

Integrating Minority Women's Narratives into EFL: A Curriculum for Language and Cultural Competence

Shu- Chuan Chen^{a*}, Hsiu-Ying Liu^{b**}

^{ab} Department of Foreign Languages and Literature, Asia University, Taiwan

ABSTRACT

This paper presents an integrated approach to English as a Foreign Language (EFL) instruction by embedding minority women's literature within a five-week curriculum designed to promote both linguistic proficiency and intercultural competence. Grounded in Third World feminist theory, transformative learning, and postcolonial pedagogy, the module engages students in critical analysis of short fiction by Zora Neale Hurston, Alice Walker, Amy Tan, Helena Maria Viramontes, and Bharati Mukherjee. Each week centers on a thematic focus—memory, matrilineal heritage, diaspora, trauma, and healing—while incorporating explicit language instruction in grammar, vocabulary, discourse, and pragmatics. The curriculum was developed through a research-informed, design-based approach that synthesizes theoretical frameworks with pedagogical goals. Though not yet implemented, the curriculum includes detailed weekly objectives, classroom activities, and assignments, and is aligned with assessment models such as the Multicultural Teaching Competency Scale (MTCS) and the Developmental Model of Intercultural Sensitivity (DMIS) to evaluate potential teacher and student growth in intercultural competence. The curriculum also integrates the Multicultural Teaching Competency Scale (MTCS) and the Developmental Model of Intercultural Sensitivity (DMIS) as tools for assessing teacher preparedness and student growth. Through the synergy of language and literature, this study demonstrates how EFL classrooms can serve as transformative spaces where students develop not only communicative competence but also critical empathy, cultural literacy, and ethical awareness.

ARTICLE INFO

Paper type:
Research Article

Article history:
Received: 08/06/2025
Revised: 06/08/2025
Accepted: 06/08/2025

Keywords:

- EFL
- Minority women's literature
- Intercultural competence
- Curriculum design
- Third World feminism
- Transformative pedagogy

1. Introduction

In recent years, the field of English as a Foreign Language (EFL) has increasingly moved beyond grammar drills and vocabulary memorization, toward more holistic approaches that emphasize meaningful communication, cultural awareness, and student identity. Within this pedagogical shift, literature—particularly narratives from marginalized voices—offers a powerful medium for language learners to not only acquire linguistic skills but also explore global perspectives. Among such narratives, minority women's literature stands out as a valuable and often underused resource for EFL classrooms, as it brings together themes of gender, race, diaspora, and personal transformation within accessible, compelling stories.

This paper proposes the integration of minority women's literature into the EFL curriculum, drawing on insights from comparative literature, Third World feminism, and culturally responsive teaching. In particular, the study focuses on how short fiction written by African American, Latina, Asian American, and South Asian women can serve as both linguistic input and intercultural engagement for learners. These texts—rich in metaphor, dialogue, emotional depth, and sociocultural context—offer authentic opportunities for students to practice reading comprehension, vocabulary building, reflective writing, and oral communication.

* csc71@asia.edu.tw ; associate professor

** violet@asia.edu.tw ; associate professor; corresponding author

The rationale for this approach is rooted in the understanding that language learning is inseparable from cultural learning. As Kramsch (1993) has argued, language is not simply a tool for exchanging information but a symbolic system that encodes cultural meanings, power dynamics, and social identities. When students read narratives written from the margins—about legal injustice, generational conflict, matrilineal storytelling, or silent grief—they not only encounter new vocabulary and grammar structures, but also practice ethical listening, cultural negotiation, and identity exploration.

While existing studies have increasingly advocated for using literature in EFL instruction, most focus on canonical Western texts or general multicultural themes without explicitly engaging intersectional narratives or connecting literary study with intercultural frameworks. Literature from minority women—especially stories addressing race, gender, diaspora, and trauma—remains significantly underutilized in language curricula. Moreover, few models integrate concrete language objectives with tools for assessing intercultural growth, such as the Multicultural Teaching Competency Scale (MTCS) and the Developmental Model of Intercultural Sensitivity (DMIS). This paper addresses these gaps by presenting a research-informed five-week EFL curriculum titled “Minority Women’s Literature and Cultural Identity.” The module combines language instruction with literary analysis and critical cultural reflection, providing students with a transformative learning experience grounded in Third World feminism, postcolonial pedagogy, and intercultural education.

This paper introduces a five-week EFL module titled “Minority Women’s Literature and Cultural Identity,” structured around four thematic lenses: memory and history, matriarchal storytelling, diaspora and identity, and trauma and healing. Each week includes carefully chosen literary texts, targeted language objectives, classroom activities, and reflective tasks that develop students’ skills in speaking, writing, reading, and critical thinking. The curriculum also incorporates the Multicultural Teaching Competency Scale (MTCS) for teachers and the Developmental Model of Intercultural Sensitivity (DMIS) for students to assess growth in intercultural understanding and culturally responsive instruction.

By combining the expressive power of literature with the communicative goals of EFL instruction, this study offers a model of transformative language education that centers both language and justice, both literacy and empathy. It seeks to equip learners not only to speak English, but to listen deeply, reflect critically, and act ethically in a diverse and interconnected world.

2. Methods

2.1 EFL Pedagogical Foundations: Literature for Language and Culture Learning

The use of literature in English as a Foreign Language (EFL) education has long been debated, but recent shifts in global education emphasize the integration of culture, identity, and social justice into language instruction. Within this evolving framework, minority women’s literature becomes a vital pedagogical tool for cultivating both linguistic competence and intercultural sensitivity.

Kramsch (1993) argues that language is a symbolic system inherently embedded with cultural values and ideologies. When learners engage with authentic literary texts, especially those written by marginalized voices, they are exposed to multilayered narratives that reflect real-world complexity. Literature becomes a mirror and a window—a mirror into the self and a window into other worlds. Minority women’s stories present emotionally resonant, contextually rich material that goes beyond textbook English. Students encounter dialect, idiomatic expressions, non-Western perspectives, and culturally specific metaphors, all of which enhance their receptive and productive language skills. This kind of learning promotes what Wray (2004) refers to as “text-driven learning,” wherein language development is organically rooted in meaning-making.

Geneva Gay (2010) underscores the importance of culturally responsive teaching, which values students’ cultural backgrounds as integral to their learning experience. The Multicultural Teaching Competency Scale (MTCS), developed by Spanierman et al. (2008), supports this approach by guiding educators to assess and improve their awareness, sensitivity, and effectiveness in multicultural settings. When applied to literature instruction, MTCS encourages teachers to select texts that reflect cultural diversity and foster empathy. Teaching minority women’s literature is not a token gesture but a deliberate act of inclusion and affirmation. It challenges dominant narratives and broadens students’ exposure to global voices.

In addition, Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (1993) provides a useful framework to understand how students' progress from ethnocentric views to ethnorelative understanding. Literary texts offer a safe yet provocative space for students to encounter differences, reflect on bias, and move toward more inclusive perspectives. The five-week curriculum in this study aligns with DMIS by overwhelming learning experiences from personal reflection to empathetic interpretation and synthesis. Students not only improve in reading and writing but also develop the emotional and intellectual flexibility needed in multicultural communication.

Third World feminist scholars like Mohanty (1991), Trinh (1989), and Spivak (1987) emphasize the power of narrative as a form of resistance, identity construction, and historical reclamation. Their work intersects meaningfully with transformative pedagogy, which, according to Mezirow (1997), involves critical reflection that leads to personal and societal change. In the EFL context, this means treating literature not only as a tool for vocabulary acquisition but as an entry point into discussions about power, gender, culture, and identity. The stories of marginalized women become catalysts for language learners to connect language learning with real-world ethical inquiry and self-understanding.

Together, these frameworks lay the foundation for a curriculum that is not only academically rigorous but also socially meaningful. Through the use of minority women's literature, the EFL classroom becomes a site for linguistic development, intercultural exchange, and critical consciousness.

2.2 Text Selection & Language Learning Objectives

In developing the five-week EFL module, literary texts were selected for their thematic richness, linguistic accessibility, and intercultural relevance. Each text exemplifies core concepts such as memory, diaspora, resilience, and resistance, while providing students with diverse linguistic structures and vocabulary within meaningful, authentic contexts. The inclusion of short stories by Zora Neale Hurston, Alice Walker, Helena Maria Viramontes, Amy Tan, and Bharati Mukherjee ensures both literary depth and cultural breadth.

These texts were chosen not only for their literary merit but for their pedagogical potential. Each story integrates identifiable grammatical structures, discourse styles, and genre conventions that can be explicitly taught and practiced in the classroom. For example, Hurston's use of courtroom narrative provides a context for practicing reported speech and persuasive language; Tan's dialogue-driven prose supports lessons on idioms and conditional forms; Mukherjee's introspective narrative allows exploration of metaphor, emotion-based vocabulary, and reflective writing techniques.

- Sufficient reading fluency to engage with authentic English literary texts, including complex narrative structures, figurative language, and culturally embedded content.
- Developing vocabulary related to cultural identity, emotion, family, and resistance
- Practicing grammar such as past tenses, conditionals, descriptive modifiers, and transitions
- Enhancing reading comprehension strategies through inferencing, thematic identification, and literary analysis
- Engaging in oral discussion, storytelling, and presentation to strengthen fluency and critical communication
- Producing creative and analytical writing that integrates personal experience and textual interpretation

In addition to language targets, cultural and intercultural learning objectives are embedded throughout. Students are encouraged to draw connections between their own cultural contexts and those represented in the texts, and to develop awareness of how power, gender, race, and place shape human experience. The deliberate pairing of language tasks with culturally responsive themes ensures that learners are not only acquiring English, but using it as a medium for ethical reflection, identity exploration, and global empathy.

2.3 Texts Reading of Minority Women's Literature

Taking several short stories of minority women writers selected from The Norton Anthology of Short Fiction 2006 as examples, the subsection analyzes the writing characteristics of minority women's literature through the story themes, expecting to find its particularity and complementary influence in modern literature. The teaching

goal is to allow students to understand the following characteristics of minority women's literature and make them more thought oriented.

2.3.1 *As a link of personal memory and family history*

In her short story "The Conscience of the Court", the African American writer Zora Neal Hurston (1901-1960) tells of a black maid who was arrested and imprisoned for scolding a white male but was released after a court trial. The origin of the whole story can be traced back to Hurston's collection of anthropological projects, folklore, memoirs, literary and political commentaries, etc., and she combines her own experience with the legends of the ethnic group, allowing the heroine to regain her freedom and highlighting the belief that compassion is human nature and does not vary by race. But the dilemma of ethnic minorities is that, in addition to confronting the Western hegemonic arguments, they must confront the patriarchal system in their own ethnic groups. Therefore, in addition to recording their own personal life experiences, "writing is itself an activity which is marked by class and ethnic position. However, testimonials, life stories, and oral histories are a significant mode of remembering and recording experience and struggles" Mohanty put forward (1991a: 33). Therefore, the life stories of minority women have become a kind of "testimony", a kind of "evidence", and these records or narratives related to the physical experience and habits of women in the third world strongly propose that the marginalization of minority women brings about not only the loss of personal memory but also the rupture of the history of the home country. According to Mahanty, "the existence of third world women's narratives in itself is not evidence of decentering hegemonic histories and subjectivities. It is the way in which they are read, understood, and located institutionally which is of paramount importance"(1991a: 34).

2.3.2 *As a helmsman of the matriarchal experience*

Ethnic minority women attach great importance to the ability to "tell stories", telling the stories of matrilineal elders to complete the mission of inheritance. African American writer Alice Walker's (1944-) "Everyday Use" and Latino-American writer Helena Maria Viramontes's (1954-) "The Moths" are both about how the heroines' inherited their grandmothers' or mother's craft and thoughts. In the stories, they talked about the mutual coexistence of the ethnic minority women and nature and highlighted themselves for playing an important part of preserving the cultural heritage in their own ethnic groups. Just like Trinh's "mediator- storyteller", the stories they tell will summon the truth and convey it to the listener, so the narrator of the story is "a creator, a delighter, and a teacher"(1991: 13). Thus, telling a story is to break the subjective/objective relationship, because "a woman narrates a displacement as she relentlessly shuttles between the center and the margin. The question is not so much that of loyalty versus betrayal, as that of practicing one's own inventive loyalty towards oneself...Marginal by imposition, by choice, by necessity"(17). A story told by breakthrough of patriarchal society and the Western hegemony will become the cultural helmsman of this ethnic group.

2.3.3 *As a pursuit of subjectivity and identity*

Chinese American writer Amy Tan's (1952 -) short story "Rules of the Game" is excerpted from her book The Joy Luck Club (1989). Although the little girl in the story was born in the United States, because her mother immigrated from China, she constantly clashed with her mother's life experience and life values in the process of growing up. In the face of the advantages of American culture, the heroine Wavely has a crisis of self-subjectivity and identity in the context of her mother and traditional Chinese family life. Through the training and competition process of chess matches, she has drawn out the trend of minority women facing the colonial experience of the last century and the global migration/labor migration of the new century. There are more diverse but more complex choices when encountering the issues of the identity of individuals, ethnic groups and home countries. That is, once you want to define "I", "I" escapes. The purpose of minority women's writing is to emphasize that the diversity and the infinite stratum of the subject is opposite to the Western dualism, and the identity of the subject is not absolutely limited. So, Wavely hid in her room and thought about how to perform her next move in the end. This means that the Asian American identity in Asian American literature is a frame and position constantly wandering and escaping from a certain identity. "I" is, itself, infinite layers" (Trinh 1989: 94). In "Writing Diaspora", Rey Chow (1993) takes Chinese discrete writing as an example and talks about making diasporic consciousness a kind of

"intellectualization" in order to allow Chinese discrete themes to enter the field of research, such as autobiographical writing analysis which can be seen a kind of activism, a search for understanding, naming, and disintegration of the rule of repression of colored people of politics. These alternative writings that the West regards as "other culture" are all aimed at reshaping the subjectivity and identity of minority women.

2.3.4 *As self-healing from mutual dialogue*

"The Management of Grief" by Bharati Mukherjee (1940), an Indian American Canadian writer from 1940," recounts how the families of a group of air crash victims go through the greatest grief of their lives in different ways. However, the family members of the story are Indian immigrants, and they are all innocent victims of the air crash in this terrorist attack. Losing the beloved ones, they, in the United States, can only continuously escape, being afraid of remembering the past. When returning to their native India, men are forced to remarry, and women are forced to remain widowed. When personal trauma is still too much to sort out, cultural oppression masks personal grief. This trauma makes the heroine unable to express in words or actions. As for "trauma", Christie states that it is a symbol of the collision between the symbolic and inner rush, and the "psychoanalytic process" is the process to help the subjectivity restore his/her ability of speaking (Kristeva 1995: 71). Most of the trauma of ethnic minority women comes from the oppression of external power mechanisms, leaving them with confusion and no choice. Various conflicts and oppressions bring about the disorder of mentality, which makes them unable to express themselves and finally causes the interruption of language. As a result, only through body writing or artistic creation can they show the inner distress or anxiety. This is called dialogue of "affective intersubjectivity". In writing, we engage in psychoanalytic dialogue with literature and art, and through this emotional transfer we achieve empathetic inter-subjects and begin to open to this system. In the process of identity, emotional transfer, and "speaking" through language, we also represent different subject positions, experience a variety of subject voices, and transform the subject to bring out our own history of experience. In the body writing of ethnic minority women, the grief that was originally ignored is elevated to another subject of dialogue. Once the existing internal trauma can enter the healing process to explore the scars or pains left by history and experience, this past memory is likely to be healed.

3. Results and Discussion

3.1 Curriculum Design and Classroom Implementation

3.1.1 Who Are the Target Students?

This curriculum module is designed for upper-intermediate to advanced EFL (English as a Foreign Language) learners, ideally those at CEFR B2 to C1 level, who are enrolled in undergraduate or graduate programs in English, literature, education, cultural studies, or gender studies. The course is especially suitable for students in English-Medium Instruction (EMI) programs or those preparing for academic or professional contexts where advanced English literacy, cultural competence, and critical thinking are essential. Target students should demonstrate:

- Sufficient reading fluency to engage with authentic English literary texts, including complex narrative structures, figurative language, and culturally embedded content.
- An ability to participate in academic discussions and complete analytical writing tasks such as literary response essays, reflective journals, and group presentations.
- A growing competence in productive skills (speaking and writing), with readiness to explore literary themes such as gender, identity, diaspora, and social justice through English.
- An interest in deepening their intercultural awareness, pragmatic understanding, and multicultural literacy by analyzing literature written by minority women from diverse backgrounds.

Linguistically, the course supports the development of:

- Academic vocabulary and grammatical complexity through close reading and textual analysis.
- Discourse-level proficiency, including interpretation of tone, voice, and point of view across cultural and political contexts.
- Intercultural communicative competence, using literature as a platform for negotiating meaning, expressing empathy, and fostering global citizenship.

This course offers an integrated learning experience where language development, literary analysis, and critical cultural reflection reinforce one another, making it ideal for EFL learners committed to both linguistic excellence and cross-cultural engagement.

3.1.2 Integrating MTCS and DMIS: Pedagogical Motivation

In designing a literature curriculum centered on minority women's narratives, it is essential to move beyond conventional literary analysis and foster an environment where students critically engage with cultural difference, power structures, and identity formation. Furthermore, this curriculum foregrounds the connection between literature and linguistics, encouraging students to see English as a dynamic system of meaning shaped by culture, identity, and context. The EFL classroom thus becomes a site for interdisciplinary inquiry, where language learning is inseparable from cultural understanding and critical analysis. Hence, the integration of the Multicultural Teaching Competency Scale (MTCS) and the Developmental Model of Intercultural Sensitivity (DMIS) is motivated by the need to bridge literary study with transformative pedagogy. These frameworks provide not only diagnostic and developmental tools but also actionable pathways for cultivating empathy, intercultural understanding, and critical consciousness.

While MTCS offers educators a reflective lens to examine their own cultural awareness, instructional responsiveness, and positionality, DMIS maps students' evolving sensitivity to cultural difference—from denial to adaptation. Together, these models support a dynamic learning experience where reading becomes more than interpretation—it becomes an act of listening, self-inquiry, and social engagement. When applied to minority women's literature, which often foregrounds themes of marginalization, displacement, and resistance, these pedagogical tools deepen students' connection to the texts and to each other, enabling literature classrooms to become spaces of mutual transformation, ethical dialogue, and cultural negotiation.

To translate the theoretical insights of minority women's literature into effective classroom practice, this curriculum is designed as a focused 5-week module titled "Minority Women's Literature and Cultural Identity." It includes four thematic modules that correspond to the analytical categories in Section 3, fostering critical thinking, cross-cultural empathy, and intersectional awareness. To operationalize the theoretical framework and textual analysis discussed in previous sections, this curriculum presents a detailed five-week module titled "Minority Women's Literature and Cultural Identity." Each week explores a specific thematic lens through which minority women's narratives are analyzed, accompanied by a structured set of learning objectives, theoretical applications, classroom activities, and formative/summative assessments.

While the primary focus of this curriculum is on cultural competence and critical empathy through literary analysis, language acquisition remains central to EFL instruction. Therefore, each week of the five-week module intentionally integrates linguistic objectives aligned with thematic and theoretical focus. Drawing from functional grammar, discourse analysis, sociolinguistics, and pragmatics, the curriculum embeds opportunities for students to develop core language skills—including vocabulary expansion, grammar usage, oral fluency, reading comprehension, and written expression—within meaningful, context-rich literary experiences.

Week 1: Memory, History, and Testimony

- Theme: The intersection of personal memory and collective history
- Text: Zora Neale Hurston's "*The Conscience of the Court*"
- Learning Objectives:
 - Understand how testimonial narratives resist historical erasure.
 - Pragmatic use of testimony; discourse structure in courtroom speech
- Theoretical Application: Mohanty's notion of narrative as resistance
- Classroom Activities:
 - Group discussion on memory as identity construction.
 - Find out pragmatic features such as reported speech and persuasive structures.
 - Pre-assessment using the MTCS (teacher self-evaluation).
- Assignment: A 500-word reflection analyzing the role of justice and race in the short story.

Week 2: Matriarchal Heritage and Storytelling as Resistance

- Theme: Oral traditions and matrilineal cultural preservation
- Texts: Alice Walker's *"Everyday Use"* and Helena Maria Virmontes's *"The Moths"*
- Learning Objectives:
 - Compare representations of matrilineal wisdom across cultures.
 - Sociolinguistic markers in oral storytelling; cohesive devices in narrative
- Theoretical Application: Trinh T. Minh-ha on the storyteller as cultural mediator
- Classroom Activities:
 - "Cultural Object" presentations of meaningful heirlooms.
 - Identify discourse markers and cultural idioms
- Assignment: A short essay (700 words) analyzing the narrator's role in resisting patriarchal or hegemonic erasure.

Week 3: Diaspora, Identity, and the Self

- Theme: Negotiating identity in diasporic and immigrant contexts
- Text: Amy Tan's *"Rules of the Game"*
- Learning Objectives:
 - Analyze intergenerational conflict and cultural duality in diasporic literature.
 - Pragmatics of politeness and conflict; code-switching and identity.
- Theoretical Application: Trinh's concept of layered identity; Zhou Lei on diasporic intellectualization
- Classroom Activities:
 - Find out code-switching and politeness strategies through Tan's exploration of intergenerational dialogue and identity.
 - DMIS-based cultural self-assessment and guided dialogue.
- Assignment: An 800-word essay discussing how the protagonist "strategizes" her identity through chess and familial tension.

Week 4: Trauma, Silence, and Healing

- Theme: Expression of trauma and the path toward emotional recovery
- Text: Bharati Mukherjee's *"The Management of Grief"*
- Learning Objectives:
 - Understand silence as both symptom and strategy in trauma narratives.
 - Figurative language and emotion vocabulary; speech acts of condolence and grief.
- Theoretical Application: Kristeva on affective intersubjectivity; bell hooks on healing from margins
- Classroom Activities:
 - Group dialogue on cultural scripts for mourning and resistance.
 - Find out metaphors referring to grief and trauma
- Assignment: A hybrid creative piece (short story or poem) representing inner emotional journeys and healing processes.

Week 5: Synthesis, Application, and Presentation

- Theme: Critical integration and performative expression
- Learning Objectives:
 - Synthesize theoretical and literary knowledge into original interpretation.
 - Rhetorical organization in academic writing; discourse markers in oral presentations.
- Classroom Activities:
 - Final presentation of analytical or creative projects (e.g., essay, visual art, spoken word).
 - Gallery walk for peer-to-peer feedback.
 - Post-assessments using MTCS and DMIS.

- Final Assignment: A 1,200–1,500 word paper applying at least one theoretical lens to one literary text, analyzing how the narrative constructs female subjectivity at the margins.

This module is designed to move students through both intellectual and emotional engagement with minority women's literature, using MTCS to guide the educator's cultural competency and DMIS to assess students' intercultural development. Together, these pedagogical frameworks ensure that literary education transcends content knowledge and becomes a transformative space of critical empathy, identity negotiation, and ethical listening.

3.1.3 Rationale and Coherence of the Five-Week Curriculum Design

The five-week curriculum is intentionally structured as a scaffolded progression that integrates language learning, intercultural competence, and critical literary engagement. Each week builds upon the previous one thematically, linguistically, and theoretically, guiding students from personal narratives to collective reflection and intellectual synthesis. The curriculum not only introduces students to key issues of identity, diaspora, trauma, and matriarchal heritage, but also embeds concrete linguistic objectives such as grammar practice, discourse analysis, and vocabulary development within each thematic focus. This dual emphasis reflects an understanding that language acquisition and cultural understanding are mutually reinforcing processes.

Week 1: Memory & Testimony → Foundational Voice and Discursive Structures

Students begin by exploring testimonial narratives as both literary forms and acts of resistance. Linguistically, they engage with courtroom discourse, focusing on reported speech, pragmatic markers, and narrative sequence. This week lays the groundwork for understanding marginalized voices as valid sources of both language practice and historical meaning-making.

Week 2: Matriarchy & Storytelling → Oral Narrative and Cultural Continuity

Students examine how stories passed through generations function as repositories of cultural wisdom and resilience. They study oral storytelling devices, cohesive linguistic structures, and sociolinguistic variation, gaining insight into how language and tradition intertwine in everyday speech. The week promotes awareness of narrative as both a cultural artifact and a linguistic event.

Week 3: Diaspora & Identity → Hybrid Expression and Pragmatic Tension

Focusing on diasporic negotiation of self, this week examines intergenerational conflict and cultural hybridity through the lens of code-switching, politeness strategies, and identity markers in speech. Students analyze how linguistic choices reflect broader sociocultural tensions, while developing fluency through dialogue, role-play, and reflective journaling.

Week 4: Trauma & Healing → Figurative Language and Emotional Lexicon

Students read trauma narratives that foreground silence, grief, and emotional repression. Linguistically, they explore figurative language, emotion vocabulary, and speech acts of condolence, learning how language can represent affective experience and psychological states. Writing workshops and metaphor exercises facilitate both empathy and expressive development.

Week 5: Synthesis & Transformation → Rhetorical Integration and Expressive Output

The final week brings together all previous learning strands. Students apply literary theory and linguistic skills to create analytical essays, creative pieces, or oral presentations, using appropriate rhetorical structures, discourse markers, and intercultural frameworks. Peer review and self-assessment using MTCS and DMIS ensure reflective closure and personal growth.

This sequence reflects a developmental model inspired by Mezirow's transformative learning theory and Bennett's DMIS, leading students from surface-level cultural recognition to deep critical engagement. It also parallels the life processes often depicted in minority women's literature—reclaiming memory, preserving culture, negotiating identity, confronting trauma, and reimagining the self. Each week's activities are intentionally designed to balance cognitive, affective, and linguistic domains, fostering a holistic EFL experience that is inclusive, rigorous, and socially meaningful.

Table 1 outlines the coherent integration of thematic content, theoretical insight, and language instruction across the five weeks:

Table 1. Five-Week Curriculum Progression Map.

week	Thematic focus	Key Text(s)	Theoretical Lens	Linguistic Focus	Learning Goal
1	Memory, History & Testimony	Hurston: <i>The Conscience of the Court</i>	Mohanty: Narrative as Resistance	Reported speech, courtroom pragmatics	Reclaiming voice through personal and historical memory
2	Matriarchal Storytelling	Walker: <i>Everyday Use</i> ; Viramontes: <i>The Moths</i>	Trinh: Storytelling as Cultural Mediation	Cohesive devices, narrative sequencing	Recognizing cultural inheritance and oral resistance
3	Diaspora, Identity & the Self	Tan: <i>Rules of the Game</i>	Trinh & Zhou: Layered Identity, Diaspora Theory	Code-switching, politeness strategies, pragmatic conflict	Mapping hybrid identity and intergenerational conflict
4	Trauma, Silence & Healing	Mukherjee: <i>The Management of Grief</i>	Kristeva & hooks: Affective Interiority	Figurative language, emotion vocabulary, speech acts	Express and interpret trauma through symbolic and emotional language
5	Synthesis & Transformation	Student Project & Reflection	Interdisciplinary Synthesis + MTCS/DMIS	Rhetorical organization, discourse markers, presentation skills	Integrate theory and practice through critical empathy and intercultural literacy

Through this design, the curriculum treats minority women's literature not only as content to be consumed but as a linguistic and ethical medium through which students build multilingual fluency, cultural empathy, and academic literacy. It affirms that literature can be both pedagogically strategic and socially transformative in the EFL classroom.

4. Conclusion

This study underscores the pedagogical value of integrating minority women's literature into EFL instruction as a means to cultivate both linguistic proficiency and intercultural competence. Through a carefully scaffolded five-week curriculum, students are invited to engage not only with language as a communicative tool but with literature as a cultural and ethical text. Grounded in Third World feminist theory, transformative pedagogy, and intercultural sensitivity models, the curriculum situates language learning within broader frameworks of identity, memory, trauma, and resistance.

By aligning each week's thematic focus with specific linguistic targets and theoretical frameworks, the module offers a holistic approach to language education—one that moves beyond mechanical skill acquisition toward meaningful communication, empathetic engagement, and critical self-reflection. Students develop vocabulary, grammar, and discourse fluency while simultaneously encountering diverse worldviews, negotiating cultural hybridity, and exploring issues of power and voice. The integration of assessment tools such as the Multicultural Teaching Competency Scale (MTCS) and the Developmental Model of Intercultural Sensitivity (DMIS) further supports both teacher reflection and student growth in multicultural awareness.

Ultimately, this curriculum reframes minority women's literature not as supplemental content, but as a central and generative resource for language education. It demonstrates that EFL classrooms can serve as transformative spaces where learners become not only proficient in English, but also critically conscious, culturally responsive, and ethically grounded global citizens.

Limitations and Future Directions

As this curriculum has not yet been empirically implemented, its practical effectiveness in real classroom contexts remains to be tested. While the module is grounded in established theoretical frameworks and aligned with intercultural assessment tools, its outcomes in terms of student language proficiency, cultural empathy, and teacher competency require further validation through classroom-based studies. Future research could focus on piloting the

curriculum in diverse EFL settings to examine its adaptability, student reception, and measurable impact on intercultural sensitivity and linguistic development. Additionally, longitudinal studies could assess whether such curriculum models foster sustained changes in learners' cultural awareness and communicative competence. Investigating teacher training needs and institutional support mechanisms for integrating socially responsive literature into language teaching would also provide valuable insight into broader pedagogical application.

References

- Anzaldúa, G. (1987). *Borderlands/La Frontera: The new mestiza*. Spinsters/Aunt Lute.
- Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21–71). Intercultural Press.
- Chow, R. (1993). *Writing diaspora: Tactics of intervention in contemporary cultural studies*. Indiana University Press.
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). Teachers College Press.
- Hurston, Z. N. (2006). The conscience of the court. (Original work published 1950). In R. Bausch & R. V. Cassill (Eds.), *The Norton anthology of short fiction* (7th ed., pp. 340–350). W. W. Norton.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford University Press.
- Kristeva, J. (1995). *New maladies of the soul* (R. Guberman, Trans.). Columbia University Press.
- Kristeva, J. (2003). Approach abjection. In A. Jones (Ed.), *The feminism and visual culture reader* (pp. xx–xx). Routledge.
- Mezirow, J. (1997). Transformative learning: Theory to practice. *New Directions for Adult and Continuing Education*, 74, 5–12.
- Mohanty, C. T. (1991a). Cartographies of struggle: Third world women and the politics of feminism. In C. T. Mohanty, A. Russo, & L. Torres (Eds.), *Third world women and the politics of feminism* (pp. 1–47). Indiana University Press.
- Mohanty, C. T. (1991b). Under Western eyes: Feminist scholarship and colonial discourse. In C. T. Mohanty, A. Russo, & L. Torres (Eds.), *Third world women and the politics of feminism* (pp. 51–80). Indiana University Press.
- Mohanty, C. T., Russo, A., & Torres, L. (Eds.). (1991). *Third world women and the politics of feminism*. Indiana University Press.
- Mohanty, C. T. (2003). *Feminism without borders: Decolonizing theory, practicing solidarity*. Duke University Press.
- Mukherjee, B. (2006). The management of grief. (Original work published 1988). In R. Bausch & R. V. Cassill (Eds.), *The Norton anthology of short fiction* (7th ed., pp. 556–568). W. W. Norton.
- Spivak, G. C. (1987). *In other worlds: Essays in cultural politics*. Routledge.
- Spivak, G. C. (1993). *Outside in the teaching machine*. Routledge.
- Spivak, G. C. (1999). *A critique of postcolonial reason: Toward a history of the vanishing present*. Harvard University Press.
- Spanierman, L. B., Oh, E., Heppner, M. J., Neville, H. A., Mobley, M., Wright, C. V., Dillon, F. R., & Navarro, R. (2008). The multicultural teaching competency scale: Development and initial validation. *Multicultural Counseling and Development*, 36(3), 154–166.
- Tan, A. (2006). Rules of the game. (Original work published 1989). In R. Bausch & R. V. Cassill (Eds.), *The Norton anthology of short fiction* (7th ed., pp. 712–719). W. W. Norton.
- Trinh, T. M. (1989). *Woman, native, other: Writing postcoloniality and feminism*. Indiana University Press.
- Trinh, T. M. (1991). *When the moon waxes red: Representation, gender, and cultural politics*. Routledge.