about the cultures and peoples of the ASEAN and Asian regions. It is also important that students be prepared to be able to use English to talk about their own cultures and issues which are important to them (2007: 23).

McKay (2003b) argues that when teaching English as an international language, educators should recognise the value of including topics that deal with the local culture, support the selection of a methodology appropriate to the local educational context, and recognise the strengths of bilingual English teachers. She says that in Chile, growing support on using local culture in ELT has generated great interest in countries where English is a required subject. Wang and Hill (2011) further emphasise the need to develop learners' competence in communicating local values and traditions to the people of other cultures, whether they are from English or non-English speaking countries.

YLMC pedagogy is simple: make English learning practical and comfortable for our non-English speaking learners. Take out the fear, the anxiety and the ambivalence in the learning process. Start with the familiar (their own local experiences and culture) because Western content is an unfamiliar, alien and intrusive variable. Familiarity with local culture facilitates learning of ESL by making associations between English and learner's experience. Local contextualisation enables learners to be more interactive with English.

As for the rationale in the use of local culture for cultural enrichment, YLMC has taken note of the influence of instructional materials on attitudes of self, identity and society. It has decided it is a matter of survival to join the current trend for "English for Specific Cultures" in the times of globalisation. The trend is part of our culture preservation efforts in the face of cultural imperialism. Many linguists have spoken of the influence of globalisation on small and vulnerable cultures (Pennycook, 1998; Crystal, 1997) such as ours. Pennycook (1998) warns how global English is "constantly pushing other languages out of the way, curtailing their usage in both qualitative and quantitative terms" (1998: 14). Similarly Crystal has warned us that it is "inevitable that, in the post-colonial era, there should be a strong reaction against continuing to use the language of the former colonial power, and in favour of promoting the indigenous languages" (Crystal, 1997:114)

The YLMC stand is that while promoting English language proficiency, it is necessary to be pro-active in dealing with the irreversible impact of global English that is fast changing language policies and marginalising local language, culture and values of non-English speaking countries around the globe. One effective way of doing it is to domesticate the language and give it a local habitation.

DEVELOPING A LOCAL-CULTURE MATRIX

The function of a culture matrix for the YLMC programme is to map out the coverage of culture content on which language activities are constructed for ELT. It will circumscribe what type of cultural elements, issues and topics are deemed appropriate for learners to explore for their levels of maturity and proficiency.

Once the cultural components are selected, categorisation is needed to sort out the myriad details to avoid content overlapping. Cultural content is divided into four tracks on which the cultural load is delivered to learners in stages for three years from Form 1 through to Form 3. The four tracks will make sure that diverse areas in the varied cultural landscape of Terengganu are adequately covered. The tracks are labeled Heritage, About Language, Literature, and Society & Values. For each track, there are three sets of issues and topics that need to be covered in three lessons for every textbook, making it 12 lessons in all for each year.

The Appendix (refer to pages 54–66) outlines the culture content of the Heritage track (Appendix: refer to pages 54, 57, 62–63) for Forms 1–3 in its entirety so that the mapping will also illustrate the links made between cultural issues (mostly of survival and preservation), lesson topics, cultural content, and expected outcome of language proficiency and cultural awareness. The Heritage track is necessary because it is important that students understand what they have inherited from their own local tradition that has undoubtedly given them their cultural identity. The plan is to navigate them through carefully selected details

of Terengganu-specific crafts such as wood-carving, *batik* and *songket* making, traditional boat and house building, ancient performing arts as well as traditional rites and rituals.

The same process is repeated for the track About Language (Appendix: refer to pages 54–55, 58, 63–64) which deals with local language issues involving, among others, the Malaysian variety of English, differences between language use in formal, informal and social media contexts, the process of word borrowing, social and digital identity, and language for specific disciplines. Complex concepts of language issues are simplified by breaking them down into familiar everyday contexts to give lower secondary ESL students some basic idea and a little awareness of larger and more complex language problematics.

The Literature track (Appendix: refer to pages 55–56, 59–60, 64–65) brings literary reading materials from the students' backyard into the classroom. Local writings, in the form of myths and legends, poetry, songs and drama, are sometimes interfaced with Western and non-Malaysian works prescribed by the national syllabus so that students can cross into the boundaries of the unfamiliar to seek enlightenment while keeping their feet firmly on home ground. For instance, in one lesson, comparisons are made between the role of Merlin in the myth of King Arthur and the shaman in the myth of Princess Ulik Mayang. In another lesson, issues of re-reading local folklore on the topic of Pak Pandir involves an understanding of local and Western perspectives of this character (Appendix: refer to page 55–56). The history of Terengganu is approached from the topic of "Batu Bersurat" (Inscribed Stone) through visual representations and poetry (Appendix: refer to pages 59).

The track on Values & Society (Appendix: refer to pages 56, 60–61, 65–66) deals mainly with local themes of patriotism, natural disasters and contributions of local personalities in sports, education, religion and charity work. However, some effort is made to link the present to the past: for instance, between the sea voyage of Abdullah Munsyi to Terengganu in the 19th century and the Terengganu maritime landscape of what it has become in the 21st century (Appendix: refer to pages 60); or between the ancient Muslim pioneers in Science and the development of future Malaysian scientists. This track is an open multi-disciplinary avenue for students to be informed beyond the limited boundaries of their existence.

The final step in constructing the YLMC Culture Matrix is to determine the intended student outcomes for each culture content selected for use in classroom teaching (see Appendix for Heritage; for About Language; for Literature; and for Values & Society). For instance, the use of the Heritage content on traditional Terengganu food should go beyond an appreciation of local cuisine into an understanding of different ways of cooking in different cultures or a recognition of Eastern and Western ingredients (Appendix: refer to page 54). Similarly, the use of cultural content on a world class sportsman from Terengganu in an actual

lesson should ultimately provide the students with the ability to identify what goes into the making of a local hero leading, perhaps, to an open-minded acceptance of different perspectives on the hero concept (Appendix: refer to page 56).

This culture mapping carefully crafted between what is possible for teaching and what is possible for learning will be the basis for constructing the entire YLMC Culture Matrix for Forms 1–3 which is officially named The YLMC Local-Culture Matrix for Terengganu 2016. (refer to Appendix for Form 1: pages 54–56; for Form 2: pages 57–61; for Form 3: pages 62–66). The YLMC Culture Matrix for Forms 1–3 contains the cultural content and corresponding outcomes of cultural enrichment expected from learners at each stage of their development. This Matrix, however, is only half the story. It needs to be interfaced with a reading matrix that outlines corresponding language proficiency outcomes.

INTERFACING THE CULTURE MATRIX WITH A READING MATRIX

Developing content for a reading programme is the first step to its operationalisation. Hence, once the culture matrix was ready, a reading matrix that would produce the desired language outcomes was sought. To this end, the YLMC team opted for Hess' Cognitive Rigor Matrix (CRM) (2004; 2009), as it best fits the objectives of the programme and the matrix comprised two of the most effective teaching and learning taxonomies. Hess' CRM was built by superimposing Bloom's (1956) revised taxonomy by Anderson et al. (2001) on educational objectives and Webb's (1997; 1999) Depth-of-Knowledge (DOK) levels.

In brevity, what this CRM does is to match the cognitive demands of Bloom's with the rigor of DOK necessary for the students to complete a task. This matrix has five columns with the first being Bloom's Taxonomy, comprising its six descriptors at increasing levels of cognitive demands (Remember, Understand, Apply, Analyse, Evaluate, Create). The next four columns are dedicated to Webb's four DOK levels (Recall and Reproduction, Skills and Concepts, Strategic Thinking and Extended Thinking) as shown in Table 1.

So how is this reading matrix operationalised? If we look at Bloom's lowest descriptor, which is Remember, and read across Webb's DOK, we will note that this cognitive skill (Remember) is matched by the lowest depth of knowledge (Recall and Reproduction). Hence, students need only to, for example, recall, locate or recognise certain facts or events from the reading. It is a mere identification of a fact and as a cognitive skill, Remember is not located within DOK 2 to DOK 4. In the same vein, Bloom's fifth and sixth levels (Evaluate and Create) require a high level of DOK and do not involve Recall and Reproduction, so there is a blank for DOK 1 and 2 where Evaluate and Create are concerned. Table 2 shows how the two matrices are interfaced.

Table 1: Hess Cognitive Rigor Matrix for Reading 2004 (adapted)

Revised Bloom's Taxonomy	Webb's DOK Level 1 Recall & Reproduction	Webb's DOK Level 2 Skills & Concepts	Webb's DOK Level 3 Strategic Thinking/ Reasoning	Webb's DOK Level 4 Extended Thinking
Remember Retrieve knowledge from long-term memory, recognise, recall, locate, identify	<ul style="list-style-type: none"> Recall, recognise, or locate basic facts, details, events, or ideas explicit in texts Read words orally in connected text with fluency & accuracy Define terms 			

Source: Hess (2004).

Table 2: Applying Depth of Knowledge (DOK) on the Culture Matrix

Interface Reading and Culture Matrices Form 1 Heritage Lesson: The Terengganu Sultanate		Reading and culture matrices
Track	Culture content	Outcome
Heritage	<ul style="list-style-type: none"> Royal regalia State symbols Royal lineage 	<ul style="list-style-type: none"> Ability to speak and write about monarchy Understand the meaning of royal regalia & the state symbols and the genealogy chart of the state of Terengganu
		<ul style="list-style-type: none"> Recall Describe what he wears on his head, over his chest, around his waist and what he holds in his hand. These things are called his royal regalia. These things belong to him as the Sultan and no one else. Skill / Concept Study the symbols that appear in the royal regalia and the state symbols. Some of them are repeated more than once. What do they stand for? Strategic Thinking <ol style="list-style-type: none"> Let's take a look at pictures of HRH Sultan Mizzen's late father, late grandfather and late great grandfather: You too can trace your own family line by filling in the blanks: Extended Thinking N.A.

Using a sample from the Form 1 lesson on Heritage, which is on the Terengganu Sultanate, a reading lesson was designed. The first column is the track (Heritage), the second is the culture content covered in the lesson and the third are the learning outcomes. The fourth column is the interface of the Reading matrix (Bloom's Taxonomy and Webb's DOK) and the culture content of the lesson on Heritage. The students were asked to *Describe* (DOK 1), *Study* (DOK 2) and *Trace your own family* (DOK 3), an exercise that required them to go beyond the reading text and the classroom. In this lesson, only three out of the four DOK levels were applicable as the text and tasks did not lend themselves to DOK 4 (Extended Thinking). This same process of identifying the outcomes and DOK was repeated for all the four tracks and all the lessons covered in YLMC.

CONCLUSION

We are encouraged by the positive results of our pilot study and encouraging feedback from our training team. Teacher feedback on lesson coverage and student response has been an on-going process and points towards sustainable use. For example, the post-test results of the questionnaire show a significant increase in interest in learning English. Teachers discovered that students were excited to learn about their culture and were less inhibited when speaking English. The incorporation of local culture into this new syllabus seem to have enabled teacher creativity and the use of 21st century classroom skills such as collaboration, cooperation and problem solving.

According to the same study, students viewed the YLMC programme as encouraging their involvement and interaction in the classroom. They were keen to ask more questions about their own culture, retrieve their content schemata, take part in sharing sessions and were more willing to share their experiences in class. They were excited to source information on Terengganu tradition and culture including personalities and folklore. Generally, they were interested to read up on Terengganu and write on it. Students found teachers to be more creative because they brought more interesting materials on the Terengganu local culture to class. Students were more willing to try out poetry reading, short sketches and performances.

These initial findings and student feedback strongly support the rationale for pedagogy of the appropriate within the Malaysian context. The Cognitive Rigor Matrix, as a framework, has also been found to be effective for the lesson designers. It provides the parameters for coverage and synergy between language and reading performances of local culture. This is the strength of the interface between Hess' Cognitive Rigor Matrix and Webb's DOK into the culture matrix.

This YLMC Local-culture Matrix prototype has been designed for a homogeneous community, but it can be replicated and adapted in other states in Malaysia with a more heterogeneous population, or even in other countries facing the same language dilemma and fearing the loss of their own cultures in the face of globalisation. In such culturally diverse contexts, the cultural mapping will have to be different to reflect the diversity of the local population.

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APPENDIX: THE YLMC LOCAL-CULTURE MATRIX FOR TEREANGGANU 2016

Form/ level	Track	Issue	Topic of lesson	Culture content	Outcome
1	Heritage	Understanding your heritage	The Terengganu Sultanate	<ul style="list-style-type: none"> Royal regalia State symbols Royal lineage 	<p>Ability to:</p> <ul style="list-style-type: none"> Speak & write about the monarchy Understand the meanings of royal regalia & state symbols and the genealogy chart of the Terengganu Sultanate
			Traditional Malay houses	<ul style="list-style-type: none"> Types of traditional Malay houses Focus on a specific feature Past rituals on choosing a site to build a traditional house 	<p>Ability to:</p> <ul style="list-style-type: none"> Read, speak and write about features of traditional houses Acquire information on heritage from textual & graphic representations
1	About language	Internationalisation of local culture	Traditional Terengganu food	<ul style="list-style-type: none"> Different ways of cooking a dish in different cultures Details of Eastern and Western ingredients used Promotion of local food-related activities 	<p>Ability to:</p> <ul style="list-style-type: none"> Speak and write about traditional recipes & ingredients Interface traditional with foreign recipes Explore internationalisation efforts through the local tourism industry
			Varieties of English	The English Malaysians speak	<ul style="list-style-type: none"> Malaysian variety of English Standard English (including pronunciation)

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		Local language in perspective	Bahasa Melayu and its varieties	<ul style="list-style-type: none"> World languages Malay as a local & a national language Terengganu Malay as a variety of Malay 	<p>Ability to:</p> <ul style="list-style-type: none"> Understand the role of language and identity: Bahasa Malaysia as the national language of Malaysia Aware of relations between language (including its varieties) and identity
		Using polite expressions	Asking questions and making polite requests	<ul style="list-style-type: none"> Greetings in different cultures Ways of asking questions, making polite requests and asking permission 	<p>Ability to:</p> <ul style="list-style-type: none"> Use polite expressions in conversations in English in the local context
1	Literature	Literary genres – local legends	The story of Princess Ulek Mayang	<ul style="list-style-type: none"> Genres: Graphic novel and short story Issues and concerns from two different cultures 	<p>Ability to:</p> <ul style="list-style-type: none"> Creatively retell a local legend Make connections between stories from two different cultures Experience in creating own couplets
		Popularising local literature – poetry by local writers	Man and his city	<ul style="list-style-type: none"> Genre: Poetry Themes: perspectives from two cultures (local & foreign) 	<p>Ability to:</p> <ul style="list-style-type: none"> Respond to two poems from two different cultural contexts Compare two different perspectives in two poems (local & foreign)

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1	Values & Society	Re-reading local folklore	Retelling of a short story: Pak Pandir, the Village Fool	<ul style="list-style-type: none"> Genre: fictional narrative Insights from two worldviews, local & foreign 	<p>Ability to:</p> <ul style="list-style-type: none"> Creatively retell a local folktale Express appreciation of local folklore Make connections between stories from two different cultures
		What makes a Malaysian champion?	A world class sportsman from Terengganu	<ul style="list-style-type: none"> Profile of a world class tract cyclist from Terengganu: Mohd. Azizulhasni Awang Profile of Azizul as a family man 	<p>Ability to:</p> <p>Identify what makes a local hero</p> <p>Appreciate different perspectives of what constitutes a world class sportsman</p>
		Appreciating independence	<i>Merdeka</i> and patriotism	<ul style="list-style-type: none"> Images of the <i>Merdeka</i> Declarations 31 August 1957 Historical events leading to 31 August 1957 	<p>Ability to:</p> <ul style="list-style-type: none"> Appreciate the negotiations towards Independence/<i>Merdeka</i> from the British Acknowledge Tunku Abdul Rahman's role as the Father of Independence Relate <i>Merdeka</i> and patriotism
		Geography and natural disasters	Floods in Terengganu – Good or bad?	<ul style="list-style-type: none"> The events of 2014 floods in Terengganu Narratives of devastation & acts of kindness 	<p>Ability to:</p> <ul style="list-style-type: none"> Identify the destruction and losses incurred due to floods Appreciate the acts of kindness and generosity from fellow Malaysians during and after the disaster

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2	Heritage	The craft of wood carving & its preservation	Wood carving in Terengganu	<ul style="list-style-type: none"> • Terengganu master-carvers • Terengganu woodcarving motifs & their local names • Features of woodcarving from other cultures • Process of wood carving • Preservation of the local craft: some training programmes 	<p>Ability to:</p> <ul style="list-style-type: none"> • Appreciate local heritage & ongoing preservation work • Acquire knowledge of local culture and heritage to provide content for speaking and writing skills • Make comparisons and value-statements between two traditions • Evaluate preservation efforts made & suggest alternative ways of improving them
		Preservation and revival of old traditions	<i>Batik and Songket</i>	<ul style="list-style-type: none"> • Process of making <i>batik</i> and <i>songket</i> • Different motifs /patterns of <i>batik</i> and <i>songket</i> • Promotion of <i>batik</i> and <i>songket</i> in reviving the traditions 	<p>Ability to:</p> <ul style="list-style-type: none"> • Differentiate the different patterns/ designs of <i>batik</i> and <i>songket</i> • Write on the process of batik making • Explore the efforts of preservation and revival of <i>batik</i> and <i>songket</i>
	Understanding and appreciation of your heritage		Traditional Terengganu dance and music	<ul style="list-style-type: none"> • Multimedia show of selected traditional dances • Names, origins & features of traditional dances • Music & musical instruments in local dances • Preservation & promotion projects 	<p>Ability to:</p> <ul style="list-style-type: none"> • Explain different types of local dance and music • Relates the dance and music to the community activities and other dance around

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2	About language	Proper use of language in social media	Connecting safely	<ul style="list-style-type: none"> • Reading text on connecting safely • Common Scenarios for problem solving • Writing templates for SMS texts 	<p>Ability to:</p> <ul style="list-style-type: none"> • Understand what is accepted online behaviour or etiquette • Identify messages that are inappropriate • Create appropriate messages for various people
		Appropriate language in formal contexts	Developing formal language in speaking and writing	<ul style="list-style-type: none"> • Awareness of polite language words and expressions in speaking to different types of people • Using appropriate intonation, word choice, caps and punctuations • Awareness of politeness words and expressions in local social contexts 	<p>Ability to:</p> <ul style="list-style-type: none"> • Ability to use appropriate English in formal contexts • Ability to understand the etiquette in speaking & writing
		Word borrowing	Borrowing words for communication	<ul style="list-style-type: none"> • Awareness of borrowing of lexical items from bahasa Melayu in English written texts • Listing and discussion on the use of English words in the Terengganu accent • Identifying local native words and writing its meaning in English 	<p>Ability to recognise the different types of borrowing:</p> <ul style="list-style-type: none"> • Local dialect of Terengganu speak • Malay borrowed words in English • English borrowed words in Malay

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2	Literature	Appreciating the story of Terengganu	Inscribed Stone of Terengganu	<ul style="list-style-type: none"> Poem: <i>The River</i> (Valerie Bloom) – [just one stanza] <i>The Inscribed Stone – A Passage</i> Picture of <i>Batu Bersurat Terengganu</i> A historical artefact – <i>Batu Bersurat Terengganu</i> (The Inscribed Stone) Features of The Inscribed Stone Inscriptions on The Inscribed Stone – The Front Façade 	<p>Ability to:</p> <ul style="list-style-type: none"> Express appreciation of an iconic historical artefact of Terengganu Describe the features of the historical artefact Understand the significance of The Inscribed Stone to Terengganu, specifically, and Malaysia, generally Retell the discovery of the Inscribed Stone of Terengganu Interpret the inscriptions on the stone tablet
		Appreciating local writers and traditional arts	Mak Yong	<p>Video on Mak Yong (YouTube)</p> <p>Article on Mak Yong</p> <p>Excerpt from Mak Su (Ramli Ibrahim)</p>	<p>Ability to:</p> <ul style="list-style-type: none"> Identify cultural specific items related to traditional arts relevant to Terengganu Read and respond to a narrative on Mak Yong Role-play characters in a play about Mak Yong Appreciate traditional arts, namely Mak Yong

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		Celebrating culture through songs – language of literature	<i>Jong Jong Inai</i> – A traditional Terengganu song	<ul style="list-style-type: none"> • Cultural items of Terengganu • Categorising cultural items • Singing with feeling and emotion • Describing cultural items in the song • Identifying poetic elements in lyrics • Understanding and re-telling the lyrics in one's own words • Translating the song into English Song: <i>Jong Jong Inai</i> (mp3) • Folk songs as literary heritage 	<p>Ability to:</p> <ul style="list-style-type: none"> • Express appreciation of a local folk song • Identify cultural specific items in the song • Identify literary elements in the lyrics • Translate parts of the song into English
2	Values & Society	Exploring trading/travelling activities from historical writings	The voyage of Munsyi Abdullah	<ul style="list-style-type: none"> • Historical text on Terengganu • Local Terengganu goods traded at the port • Images of Terengganu Ports • Familiarity with Arkib Terengganu 	<p>Ability to:</p> <ul style="list-style-type: none"> • Describe the life of Munsyi Abdullah • Identify names of places and ports in 1830s compared to 2016 • Compare the goods traded in the 19th and the 21st century • Explain the factors relating to changes that occurred between the 19th and 21st century

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	Revisiting early Islamic scholars in medicine	Early Islamic influence on modern day medicine	<ul style="list-style-type: none"> Lesser known and acknowledged contributions of Islamic knowledge on medicine The role of philosophy– religion-medicine and how "different" these scholars are when compared to modern doctors The effect of the "westernization" of the scholars via their names Appreciation of Islamic learning and scholarship 	<p>Ability to:</p> <ul style="list-style-type: none"> Create an awareness of key Islamic scholars and their notable contributions to knowledge on medicine Appreciate the holistic approach to Islamic learning and scholarship Understand perspectives and positions of writers - how western writers "westernize" the Islamic scholars 	
	Conservation and sustainability	Terengganu Flora – Cashew, <i>Duku</i> , and Allamanda	<ul style="list-style-type: none"> The richness of Terengganu's flora Showcasing 2 important flowers and 2 notable plants/trees in Terengganu Various uses of the flowers and plants/ trees The need for conservation efforts for sustainability of these flowers and plants 	<p>Ability to:</p> <ul style="list-style-type: none"> Appreciate of the rich diversity in the flora of Terengganu Raise awareness of the diversity, usefulness and importance (symbolic and medicinal) of Terengganu's flora Understand the need for conservation efforts for the sustainability of Terengganu's unique flora 	

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3	Heritage	Dying crafts	Boat-making in Terengganu	<ul style="list-style-type: none"> • Types of boat produced in Terengganu & its connection to the local economic & cultural activities. • Art & craft of boat making (i.e. parts of boat) • Tool & process of boat making 	<p>Ability to:</p> <ul style="list-style-type: none"> • Appreciate of boat making skills and art • Acquisition of knowledge of history, process of making and preserving the art and crafts of boat building • Compare and contrast the traditional and modern way of boat making • Discuss and present proposal for preserving the art and crafts of boat making and relates to the income generation (work/job related activity)
		Internationalisation of local destinations for tourism	Terengganu historical sites	<ul style="list-style-type: none"> • Famous Terengganu Heritage sites : <ul style="list-style-type: none"> ▪ Terengganu State Museum Complex ▪ Bukit Puteri ▪ Batu Bersurat ▪ Masjid Tengku Tengah Zaharah ▪ Kampong Cina ▪ Istana Maziah • Historical significance of the sites • Promotion for tourism 	<p>Ability to:</p> <ul style="list-style-type: none"> • Appreciate the local historical sites • Identify and summarise the major historical sites • Cite the uniqueness of the historical sites to promote tourism

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3	About language	Traditional & modern rituals	Pregnancy & childbirth	<ul style="list-style-type: none"> Traditional pregnancy rituals in Terengganu Taboos during pregnancy Birth rituals Post- natal care 	<p>Ability to:</p> <ul style="list-style-type: none"> Appreciate traditional rituals associated with pre- and post-natal practices Acquire knowledge of local rituals & taboos associated with pregnancy and birth to provide content for speaking and writing skills Make comparisons and value-statements between traditional and modern practices
		Language in social interaction	Language use in marriage rituals	<ul style="list-style-type: none"> Customs and rituals in Terengganu, for example engagements and weddings Specific language in social interactions during ceremonies relating to marriage 	<p>Ability to:</p> <ul style="list-style-type: none"> Identify the use of specific language in social interactions during engagement and wedding ceremonies Interpret the language used in ceremonies relating to marriage
		Language and social identity	Digital footprint	<ul style="list-style-type: none"> Reading text on Terengganu teenager's online and offline identity Facebook printout of Terengganu celebrity Video clip on online safety 	<p>Ability to:</p> <ul style="list-style-type: none"> Understand the importance of digital footprint in Facebook identity Assess what their identity reveals about themselves as Malaysians Create a positive Facebook identity aligned to traditional culture and values

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		Language for specific discipline— language for science & technology: food science	Edible identities— Food as cultural heritage of Terengganu	<ul style="list-style-type: none"> • Popular Local Terengganu food. • Sharing of home recipes • Vocabulary to describe Terengganu food • Nutritional value of local food • Promotion of local food 	<p>Ability to:</p> <ul style="list-style-type: none"> • Use specific language to describe local food and its nutritional values • Transfer and interpret information from graphic organisers to give directions and instructions on where to find and how to prepare the local food • Draw conclusions from various sources of information to establish nutritional values of local cuisines based on several resources e.g. UNESCO Heritage foods with nutritional values • Synthesise information to make recommendations to promote local food as a healthy option
3	Literature	Remembering Terengganu from a distance	Growing up in Terengganu	<ul style="list-style-type: none"> • Images of children growing up in Terengganu • Awang Goneng's blog, <i>Kecek-Kecek</i> 	<p>Ability to:</p> <ul style="list-style-type: none"> • Interface a poem by William Henry Davies with an excerpt in Awang Goneng's blog, <i>Kecek-Kecek</i> • Read and respond to an excerpt from the blog • Create own blogs about growing up in Terengganu

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		Popularising local literature – poetry	The boat builder	<ul style="list-style-type: none"> Poem: the boat builder (Muhammad Hj. Salleh) Parts of a <i>sampai</i>: hull; keel anchor; port; starboard; bow; stern; propeller; oars. Seascape of Terengganu: waves, horizon, beach, sand, coastline, sea etc. 	<p>Ability to:</p> <ul style="list-style-type: none"> Respond to a poem on boat-making Identify the culture specific details in the poem relevant to boat-making Read and speak about boats and their significance in Terengganu Interpret information on boats and images of seascape Reconstruct the poem into a process
		Narratives of places	Toponymy of names of places in Terengganu	<ul style="list-style-type: none"> How places are named Places with strange names in Terengganu 	<p>Ability to:</p> <ul style="list-style-type: none"> Identify oral stories that relate to naming of places Explore folklore and legends in Terengganu
3	Values & society	Re-visioning scientific knowledge: Contributions of Muslim scientists to modern day science	Contributions of Muslim scientists to modern day science	<ul style="list-style-type: none"> Muslim Scientists and their contributions to science: <ul style="list-style-type: none"> Golden age of Islam Celebrating the world of Ibn Al-Haytham Development of future Malaysian scientists 	<p>Ability to:</p> <ul style="list-style-type: none"> Appreciate the contributions of the early Muslim scientists Identify scientific knowledge and discoveries that Muslim scientists originally pioneered Become aware of development plans for Malaysian Scientists at Terengganu Science and Creativity Centre.

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	Ordinary people living not-so-ordinary lives	Living lessons for people of Terengganu: education, charity and pop culture	<ul style="list-style-type: none"> • Three key personalities from each respective domain: <ul style="list-style-type: none"> ▪ Education – bookshop owner Abdullah Yunani; ▪ Charity: Hasmawati Hussein – Organ donor ▪ Pop culture – Mat Dan 	<p>Ability to:</p> <ul style="list-style-type: none"> • Describe each of the three personalities and their respective impact on Terengganu society • Identify the statement; main idea and supporting details • Transfer information from the linear text into a non-linear • Provide synonyms for certain key terms • Select one personality and write a paragraph of 10 sentences on why you think that person is living a non-ordinary life 	
	Exploring Tourism: Sports, spots and economic opportunities	Tourism in Terengganu	<ul style="list-style-type: none"> • Map of islands in Terengganu • Local homestay industry • Prices of local eco-tourism activities • Land rights in Terengganu 	<p>Ability to :</p> <ul style="list-style-type: none"> • Identify tourism sites especially islands in Terengganu • Identify activities of ecotourism in Terengganu • Estimate cost of a vacation • Identify economic opportunity of tourism 	