

The trans-national framework and global culture for teachable American literature in Islamic higher education institutions

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ABSTRACT

In recent years, innovative approaches in teaching American literature focused on the trans-national mind have been actualized in the teaching and learning proses. From this perspective, the main reason for this research is to examine the perceptions of the American mind toward Islamic students studying in the American literature class. Forty (N=40) undergraduate students contributed to this research. It was under mixed-method research by separating both quantitative and qualitative. The technique of data analysis was by simple numeric of SPSS 23 along with phenomenological exploratory analysis. The primary data were from the semi-structured online interviews and questionnaires of the students from September to November 2021. This research results that the trans-national framework has significant contributions, meanwhile global culture has a positive impact on undergraduate students in understanding American literature class. Secondly, undergraduate students in Islamic Higher Education successfully can open their perspectives to see the phenomena of the world in understanding the profound meaning of both perception and interpretation of literary works through the transnational framework. The conducted research proves that the integration of this type of transnational framework and global culture into the content of teaching American literature is not only possible but also promising. It helps to become successful lecturers for teaching American literature in the future.



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INTRODUCTION

Despite the long history of American Culture and Society teaching in the Indonesian Higher Education curriculum, close examination of the local-global context and its impact on students had been very limited. One of the few studies on this topic was on the varied method of American Studies teaching methods and curricula outside America by Winter & Alfred Inkiriwang (2018). In the context of Indonesia, Inkiriwang (2018) revealed what many Americanists had predicted – that American Studies in Asia and Indonesia should shift their focus from hegemony and follow their vision, mission, and objectives. Unfortunately, religious value as one of the strongest local influences in Indonesia was missing. In light of Inkiriwang's findings, this paper fills the void by examining the challenge, practice, and result of American Studies, teaching in Islamic Higher Education. It further limits its analysis and discussion of American Literature for the sake of research focus and clarity.

American Literature through Trans-national Mind Robinson (1998); Salim (2015); Rowe (2012) denotes the teaching method of American literature by getting the students to travel across the world. This approach to learning involves student-centered activities that encourage students' thoughts to symbolize associated with American phenomena through visual interpretation or global online media. In this case, studying literature plays an important and necessary role in conceptualizing the reconciliation of tense—past, present, and future. The students' tasks were to analyze the writers that had experiences in producing literary works connected with American phenomena in the United States at that time.



Students respond well to teachers who are enthusiastic about teaching and who can challenge their students intellectually. Hence it needs any strategy leading to successful learning. It influences their performance and motivation as well as their accomplishments (Morris et al., 2017). American literature teaching is teaching dealing with the culture or its elements in the literary work (Gashi, 2021; Smith, 2016). It also covers informing sociology and social reconstruction (Carter & Carter, 2014; Mpofo & de Jager, 2018; Carlin, 2010; Dubrow, 2011).

American phenomena always exist and they never end. These experiences have shaped students' thoughts in analyzing the impacts of social and cultural events. Without presenting an American transnational framework, it is not an easy task for the teachers to introduce any American phenomenon to millennial students in Islamic Higher Education as the center of religious knowledge transmission, the guardian of the Islamic tradition, and the teaching of Islamic moral values (Lukens-Bull, 2013; Daun, 2021; Azra, 2018). Moreover, teaching American literature generates the students' critical skills, imagination, and cultural awareness, and encourages them to give an explanatory analysis of the literary work (Namaziandost et al., 2020; Knights, 2017).

However, the discussion of teaching American literature is still focused on applying the method and using the language for sociolinguistics. Some scholars recognized the importance of the transnational framework in understanding American phenomena and focused on the student's creativity in studying American literature. However, the practical application of this model is limited because of the complex cultural solutions required and there are a few scholars who are keen on the subject. The purpose of this research is to examine the transnational framework correlated with global culture for Moslem students in studying American literature and to analyze the influences of both transnational mind and global culture in Islamic Higher education as a part of the internationalization of education through its curriculum. This research is also the continuation of the research roadmap based on the strategic plan of UNISSULA's 2021-2024 for the sustainable development of the Moslem World.

This research examines the correlation trans-national approach along with global culture toward a contextualized teaching of American literature in Islamic Higher Education Institutions. Is there any correlation significantly between both independent variables toward the teaching-learning process of American Literature in the class? Moreover, there is a need to examine if there is a potentially universalist mindset to be damaging to educational outcomes since it fails to recognize the inherent intercultural distance between global and local. This research contributes to American Studies scholars and students who will do any research correlated with the theory of the transnational mind and the theory of global culture. It also triggers the students to have cultural awareness and to behave selectively toward the existence of global culture around their environments through studying American society.

American society and literature class has been thought in this odd semester 2021/2022 at Universitas Islam Sultan Agung/UNISSULA. It is a challenge for finding out the right formalization of teaching techniques. Because Universitas Islam Sultan Agung is an Islamic Higher Education—the name of Islam, it follows the characteristics of UNISSULA's tradition which adopts 'BudAP (Islamic Academic Culture). As an Islamic Higher Education, UNISSULA has also the function of the trendsetter of values civilization, it is for building the scientific world based on Islamic values. Hence, the Islamization of knowledge is an epistemological program to establish Islamic civilization. It is located in Muslim intellectuals and pedagogical traditions.

As a lecturer in the Islamic Higher Education Institution, it is necessary to choose the right English literature materials. At least there is any correlation with Islamic values or issues. The transnational approach is one of the teaching methods, that can be used as a reference. Moreover, global culture has swept all aspects of life. Alienating from the global culture, we will be isolated from global involvement. The word global itself often denotes the era for connecting people toward international impacts to deepen knowledge and awareness of the different people and cultures over the world (McDougall, 2014).

Culture is not static; it is changeable based on the spirit of the era when the culture exists. It is also influenced by human beings as agents of culture who always interact with other agents. These

interactions have a temporal and permanent impact on both originators and the targets of such contact, they are facilitated by different kinds of processes from time to time, in some aspects of life—economic, social, political, and religious which are accelerated by transportation, communication, and technology. One of the global cultural effects is cultural homogenization.

In recent years, cultural hegemony is dominated by the superior culture. In this era, in the sense of cultural domination America and China are on the top. They are to be not only at the top of the civilization model but also at the top position of the world rank universities. Consequently, they have shaped the contribution of the national identity discourse in education. And Islamic Academic Culture (IAC) was born as a response to changing of the era. The highlighting of this system in Islamic Higher Education Institutions is for filtering the negative effects of liberalism, capitalism, and socialism on the campus. The Islamic values from the holy Al Qur'an can also be learned through the *Endofoora* approach (Kurniawan et al., 2019).

In response to this global culture, some lecturers have used a strategy in teaching approach by adapting to local and global teaching practices (Tsai, 2009; Singh & Han, 2014). It is undeniably true that teaching in some Islamic universities in Indonesia still adopts the traditional ways and technology-based teaching methods are hardly practiced if not neglected (Asyafah, 2014). Moreover, some Indonesian teachers prefer using Indonesian overtaking English as a means of communication in class. It will give negative impacts, mainly on the students participating in the global competition. Moreover, English is a global language used as a tool of communication widely for all international business, trade, organization, commerce, and others (Rifah et al., 2021).

In Indonesia, most people still regarded education as the only viable choice for vertical mobility in the economy and social status. Unfortunately, the rapid growth in Higher Education Institutions has not been accompanied by proper planning and funding. Lack of autonomy has caused poor relevance and slow response to changes in society. On the other hand, many private universities regarded Higher Education as a kind of business and Higher Education Institutions often become cash cows to the owner (foundation).

It is the right time to make any changing. Islamic universities have to strengthen the best quality in serving global, national, and local aims. For Islamic Higher Education Institutions, like Universitas Islam Sultan Agung, its curriculum development is not only following National Standard for Higher Education (SNPI), Indonesian National Qualification Framework (KKNI), and Freedom to Learn-Independent Campus (MBKM), but also adopting UNISSULA's vision and mission in the spirit of "Bismillah Building Khaira Ummah"—the best generations.

Global culture also offers many university systems which operate globally in the education systems, the commercialization activities, and the competition levels—in national, regional, and international Fields (Lie et al., 2014). Against the backdrop of current global challenges, the competitiveness of Islamic universities in Indonesia has been characterized by the internationalization of education trends. And UNISSULA has also been involved in this global challenge.

Discussions of the relationship between the trend of internationalism and education policy, of them, can be seen in the curriculum. It must cover the students with high-technology skills and integrated knowledge along with the global values in the life of the twenty-first century. It is also necessary to have an instrument for building the national identity in multicultural contexts. With globalizing education policy, it seeks to generate the policy of education in the sense of globalization (Schutz, 2011). By taking the course on American society and literature, UNISSULA has promoted international literature.

To address some gaps in the literature this study uniquely considers the transnational framework and global culture for teachable American society and literature in Islamic Higher Education. This article explores the teaching method of trans-national combined with global cultural issues for teaching American literature, such as —'Transformation of the Eastern symbolism in Edgar Allan Poe's Works', 'Emerson's *Self-Reliance*', and *Two Kinds*' by Amy Tan in *The Joy Luck Club* novel.

Edgar Allan Poe was the American romanticism-transcendentalism writer concerned with the growth of multiculturalism symbols. Some of Poe's works were full of Eastern and Western symbolism.



He had been the spotlight for American writers and poets who consistently spoke of the American romanticism-transcendentalism spirit in the middle of the nineteenth century. He grew up under the domination of Western culture and was surrounded by Eastern views. Poe's Poem of 'Al Araaf' has a deep meaning of the Eastern symbolism transformation, mainly Islamic symbolism. Manifestation of symbolism in the Eastern and Western Cultures as reflected in "Al Araaf" can be understood as Poe's efforts for showing the great influences of Islamic symbols to be accepted by both Eastern culture and the Western culture.

The literary analysis combined with the transnational approach invites the students to understand the theory in the classroom and practice it in society. Here, Poe's poems help students to improve and formulate their perspectives and interpretations from a kind of source between the Eastern and The Western, mainly connected with the symbols of Islamic values. Moreover, giving Poe's poem in the class indirectly gives some good guidance to the students as it is a means of transformation. Sometimes the students may find good lessons themselves from this 'Al Araaf' poem. It encourages students to be philosophic, moralistic, or religious and helps them to be realistic, mature, and wiser. Furthermore, it alleviates students understanding of human sentiments, human interests, human problems, and so forth.

'*Two Kinds*' from the Joy Luck Club by Amy Tan depicts the struggles of their parents who found it difficult to pass down their Chinese cultural heritage to their children living in American modern society. Some conflicts arose when two cultures, American and Chinese, met. Their parents' experiences in the past helped teach their family values to their children wisely. Thus, teaching American values gives the students broad knowledge of histories, nations, and other people. The students with their capacities can improve their inter-relationships with others, regardless of their ethnicity, beliefs, religions, and nationalities. They can also learn new values, new emotions, new appreciation, new methods of literary works, and so forth.

Meanwhile, Emerson's 'Self-Reliance' has greatly contributed to student's comprehension of the American cultural trait of individualism. The students compare their cultural identities and find out their own experiences dealing with the concept of individualism. They are shocked by knowing the right meaning of individualism through seeing the American phenomenon. Moral values have been taught at an early age living in American society. It is any kind of tradition that they believe to keep for a better life in the future.

METHODS

This research employs a mix-method combining quantitative and qualitative approaches by splitting the interpretation of quantitative and qualitative with the exploratory phenomenon (Leech & Onwuegbuzie, 2007). The primary goal of this research is to focus on the transnational framework with the specific phenomenon of (Creswell, 2013). In defining the qualitative phenomenological design, typically has participant observations, focus groups, and conversations as well as semi-structured interviews with open-ended questions (Goerres, A., Prinzen, 2012).

This study possessed the transnational framework in an American literature class of 40 Moslem undergraduate students in both *Universitas Ahmad Dahlan*, Yogyakarta, and *Universitas Islam Sultan Agung*, Semarang in the 2021/2022 academic year. The respondents from three classes of American literature classes were the target for purposive sampling by answering the questions with some variables, such as beneficial teaching literature, transnational framework, and global culture. And the Linkert scale as the questionnaire section was used to measure the students' attitudes toward the dependent and independent variables graded with values ranging from 1 to 5. The scores stressed the importance statement with the following grades: Very Important (VI) = 5, Important (I) = 4, Moderately Important (MI) = 3, Slightly Important (SI) = 2, and Unimportant (U) = 1.

The main objective of this survey was to collect the students' feedback dealing with the importance of the transnational method in the teaching and learning process in the American literature class. The students' responses ranged from a general view of the importance and unimportant of

benefitting the transnational framework for understanding the sociological and cultural aspects of the novel.

Another source of primary data was interviewed. It was one of the instruments in this research to find out the individual's views on something. The exploratory phenomenological analysis was used to provide examples of direct quotations from students revealing they are the most pertinent and salient of the comments (McCarthy, 1991). The exploratory mixed-method research design was the analysis technique using the sequential design method. For the quantitative research, the researchers gathered all the data from the previous questionnaires analyzed by using multiple regression analysis. Meanwhile, the qualitative research used discourse analysis for examining the perceptions and interpretations from the students' interviews.

RESULT AND DISCUSSION

Quantitative Results

The validity of the questions indicates validity. The testing of validity operated the SPSS 25 program with the method of Pearson Correlation, where it correlated each item with the total score of the questionnaire items. The decision for the validity test can be stated: 'If $r_{count} > r_{table}$, the question item is stated valid.' r_{table} can be seen in the r statistic table. Given the value of the r table with $DF = N-2$ or $40-2 = 38$ and the 2-sided test is 0.312. The research resulted that the variables X1-Trans-national framework, X2-global culture, and Y-dependent variable/teaching American literature- in the question item values of Pearson Correlation between each item dan total scores were more than r_{table} (0,312). It showed that the items in the questionnaire for these variables were valid. The below table is one of the validity variables.

Table 1
The validity of variables

		Correlations				
		X1.1	X1.2	X1.3	X1.4	Trans-National Framework
X1.1	Pearson Correlation	1	.705**	.785**	.717**	.884**
	Sig. (2-tailed)		.000	.000	.000	.000
	N	40	40	40	40	40
X1.2	Pearson Correlation	.705**	1	.675**	.621**	.830**
	Sig. (2-tailed)	.000		.000	.000	.000
	N	40	40	40	40	40
X1.3	Pearson Correlation	.785**	.675**	1	.629**	.878**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	40	40	40	40	40
X1.4	Pearson Correlation	.717**	.621**	.629**	1	.842**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	40	40	40	40	40
Trans-National Framework	Pearson Correlation	.884**	.830**	.878**	.842**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	40	40	40	40	40

** . Correlation is significant at the 0.01 level (2-tailed).

Meanwhile, the reliability testing method used by the score of Cronbach's Alpha. Reliability denotes consistency and repeatability (Rush et al, 2015). According to Priyatno, if Cronbach's Alpha > 0.60 , it was the accepted reliability (Priyatno, 2013). The result of the output reliability or score of Cronbach Alpha from the table was more than 0,700. The scores of X1 (Trans-national Framework), X2 (Global culture), and Y (good teaching American Literature) were upper 0,600. It showed that the measurement of the questionnaire had been reliable.

The researchers also tested the data from questionnaires on the students with the test of Heteroscedasticity. It is a condition where there is an unequal variance from residual for all of the research in the regression model. To measure if there is any heteroscedasticity by looking at the pattern of points on scatterplot regression, in which the correlation of the independent variable has an absolute value from the residual. If the points spread unclear patterns above the number of 0 on the Y-axis, it can be said that there is no heteroscedasticity problem (Ghozali, 2016).

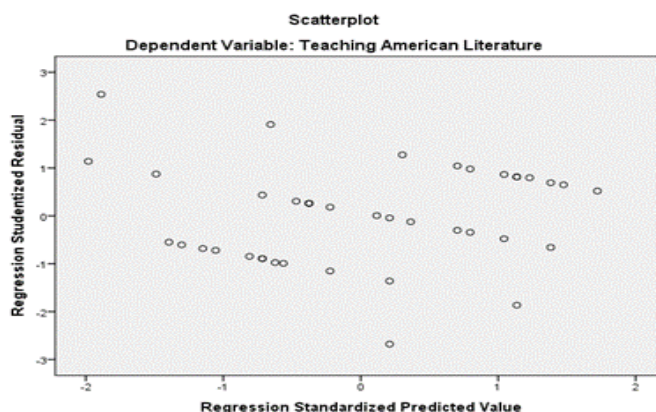


Figure 1 . Scatterplot Y: Teaching American Literature

The heteroscedasticity test showed the output regression on the scatterplot in Figure 1. It can be seen that there were unclear patterns in the scatterplot above and below the number 0 on the Y-axis. It was a random scattering of points. It implied that the assumptions of the model (Figure 1) were false. Hence there was no heteroscedasticity problem in this regression model. It resulted that the transnational framework and global culture have positive impacts (not significant/partially) on the teaching and learning of American literature in the class.

The hypothesis test in this research used multiple regression analysis to expose the increasing values or decreasing in the Y variable over the change in variable X. Here is the multiple regression analysis:

$$Y = b_0 + b_1X_1 + b_2X_2 + e$$

Information:

- Y = Teaching American Literature
- b0 = Constant
- b1-2 = Regression Coefficients
- X1 = Trans-national framework
- X2 = Global culture
- e = error value (score 0)

The result from the data with the SPSS program is shown in Figure 2.

Table 2
 Table of coefficients (Y) American Literature

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	4.864	1.074		4.527	.000		
Frans-national	.528	.251	.359	2.103	.042	.730	1.370
Global Culture	.096	.105	.156	.911	.368	.730	1.370

a. Dependent Variable: Teaching American Literature

The regression equation is as follows: $Y = 4.864 + (0.528)X_1 + 0.096X_2$. The implication of these numbers was: A constant was 4.864. It showed that if X, the value was 0, then the magnitude of Y was 4.864. The value of teaching American literature outcomes was constant, namely the 4.864 scale without any influence from the two predictors. The regression coefficient of variable X1 was 0.528; it meant that each increased X1 of 1 unit, would contribute to an increase in Y by 0.528 units. It indicated if the transnational framework rose, teaching American literature activities would be positive. Meanwhile, the

regression coefficient of variable X2 was 0.096. It meant that if each multiplies X2 by 1 unit, it will increase Y by 0.096 units.

This research also used a T-test. It helps the researchers to know whether all the independent variables simultaneously could affect the dependent variable (Tiner, 2017). The T-test in this case is to find out whether the transnational framework and global cultural influence teaching American literature. It can be seen in the hypothesis below: "Ho: trans-national mind and global culture do not affect teaching American literature value; Ha: trans-national mind and global cultural influence to teaching American literature value." The decision-making of criteria: "Ho is accepted if Sig. > 0.05 (no influence); Ho is rejected if Sig. < 0.05 (influence)."

The result of the T-test could be seen in the output of Coefficients (see Table 2). In a conclusion, the transnational framework influences the teaching of American literature because of the value of Sig. < 0.05 (0.042 < 0.05). It resulted that Ho being rejected. Regression Coefficient values of X1 (trans-national framework) also showed a score of 0.528. It gave a positive impact. The existence of the transnational mind in the class gave good points to explore literary works of American Literature. Meanwhile, the independent variable of X2 (global culture) showed the value of Sig. > 0.05 (0.368 > 0.05). It resulted that global culture had no significant influence on teaching American literature, but its value of regression coefficient was 0.096. It is devoted to positive impacts. Hence the independent variable of global culture had positive points, but it was not significant for the activities of teaching American literature.

Qualitative Results

The analysis of the qualitative data was done by reading the primary data of the interview's transcribed text many times to get the aspects of both the transnational mind and global culture. The researchers worked out two types to classify the students' responses dealing with the main themes. Those themes were transnational and global culture. Sub-groups were also created by giving specific codes. MR= Male Respondent and FR = Female Respondent. Finally, the student's answers were analyzed its content by using qualitative analysis (Lambert & Lambert, 2012) they were in the following categories:

Category 1. The knowledge of the trans-national framework

In the first category, the researchers wanted to know whether the students already understood the transnational phenomena by making a group of similar answers from the students' perspectives. The subcategories questions were headed in aspects of the transnational approach, such as "Did the teacher familiarize the concept of trans-national Mind?"; "Did the teacher present some American issues in teaching American Studies?"; "Was any impact of the American phenomenon toward our country, Indonesia?"; "Was the lecturer concerned with the student's difficulties in capturing American issues?" The students stated their knowledge dealing with transnational views in teaching American literature below.

"We can speak facts, but literature tries to capture the fullness of an experience, Awesome!!!" (MR-3, FR-12, MR-32)

"American literature with a trans-national view, I am not scared again...this subject is more interesting than before, well done...my teacher." (FR-10, FR-19, FR-36, MR-1)

"How can I understand this subject? I am still confused as to connect this material with the American phenomenon...please help me, Sir!! (FR-2, FR-5, FR-14, FR-20)

"How to know about American conservatism, we study Emerson by connecting with American tradition...How come...individualism to be a tradition. Great!" (FR-4, MR-6, FR-11)

"Hmmm...I see the teacher gets along us to travel across the world by seeing this film, I can learn more about family in The Joy Luck Club film" (FR-37, MR-13, MR-25, FR-39)

"As students, we have to know about this transformation of American values. Take them if it is good and leave it, if it is not



good.” (MR-7, FR-21)

“Let’s start now, I begin to learn more about trans-national mind in American literature.” (FR-24, FR-27)

“I used to listen the course sluggishly, but now I have to address oneself to this urgent approach—trans-national views. It is soundly interesting” (MR-40, FR-38)

“Poe’s poem is an interesting one, I know that Muslims must know about this poem. ”Al Aaraaf” (FR-8, FR-9, MR-12, FR-15)

Here were the students' answers to semi-structured interviews. Some students who were keen on the subjects felt satisfied with the existence of a transnational approach in the teaching-learning process of American literature. This argument that students have different learning styles was an important one for trans-national pedagogy and the development of teaching and student learning (Eaves, 2011). Sometimes, a lecturer could be a participant in the class. It means that if necessary, the lecturer was to be a participant and not a lecturer. Taking the position, allowed the lecturer to understand the students better not only in terms of how they learn and process information but also in terms of the kind of difficulties they encounter in their learning. In facing complex classroom situations, The teacher and the student awareness are in great demand (Sipman et al., 2021). Overall, based on the statements, many students supported the new approach of the transnational mind along with its advantages.

Category 2. Global Culture

In this session, the researchers made an interview the students about the meaning of global culture. The researchers also made a group of the students' narrations which had a similar perception. Then the subcategories of the campus program were reflected in the following questions: “Did the teacher share any phenomenon about global culture in teaching American Studies?”; “It is so important to know about globalization or global society for students?”; It is suitable to learning global culture correlated with Islamic studies. See the students' narration below.

“Global Culture as a source of competitiveness maintains a sense of community better, at least I can make a relationship among other people over the world trough social media” (FR-4, MR-13, FR-12, MR-25, FR-24, MR-40, FR-27)

“It’s not too bad. But I would keep my tradition of Islamic values. It had better maintain it in the future.” (FR-10, MR-7, FR-14)

“I think, it is not necessary to introduce the culture which is not suitable with our own culture. It wastes a time.” (FR-8, FR-19, FR-11)

“Moreover, we study global culture, local culture must get attention from the teacher. And how can we combine both? (FR-15, FR-39, MR-6, FR-21)

“Global culture is any American product. We are just asked to follow the culture to be universal culture. I think it’s dangerous cause we have own culture.” (FR-5, FR-38)

Some students' responses toward the existence of global culture around their environment were closed to the statements of a scare—such as, 'But I would keep my tradition of Islamic values'; 'it is not necessary to introduce the culture'; 'local culture must get attention from the teacher. It was caused by their beliefs toward resistance to change. Moreover, they study Islamic Higher Education covering Islamic traditional values. Here they were satisfied with the status quo. On contrary, some students claimed that global culture also brought positive impacts. The global culture was closed to media literacy. It means that the students had capabilities in mastering media with a broad sense, such as cross-curricular, cross-cultural, and common to all (Rogers, 2017). In some cases, the global culture could give a great influence on the

changes vitally. The vital change brought the new curriculum into the international curriculum and stressed the utilization in the workplace.

The fundamental changes are necessary to align curriculum practice with new patterns of knowledge production and utilization in the workplace. Furthermore, the curriculum has some active global citizenship aspirations in the general capabilities and it covers local, national, and global issues that could be addressed in an active manner (Reynolds et al., 2020).

CONCLUSION

The conclusion of the research is by answering the stated questions and the objectives that undergraduate students felt comfortable with the existence of a transnational approach in teaching American literature. If transnational views are added, the teaching-learning process can be a comfortable atmosphere. The undergraduate students in Islamic Higher Education Institutions could also compare and contrast their religious or local traditions with American cultural traits. It is seemingly their challenge for reconstructing their Islamic knowledge as a part of the Islamic worldview. On contrary, global culture did not give significant contributions to the teaching-learning process of American literature. But it gave a positive impact to open the students' eyes to travel across the world. Even though many undergraduate students are resistant to the global culture, its existence is undeniably true. It is like the existence of a new curriculum—Freedom to Learn-Independent Campus (MBKM). Moreover, a teacher with his foresight can combine local and global culture into a hybrid culture by filtering the negative ones for transforming knowledge of American literature. For other researchers in the future, they can use the transnational mind supported by a psychological construct analysis can be an alternative issue.

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