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TEACHING VALUES IN THE SCHOOL CLASSROOM USING EDGAR ALLAN POE'S "*THE BLACK CAT*"

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CHAPTER I

1.1 INTRODUCTION

It has been observed that the classes of English in the schools attended by the participants in this seminar were frequently and basically related to the teaching of some contextualized grammatical structures, including basic oral practice with a limited participation of all the students. Occasionally, the classes included the revision of some cultural material related to one or two of the most referred to English-speaking countries, namely England and the United States. Most of the time, these three elements are revised as the consequence of using the textbooks supplied or suggested by the Chilean Ministry of Education.

Additionally, it has been usually argued by teachers of English that the little time, the number of students per class, the students' motivation and the usual preference that high school students show for other subjects, such as Spanish and Mathematics –mainly motivated by their interest in the preparation for the University Standardized Entrance Test or “Prueba de Selección Universitaria”, PSU- do not allow a more profound dedication to the teaching of all English abilities as one would expect.

It is in this context that the teaching of literary pieces, whether poetry, drama or prose, represents a usually disregarded aspect in the conventional

English class. And when it does have a chance to be included in a plan, it is typically seen in a rather superficial manner, where the piece of literature is usually abridged or simply partially studied (i.e., the teacher chooses a stanza, a scene, a chapter or an act to be analyzed by the students). Furthermore, the emphasis in the teaching of the piece of literature being studied is usually placed on the structural analysis and on general comprehension questions and exercises. This is what is described as the Story Grammar Approach (Amer, Ally Anwar, 2003, p. 63), in which "...The reader interacts with the text and relates ideas from the text to prior experiences to construct meaning. A part of this process requires the reader understands how the author has organized his ideas, i.e. the text structure. 'Text structure' is a term used to describe the various patterns of how concepts within text are related".

On the other hand, there is a rather new system to get the reader more "involved" in the piece of literature in front of him: the Reader Response Approach (Carlisle, 2000, p.12). What is intended with this approach is to change the perspective of the usual reading and instead of asking typical questions such as "What is the theme of the story?" It would be better to ask about the feelings of the reader when reading a specific section or line of the story. By doing this, there should be a closer relationship between the story and the reader and, probably, some learning might arise from the story.

However, neither of these approaches stimulates the use of high-school ESL literature to promote the teaching of values to the students. Although the Reader-Response theory is closer to what this seminar group will propose, it seems interesting to make an attempt to provide the students with a chance to analyze a piece of literature from a deeper point of view, i.e. the study of values and anti-values as a way to help the reader gain not only in the academic aspect but also in his or her growth as a person.

In this context, it becomes necessary that the programs and plans of the Chilean educational system, include the appropriate awareness and appreciation of literature as a resource to achieve the “*Transversal Fundamental Objectives*” (TFO’s) proposed by the Ministry of Education; this means that, according to the opinion of the group, it is essential to make an effective and ample use of literary pieces to teach values in the classrooms.

The thesis below is an attempt to prove the real effectiveness of using a literary work, to accomplish the values that should be acquired by the students.

1.2 DESCRIPTION OF THE PROBLEM

The problem presented in this work has relation with the degree of effectiveness that the short story “The Black Cat”, by Edgar Allan Poe, has in order to teach values in the classrooms and to achieve the Transversal Fundamental Objectives given by the Chilean Ministry of Education.

1.3 OBJECTIVES

1.3.1 General Objective:

Identify the effectiveness of “The Black Cat” for the teaching of values in the English context of high school students.

1.3.2 Specific Objectives:

a) Find values present in “The Black Cat” and define Transversal Fundamental Objectives proposed by the Chilean Ministry of Education.

b) Make a co-relation between the values of “The Black Cat” and the Transversal Fundamental Objectives.

c) Recognize which of the values, found in “The Black Cat”, are appropriate for high school students, according to the T.F.O’s

1.4 JUSTIFICATION OF THE WORK

Teachers tend to focus on the general comprehension of and on the discussion of the novel, poem or drama being presented to the students. According to our experience as undergraduate students of “Universidad Católica Silva Henríquez” and future teacher of English, it seems to be true that Literature in English is usually left out of the English lessons or otherwise limited to a fast and general revision. The reading selection is usually evaluated through a number of comprehension and vocabulary questions, or a superficial description or summary to check that the student has read and somehow understood the complete story in a better way. It is for this reason that our seminar group considers convenient to show a different way to exploit a text, promoting the teaching of Literature at all levels by developing the idea that it can help teachers to encourage human values through the reading of “The Black Cat” by Edgar Allan Poe.

Thus, this investigation proposes the idea of and gives some hints about using a text to “rescue” the human values that may be implicitly or explicitly contained in the reading. The short story “The Black Cat” by Edgar Allan Poe (that can be abridged or adapted to the level of the students) contains a great number of sentences, ideas, attitudes, processes, etc., that can perfectly be used as the starting point to promote the discussion or analysis by the students, especially if such sentences, ideas, attitudes, or

processes are described in this text.

In addition, this idea is mainly focused on using this short story to achieve Transversal Fundamental Objectives in the classroom through the teaching of values, which is unusual in Chilean classrooms because it requires more effort and time for the teachers.

1.5 HYPOTHESES

a) Working Hypothesis

The values of “The Black Cat” can be related to the Transversal Fundamental Objectives proposed by the Chilean Ministry of Education

b) Null Hypothesis

The values of “The Black Cat” cannot be related to the Transversal Fundamental Objectives proposed by the Chilean Ministry of Education.

c) Alternative Hypothesis

The short story “The Black Cat” can be a useful tool to teach values in the classroom.

CHAPTER II

2.1 THEORETICAL FRAMEWORK

According to the most common and simplest definition of values, it is possible to say that they are “the principles about what is right and wrong, or your ideas about what is important in life” (Longman Dictionary, 2000, p. 1586).

It is clear to everyone that concepts such as love, fairness, solidarity and freedom belong to the group of values and hatred, unfairness, selfishness and slavery to the group of anti-values. The group has included some of the most common values in the work. They are listed and briefly explained below in an attempt to give the reader a better understanding of the connection it is intended to make between the values and the TFO's.

Values suffer some alteration or modification through time and as a result of geographical distances. For example, during the Victorian period prudery was an almost essential value for the British society. Today, however, the British society does not give any importance to that “old” value. Probably, the same thing happens today with concepts such as greatness or nobility. (Aviles, P. et.al, 2002, p.5)

According to Rivera (2008) there is a set of criteria where values are grouped according to some specific characteristics:

- Durability: Values are reflected in the course of life. There are values that are more permanent in time than others. For example, the value of pleasure is more difficult to apprehend than the truth.
- Integrity: Values are not divisible.
- Flexibility: Values change with the needs and experiences of people.
- Satisfaction: Values produce satisfaction in people who practice them.
- Polarity: All values are presented in positive and negative, each value implies an anti-value. For example, opposed to solidarity, there is selfishness which constitutes a clear anti-value.
- Hierarchy: There are values that are considered higher values (dignity, freedom) and others as lower values (pleasure). Value hierarchies are neither rigid nor predetermined, but they are built gradually over the life of each person.
- Transcendence: Values transcend the concrete level, give sense and meaning to human life and society.
- Dynamism: Values are transformed through the ages.
- Applicability: Values are applied in various situations of life, involving

practical actions that reflect the values of the individual principles.

- Complexity: Values obey different reasons, require complicated judgments and decisions.
- Intensity: Values depend on the growth of interest corresponding to a higher value of the object.
- Preference: Values are better and worse, depending on the choice of each person.
- Amplitude: Valuation according to an object may cover two or more interests.

2.2 CLASSIFICATION OF VALUES

There are different types of values which include ethical/moral, religious, social, intellectual, aesthetics and sensitive, biological and economic aspects. Each type of value is represented by a description below. These categories will help us to understand each value in a better way.

CLASSIFICATION AND CHARACTERISTICS							
Values	Objective	Subjective	Activity	Preponderance	Need to satisfy	Person	Science
<i>Religious</i>	God	Faith	Believe	Person guided by faith	Transcendence	Devoted	Theology
<i>Moral</i>	Goodness	Happiness	Human virtues	Freedom led by reason	Transcendence	Integrate	Ethics
<i>Aesthetics</i>	Beauty	Beauty, exquisiteness and perfection	Contemplation, creation and admiration	Whole person to something superficial	Self-realization	Integrate	Aesthetics
<i>Intellectual</i>	Truth	Wisdom	Abstraction and construction	Reason	Self-realization	Integrate	Logic
<i>Sensitive</i>	Love	Liking, affection and pleasure	Emotional and sentimental expression	Effectiveness	Esteem	Sensitive	Psychology
<i>Social</i>	Statuses	Recognition	Coexistence and expression	Interaction and adaptability	Social relation	Leader	Sociology
<i>Biological</i>	Health	Physical well-being	Live	Body	Physiological	Integrate	Medicine
<i>Economic</i>	Goods and wealth	Comtort	Administrative	Material goods	Security	Business	Economy

On the one hand, those values which are given by society are normally considered objective, for example, a desire to avoid physical pain, seek pleasure, to respect freedom of expression and so on. This is because for a society the “common good” is quite important and relevant for the development of each country in order to reach a better way to live in society respecting diversity among people. On the other hand, subjective values are considered a variation across individuals and cultures and in many ways aligned with people’s beliefs. Each subjective value can vary depending on the environment which people live in. In addition, family plays an important role in building a person’s values. Family is responsible for teaching children what is right and wrong; additionally, when a child starts school, it helps in some way to teach good or bad behaviors.

It is important to mention that the most essential values in the classification above correspond to moral values because they give meaning to people’s lives. Besides, these moral values lead people to value themselves and others. Also, they help us to grow in dignity and have a humanistic culture and transcendent way to live. Moral values help people not only to be good in life but also to improve their behavior and the way they act in society.

Fronzizi (2004) says that each value will depend on each person, affecting them by their environmental aspects and the formation given by their families. However, he also says that values could be given by the culture. For example, what is important for Chilean society could be unimportant for Chinese culture. Thus, values could vary depending on the cultural environment we live in. Good and evil are the standards for moral values which govern the behavior of an individual and his or her choices.

The scale of values below makes a difference between a value and an anti-value. Also, it shows each value and anti-value with its description in order to help us identify certain acts which indicate when a person is acting in a “good” or “bad” way.

SCALE OF VALUES			
VALUE	ACT	ANTI-VALUE	ACT
<i>Honesty</i>	They are honest, honorable, authentic and transparent.	<i>Dishonesty</i>	They are liars, manipulators, steal and cheat.
<i>Tolerance</i>	They are respectful, patient, understanding, kind and friendly.	<i>Intolerance</i>	They are disrespectful, uncompromising, aggressive, selfish and insensitive.

<i>Freedom</i>	They are independent, autonomous, honest, brave and spontaneous.	<i>Slavery</i>	They are submissive, cowardly, conformist and unsafe.
<i>Gratitude</i>	They are honest, humble, generous, great and fair.	<i>Ingratitude</i>	They are arrogant, selfish, careless, greedy and disloyal.
<i>Solidarity</i>	They are enthusiastic, strong, loyal, generous and compassionate.	<i>Selfishness</i>	They are neglectful, greedy, selfish, indifferent and apathetic.
<i>Goodness</i>	They are friendly, accessible, compassionate, generous, strong and spontaneous.	<i>Evil</i>	They are selfish, insensitive, suspicious, vindictive, cruel and criminal.
<i>Justice</i>	They are good, honest, strict, responsible, tolerant and compassionate.	<i>Injustice</i>	They are selfish, insensitive, arbitrary, ungrateful and inhuman.
<i>Friendship</i>	They are helpful, generous, loyal, comprehensive and unconditional	<i>Enmity</i>	They are disrespectful, insensitive, treacherous, tricky and intolerant.

<i>Responsibility</i>	They are committed, punctual, respectful, hard-working, sensible, mature and straight.	<i>Irresponsibility</i>	They are not punctual, disrespectful, fickle, lazy, unfaithful, immature and unfair.
<i>Loyalty</i>	They are honest, brave, transparent, grateful, constant, reliable and secure.	<i>Disloyalty</i>	They are immature, fickle, ungrateful, treacherous and abusive.
<i>Respect</i>	They are simple, caring, considerate, friendly, responsible, and helpful.	<i>Disrespect</i>	They are inconsiderate, abusive, rude, selfish, offensive and harmful.
<i>Strength</i>	They are firm, clear, strong, calm and determined.	<i>Weakness</i>	They are hesitant, fearful, lazy, apathetic and cowardly.
<i>Generosity</i>	They are splendid, humble, detached, wise, humanists and responsible.	<i>Greed</i>	They are selfish, petty, miserable, suspicious and stupid.

<i>Diligence</i>	They are diligent, responsible, careful and demanding.	<i>Laziness</i>	They are negligent, indifferent, apathetic, slow, lazy and cowards.
<i>Perseverance</i>	They are patient, disciplined, determined, brave and responsible.	<i>Apathy</i>	They are unwilling, capricious, impatient, indecisive and poor.
<i>Humility</i>	They are considerate, humanists, respectful, helpful and compassionate.	<i>Pride</i>	They are arrogant, exclusionary, insensitive and unfair.
<i>Prudence</i>	They are cautious, moderate, respectful, thoughtful and caring.	<i>Recklessness</i>	They are thoughtless, careless, awkward and dangerous.
<i>Peace</i>	They are friendly, tolerant, fair, flexible and sociable.	<i>Uneasiness</i>	They are antisocial, uncompromising, unfair, cruel, heartless, stubborn and foolish.

Moral values reflect a person's sense of right or wrong, or what "ought" to be. Values tend to influence attitude and behavior. This scale is an attempt to show the reader an easier form to classify values and anti-values in order to highlight each conduct of human beings. These values can be represented by acts. However, it is important to mention that they are subjective, i.e. every person can interpret values according to their own experience. Additionally, this scale of values is only an approach of a model behavior to follow.

At the same time, the Ministry of Education has set a series of Fundamental Objectives, in order to give students an integral education; these are essential in the value-based and ethical formation of students. Therefore it is indispensable to make a brief research and list of them.

2.3 FUNDAMENTAL OBJECTIVES ACCORDING TO THE MINISTRY OF EDUCATION

According to the Ministry of Education, *Fundamental Objectives* are goals that students must achieve to complete the different levels of primary and secondary Education. They refer to **knowledge, skills and attitudes** in order to provide the integral development of students in different areas.

There are two types of Fundamental Objectives:

a) Vertical Fundamental Objectives (VFO): They are goals/objectives linked to the curricular areas. VFO's can be divided into two areas: *Fundamental Objectives by level*: objectives that students should develop in each of the twelve years of primary and secondary Education and *Terminal Fundamental Objectives* that students should develop at the end of secondary Education.

b) Transversal Fundamental Objectives (TFO): They are goals that have a general and comprehensive nature and whose success is based on the formative work of the entire curriculum or any of its subsets to include more than one area or specialty. Transversal Fundamental Objectives refer to the knowledge, skills and attitudes.

- **Knowledge** includes concepts, conceptual systems and information about facts, procedures, processes and operations, so:

- a) Knowledge as information (object, events, phenomenological knowledge).
- b) Knowledge as understanding (The related or contextualized information integrating explanatory and interpretative frameworks, and giving basis to judgments).

- **Skills** The Ministry of Education refers to the ability of doing complex cognitive and motor acts with accuracy and adaptability to changing conditions. It can be intellectual or practical and it may or may not be based on routine processes, founded in the search, creativity and imagination. According to the Chilean curriculum, skills are those that require a preparation of subjects and constitute the basis of the development of competences and transfer of learnt knowledge in educational areas to other contexts.

- **Attitudes:** According to The Ministry of Education, attitudes are dispositions towards objects, people or ideas with affective, cognitive and value components. For example, the Chilean curriculum intends to promote attitudes in the students in relation with personal development, learning and relationship with knowledge, relationship with others, citizen's rights and duties, field of study and personal work, teamwork, handling of evidence, truth and criticality handling dialogues and conflicts, natural environment, among others.

Transversal Fundamental Objectives have a general and comprehensive character oriented to personal development and a social and moral behavior of students, and should be emphasized during primary and secondary school.

The Chilean program of general Education should have a formative identity that promotes values and ideals shared along the nation. In this sense, The National Commission for the Modernization of Education concludes in a set of fundamental purposes based on ethics and values.

In its report, the Commission notes that the program of personal formation should provide all Chileans the opportunity to fully develop all the potential and capacity to learn throughout life, giving them a moral character in the personal development of freedom; in the consciousness of human dignity, rights and essential duties arising from the nature of the human being; in the sense of personal significance, respect for the other, solidarity life in society and respect for nature; in the love of truth, justice and beauty; "within the meaning of democratic coexistence, the entrepreneurial spirit and the feeling of the nation and the homeland, of their identity and traditions.

To summarize, this report notes that this program must offer possibilities to develop competences and skills through the students' lives based on a moral and personal development of freedom, in the awareness of

human's dignity and duties and rights of human beings.

Having into consideration the proposal of the National Commission for the Modernization of Education and according to the second article of the Constitutional Organic Law of Education, the following guiding principle was established in order to elaborate Transversal Fundamental Objectives.

“... According to the Chilean Ministry of Education, Chilean education seeks to encourage the full development of all people, promote their meeting respecting their diversity and, on this basis, training in values of sense of ethics to personal existence, willing to participate and contribute, in accordance with their age and maturity, in a coexistence governed by truth, justice and peace”. (Our translation)

That is to say that the Chilean education is oriented to the development of individuals in order to respect their diversity and give students important values for an appropriate performance in their participation and contribution to society according to their age and maturity.

Transversal Fundamental Objectives should help the process of personal growth and assertiveness: to guide the way of a person when he/she wants to relate with other human beings; to strengthen the ethical-

valued formation; to develop the critical and creative thoughts as well as the development of skills for the correct and responsible use of technology of information and communication. Also, they propose the deepening of fundamental values formation, develop skills in order to handle the “digital world”, develop a critical and reflective attitude in students that help them understand and participate in an active way as citizens, in the care and reinforcement of a national identity and social integration, and finally, in the solution of multiple problems faced by modern society.

This report represents the manner in which the Ministry of Education shows Transversal Fundamental Objectives and it means that TFO's go beyond the contents in the classroom.

TFO's intend to promote the development of essential values in the students' learning according to their ages in order to participate in the society and their awareness as citizens, respecting the diversity and the social environment.

In terms of the Transversal Fundamental Objectives or TFO's, the Ministry of Education is clear to define five objectives that should be reached by the students and applied by the entire educational community. These five objectives are:

1. Personal Growth and self-affirmation

The main idea of this objective is to stimulate on students the creation and affirmation of the students' personal identity, the feeling of belonging to a group and the disposition to help others in a community to favor the self-knowledge, the development of the self-esteem and the emotional balance; to develop the sense and value of love and friendship; and reinforce the ability to build life projects including family, friends, jobs and education. This will help everyone to be independent people and to stimulate their interest in a permanent and constant education. The value and respect for life and the interest in knowing the reality and the use of knowledge are also very important.

2. Development of ideas

It is important for students to acquire certain mental abilities such as clarification, evaluation and generation of ideas; to develop the ability to experiment and "learn to learn"; to develop skills such as prediction, estimation and weighting of results. Moreover, they should be able to concentrate, persevere and be rigorous in their work.

Concerning the development of ideas in students, it is necessary to promote the following abilities:

- Investigation: Identify process, organize, check and synthesize information.
- Communication: Expose ideas; give opinions, convictions or feelings in a correct and organized way.
- Problem-solving: Accept and understand different situations in life, solve problems in an appropriate manner.
- Analysis: Be able to relate knowledge in different areas, compare and contrast, design and plan projects, check and evaluate self-knowledge and the adaptation to possible changes in such knowledge.

3. Ethical Formation

In relation with the ethical formation of students, they should be able to self-regulate their conduct and autonomy according to an ethical awareness based mainly on transcendence, vocation for truth, justice, beauty, common welfare, social awareness and respect for others.

Ethically speaking, it is important to promote the knowledge and acceptance of the first article of the Universal Declaration of the Human Rights, which reads: “...*human beings are born free and equal in dignity and rights, endowed with reason and conscience and should act fraternally with*

each other". This means that students should be able not only to know, but also to defend and respect the equality of rights; to value the unique personality of each individual and the different life styles; to appreciate freedom and self- autonomy and to make charity acts for the rest of the people; show acceptance and respect for the diversity of ideas and beliefs in the educational communities, with their teachers, family and friends using the dialogue as a constant way to solve possible problems and to reach the truth.

4. Person and environment

The most important point in this objective is to improve personal, family, social, labor and civic interaction in the different contexts of human activity, where there must be active citizenship, national identity and democratic coexistence.

To reach this, it is necessary to promote life in community and to prepare individuals to fulfill their rights and duties democratically; to understand the importance of the affective, spiritual, ethical and social dimension of people; to have a healthy sexual growth; to appreciate marriage and family as an essential support of society; to participate in the educational community in a cooperative and responsible way; to recognize the importance of work -manual and intellectual- as a way to cooperate with the common good; to accept criticism and opinions and to take risks in life as a means of

success and achievement of objectives; to develop personal initiative, creativity, teamwork and good relationships among peers; to protect the natural environment and its resources and finally to know and value the history, traditions, important people, symbols, territorial and cultural heritage of the nation in a growing global world.

5. The Information and Communication Technology (ICT)

There are several information and communication technologies that are widely available in our country and their use has penetrated different areas of personal, labor and social life, being absolutely necessary to give them the corresponding relevance and to conduct students into their correct use. Students use the ICT's everyday with different purposes, and the school system can make a great contribution by leading to a more efficient and responsible use of these technologies, which enhance students' learning and personal development.

The Educational community should provide students with some specific skills in this area, such as the use of applications that solve the need for information and communication in the immediate social environment; to search for and have access to the information from different virtual sources, including the access to the information of public organizations; use applications to represent, analyze and model information and situations to

understand and solve problems; use applications to present and communicate ideas and arguments effectively and efficiently, taking advantage of multiple media (text, image, audio and video); to evaluate the relevance and quality of information of different virtual sources; to interact in virtual networks of communication with their own creative input; make a conscious and responsible use of technology of the information and communication and apply criteria for self-care and caring for others in virtual communications.

The information above represents the principal idea of each Transversal Fundamental Objective presented by the Chilean Ministry of Education to the entire educational community, being teachers, coordinators, families and the students themselves the main characters in the process of achieving these aims.

According to García Valdés (2011), values refer to excellence or perfection. The practice of values develops the humanity of the person, while anti-values divest people of that quality.

From a socio-educational point of view, values are considered referents, guidelines that guide the human behavior towards social transformation and the realization of the person.

Also values are developed in different ages and its acquisition occurs depending on some factors such as family, education, maturation, and society.

The same author says that during pre- adolescence (7- 12 years old), some values are already established or recognized in each person. Some of them are strength, perseverance, diligence, responsibility, patience and sociability.

On the other hand, during adolescence (13- 18 years old) some values such as common sense and prudence, generosity and justice, diligence, self-esteem and optimism are promoted. Therefore, it is very important to promote these values, because they are present in the TFO's. Thus, integrating these values into education is recommended by the Ministry of Education.

CHAPTER III

3.1 METHODOLOGY

According to Sandin (2003), this investigation was based on a qualitative methodology because she said that: *“La investigación cualitativa está orientada en la lectura como método de recolección de información. Se usan técnicas propiamente semánticas y estructurales o funcionales, cuya meta consiste en develar elementos no manifiestos del documento”* *“Qualitative research is focused on reading as a method of data collection; techniques properly semantic and structural or functional are used, whose main goal is to reveal elements that are not shown in the document”* (our translation)

The phenomenon studied in this work was focused on educational aspects such as reading comprehension and the teaching of values in the EFL classroom.

3.2 TYPE OF STUDY

The investigation presented was an exploratory study because according to Hernandez (1991), these sorts of investigations are performed, normally, when the main aim is to examine a non-widely studied problem. In this case “The Black Cat” did not have studies in order to exploit values and to relate them with Transversal Fundamental Objectives. Consequently, the

exploratory type of investigation was the most accurate way to define and analyze this research.

3.3 DATA GATHERING INSTRUMENT

In accordance with Sandin (2003) the data gathering instrument used in this investigation was based on the reading comprehension and semantic, functional or structural techniques. In other words, elements that did not explicitly appear in a document were found and interpreted.

3.4 DATA GATHERING TECHNIQUES

As indicated in the preceding pages, this work focuses on one of the least considered aspects of EFL teaching in Chile: the values involved in literary pieces studied in the schools.

The stages are divided into six:

- 1) To identify and list the values of the Transversal Fundamental Objectives (TFO's) that the Chilean Ministry of Education proposes for the last two years of high school education. These values or expected conducts became the starting point of the work because they will be used as the basic elements to be compared with the content of the short story that was chosen for the work.
- 2) To create a "Table of Values" in order to make a comparison between the story and the TFO's.

3) In the third place, Edgar Allan Poe's "The Black Cat" will be read and analyzed in order to identify the implicit and explicit values that are present in the story.

4) Then, the values and formative behaviors, attitudes or ideas found in the story will be quoted, analyzed, and compared with the TFO's.

5) Finally, those specific values that match with the Transversal Fundamental Objectives and have a real applicability in the classroom will be mentioned.

It is important to mention that Poe has been traditionally associated with horror stories and mentally-disturbed characters, which is true. Despite this rather negative view of his works, it is thought that it is possible to rescue positive values from his stories either because such values are personified in one of the characters of the story or because there are anti-values that can be treated in a positive manner. In order to understand this work it is necessary to make a summary of the short story that has been chosen.

3.5 SUMMARY OF THE STORY

The story begins with a man writing in his cell, this man is accused of murder and he is going to be executed the next morning.

This man is writing a story about his life, he recognizes that he was always a kind and loving person and he loved animals more than anything. He was married when he was very young with a woman who loved animals, too. They bought a lot of animals: birds, gold fish, a fine dog and **a cat**. The cat was a very large and beautiful animal completely black and very intelligent, too. His name was Pluto and he was the favorite animal in the house for many years.

Little by little the man was slowly changing his personality because he had problems with alcohol. He became selfish and angry, then he not only started to hit his wife but he also began to do horrible things to their animals, except Pluto. But the disease caused by the alcohol was getting worse and he began to hurt his favorite pet, Pluto.

One night, he arrived home drunken and he could not understand why Pluto was not pleased to see him. The cat did not want to come near him, so the man caught him and grabbed him too strongly. By doing so he caused the cat to be afraid of him and bite his hand. Then, the man in a cruel reaction took a knife out of his pocket and cut out one of Pluto's eyes.

The next morning the man did not understand what he had done and his mind was full of pain and horror, but soon the alcohol helped him to forget that feeling of regret.

Slowly the cat got better, but now he had an ugly dry hole where his eye once was. But Pluto was very afraid of his master and he ran away whenever the man came too close. The man became very angry and hanged Pluto by his neck from a tree until the cat was dead.

That night the man woke up because his house was on fire, but the man, his wife and their servant were lucky to escape. The house burned down to the ground and there was nothing left of the building. The man was surprised because one of the walls did not fall down in the middle of the house and he realized that this wall did not fall down because there was a new plaster on it, and it was still quite wet.

A crowd of people were talking about that wall and they seemed to be quite excited. The man looked over their shoulders and saw a black shape in the wall. It was the shape of a large cat, hanging by its neck.

The man did not understand why that black shape was in the wall and he tried to find an answer for it. But, he could not forget that black shape for many months and he felt sad about losing Pluto and he wanted to look for another cat.

One night, when the man was sitting in a drinking-house, he noticed a black object on top of a cupboard, he got up and went to see what it was and he realized that it was a black cat, very similar to Pluto, except for the fact that this cat had white hair on his forehead.

When the man left the drinking-house, the cat followed him into the street. He came all the way home with him and went inside the house.

The cat loved the man and his wife and very soon he became his wife's favorite pet.

But, as the weeks passed, the man began to dislike the animal, he hated the way the cat loved him. The man kept away from him because he remembered what he had done to Pluto. This cat had only one eye like Pluto.

Several times, the man's wife took the cat and showed him the white image on his chest. She said that the image was changing but the man did not believe that, but after many weeks, the man realized that what his wife told him was right. This image was the shape of the gallows.

The man became an evil man. There was not the smallest trace of good left in him. He had only evil thoughts. He began to hate everything and everyone including his wife.

One day, the man came down into the cellar with his wife to cut some

wood. The cat followed them and nearly made the man fall. This action made the man explode in anger and he took an axe and tried to kill the animal. But his wife stopped his arm with her hand, and this made him even angrier; so he brought the axe down hard and buried it in the top of her head.

The man had to hide the body, so he decided to hide it in one of the walls of the cellar. First, he took off some plaster, took out a few stones, made a hole in the middle of the wall, and put his wife's body in it. Then, he put back the stones and made some new plaster and put it on the wall. Then, he cleaned the floor.

Next he went upstairs to kill the cat. But, he did not find him. The man was sure it was because of his wife's murder; the cat was so clever to come near him.

The man waited but he did not see the animal. That night, the man for the first time in a long time could sleep well. When he woke up the next morning, the cat was not there yet. The man began to feel very happy without the cat.

Several people came to his house asking for his wife, but he answered their questions easily. One day, the police came and searched the house. The man was not worried. The police looked everywhere and then went down to the cellar but they did not find anything.

But the man's regret began to appear when the police was ready to go; the man knocked the wall down where his wife was. A voice came from inside as a child's cry. Quickly, the police ran down in a hurry and began to break down the wall. There was the woman, with dried blood all over her head, looking at them. And there was the cat, standing on her head, his red mouth wide open in a scream, and his one gold eye shining like fire. His wife was dead because of that cat, and now his evil voice was sending the man to the gallows.

CHAPTER IV

4.1 TEXT ANALYSIS

Regarding the reading of the text "The Black Cat" by Edgar Allan Poe, it is going to be analyzed and some values and anti-values will be rescued mentioning specific quotes: sentences, paragraphs or ideas present in the text. In addition, each value and anti-value will be defined and exemplified according to the scale of values proposed by Risieri Frondizi.

The Black Cat, by Edgar Allan Poe, was chosen because it is a popular short story that could be very interesting for high school students; besides Poe is a known writer and that makes him closer to teachers and students.

Edgar Allan Poe is considered one of the masters of horror literature, a genre most liked by teenagers and young people. It is important to mention that Poe had a rather tragic life. He was born on January 19, 1809. He was an American author, poet, editor and literary critic, considered part of the American Romantic Movement. He is well known for his tales of mystery and the macabre. Poe was one of the earliest American practitioners of the short story and is considered the inventor of the detective fiction genre. Besides, Poe wrote much of his work using themes that included elements of popular "pseudoscience such as phrenology and physiognomy".

Regarding Frondizi, it can be said that throughout his career and his work, Frondizi has had a growing interest in clarifying the problems of the human being, behavior, ethics, axiology, and philosophy of education. For Frondizi, Philosophic theory makes sense in relation to praxis, a way of life. He was chosen for the investigation, because he was a specialist in the study of values and ethical problems which helps to support the work. At the end of the investigation, a complete biography of Risieri Frondizi is provided.

In this chapter, the values found in the story “The Black Cat”, reflected in the different situations of the text, will be presented by definitions and analysis.

GENEROSITY

Willingness to give money, time, etc in order to help or please someone. (Longman Dictionary, 2000)

a) *“From my infancy I was noted for the docility and humanity of my disposition. My tenderness of heart was even so conspicuous as to make me the Jest of my companions. I was especially fond of animals, and was indulged by my parents with the great variety of pets. With these I spent most of my time, and never was so happy as when feeding and caressing them.”*
(Page 3, paragraph 2)

According to the scale of values, generosity is represented by people who are splendid, humble, detached, wise, humanitarian, and responsible. This paragraph is represented by the protagonist. For example, this quote represents love, tenderness, humanism and responsible acts which are shown in his love for the animals and how he gets to be happy only with their company. Besides, he enjoys being responsible for taking care of his animals. Here the protagonist shows his feelings; therefore, his good acts.

LOYALTY

The quality of remaining faithful to your friends, principles, country, etc.

(Longman Dictionary, 2000)

a) *“Pluto- This was the cat’s name- was my favorite pet and playmate. I alone fed him, and he attended me wherever I went about the house. It was even with difficulty that I could prevent him from following me through the streets.”*

(Page 4, paragraph 3).

In the scale of values, Loyalty is represented by people who are honest, brave, transparent, grateful, constant, reliable, and secure. In this paragraph loyalty is represented by Pluto, the cat. And in this quote, it is seen a loyal and faithful pet, because despite the man's violence, the cat always showed an admirable attitude when it attended the man wherever he went, everywhere, even in the streets, this act only shows that the cat felt gratefulness and a big love towards his master.

FRIENDSHIP

Relationship between friends. (*Longman Dictionary, 2000*)

a) *"I continued my caresses, and, when I prepared to go home, the animal evinced a disposition to accompany me. I permitted it to do so; occasionally stooping and patting it as I proceeded. When it reached the house it domesticated itself at once, and became immediately a great favorite with my wife."* (Page 8, paragraph 4).

In this chapter Friendship is represented by people who are helpful, generous, loyal, comprehensive, and unconditional. This is represented by the protagonist who acts in a generous way when he allows the cat to follow him. Moreover, in this quote it is possible to see a helpful and kind man that permitted the company of the animal. Besides, he occasionally showed some love to the cat when he stopped and patted him. Finally, he domesticated the animal and allowed him to stay at home becoming his wife's favorite, and this act can be a way to pay for his faults.

GOODNESS

The quality of being good (*Longman Dictionary, 2000*)

a) *“From my infancy I was noted for the docility and humanity of my disposition. My tenderness of heart was even so conspicuous as to make me the jest of my companions. I was especially fond of animals, and was indulged by my parents with a great variety of pets. With these I spent most of my time, and never was so happy as when feeding and caressing them.”*
(Page 3, paragraph 2).

Goodness is represented by people who are friendly, accessible, compassionate, generous, strong and spontaneous. In this paragraph it is represented by the protagonist who acts with great devotion and love for their animals providing them with affection and also feeding and caressing them. Besides, in this quote there is a kind-hearted man, generous with animals that only show sensitive and tender acts, having a great variety of pets, and feeling happy and complete with that. He enjoys their company and even more spending his time in their care.

JUSTICE

Fairness in the way people are treated. (*Longman Dictionary, 2000*)

a) *"I approached and saw, as if graven in bas-relief upon the white surface, the figure of a gigantic cat. The impression was given with accuracy truly marvelous. There was a rope about the animal's neck."* (Page 7, paragraph 1).

b) *"Upon the fourth day of the assassination, a party of the police came, very unexpectedly, into the house, and proceeded again to make rigorous investigation of the premises."* (Page 13, paragraph 3).

c) *"The corpse, already greatly decayed and clotted with gore, stood erect before the eyes of the spectators. Upon its head, with red extended mouth and solitary eye of fire, sat the hideous beast whose craft had seduced me into murder, and whose informing voice had consigned me to the hangman. I had walled the monster up within the tomb."* (Page 14, paragraph 3).

According to the scale of values, Justice is represented by people who are good, honest, strict, responsible, tolerant, and compassionate. In this paragraph it is represented by the cat and the police who act in a fair way in different situations. For example, the cat reveals an implicit value of justice and it is shown as a punishment to the man for the cruelty of his acts and crime. On the other hand, the police represent the explicit value when they

accomplish their job by investigating and seeking the truth.

a) In the first quote, it is found the value of justice in an implicit way due to the fact that the cat's shadow reminds the man his horrible crime committed before, so this event made him aware of what he did.

b) In the second quote, there is a strict, fair and responsible act by the police, because they make a rigorous investigation inside the house when the woman disappears unexpectedly.

c) And finally, some acts were found, full of fairness and truth when the woman's corpse decayed in front of the police along with the cat which screamed as a way to reveal the crime committed by the inhuman and insensitive man.

SOLIDARITY

Loyalty and general agreement between all the people in a group, or between different groups because they all have a shared aim. (*Longman Dictionary, 2000*)

a) *“I continued my caresses, and, when I prepared to go home, the animal evinced a disposition to accompany me. I permitted it to do so; occasionally stooping and patting it as I proceeded. When it reached the house it domesticated itself at once, and became immediately a great favorite with my wife.” (Page 8, paragraph 4).*

Solidarity is represented by people who are enthusiastic, strong, loyal, generous, and compassionate. In this paragraph it is represented by the protagonist who showed affection for the new cat and allowed it to follow him into the house, besides he admitted that the animal had been domesticated, also had become the woman’s distraction and her favorite.

For example this quote shows a compassionate and friendly man when he permitted the cat to follow him to the house. Besides, he sometimes patted him. Finally, he showed an act full of generosity when he allowed the cat to become his wife’s favorite.

DILIGENCE

The quality of being diligent. According to Longman Dictionary, diligent is of people and behavior) hardworking, showing steady effort (Longman Dictionary, 1978)

a) *“Upon the fourth day of the assassination, a party of the police came, very unexpectedly, into the house, and proceeded again to make rigorous investigation of the premises.” (Page 13, paragraph 2).*

The value of Diligence is defined in the Scale of Values as people who are diligent, responsible, careful and demanding. In the text this value is represented by the coming of the police who showed responsibility and braveness when they proceeded to do their job in the best possible way, and thus accomplish their job by investigating, looking for the truth and searching for the lost woman. Therefore, this paragraph shows a diligent act.

PERSEVERANCE

Approving determination to keep trying to achieve something in spite of difficulties. (Longman Dictionary, 2000)

a) *“Upon the fourth day of the assassination, a party of the police came, very unexpectedly, into the house, and proceeded again to make rigorous investigation of the premises.” (Page 13, paragraph 2).*

Perseverance is a common feature of people who are patient, disciplined, determined, brave and responsible. Consequently, the continuous action of the police looking for the missing woman showed perseverance and determination. They never gave up in their commitment and insisted in making a deep investigation of the facts and searching for clues inside the house.

PEACE/CALMNESS AND FREEDOM

Peace: A feeling of calmness and lack of worry and problems.
(*Longman Dictionary, 2000*)

Freedom: The right to do what you want without being controlled or restricted by anyone. (*Longman Dictionary, 2000*)

a) *“The corpse, already greatly decayed and clotted with gore, stood erect before the eyes of the spectators. Upon its head, with red extended mouth and solitary eye of fire, sat the hideous beast whose craft had seduced me into murder, and whose informing voice had consigned me to the hangman. I had walled the monster up within the tomb.” (Page 14, paragraph 3).*

Regarding *peace*, it is possible to say that it is represented by tranquility, quietness and rest in a specific situation. Then, in this quote, peace is finally reached by the dead wife of the main character whose body was found inside a wall. After some days of investigation by the police, the woman's corpse was found and thus her soul could at least find peace.

In addition to finding peace in this quote, freedom was also found, which according to the values of Frondizi, it is related to independence, autonomy, honesty, braveness and spontaneity. These features are related to the behavior of the cat which could show the police the dead body hidden in

the wall, and also show himself to its owner, who would go to jail for his crime.
The cat finally found its freedom by being brave, and could escape from the
evil and violence of its master.

STRENGTH

The ability to deal with difficult or unpleasant situation in a brave or determined way. (*Longman Dictionary, 2000*)

a) "... *My uncomplaining wife, alas, was the most usual and the most patient of sufferers.*" (*Page 11, paragraph 1*).

The value of *strength* is represented by strong, calm and determined persons. In this case these characteristics are found in the man's wife, who is a very patient woman; she accepts her husband's pets, his changing moods, and his sudden attacks of violence and anger. It is fair to say that strength is one of the most important qualities of this character, because she had to bear the strange life style of his lover and continue loving him.

TOLERANCE

Willingness to allow people to do, say or believe what they want without criticizing them. (*Longman Dictionary, 2000*)

a) "... *My uncomplaining wife, alas, was the most usual and the most patient of sufferers.*" (*Page 11, paragraph 1*).

This value is represented according to Frondizi by respectful, patient, understanding, kind or friendly people. These characteristics are obviously found in the woman of the story. She was always trying to understand the passionate love of her husband for animals and then the contrary feeling of abhorrence for them and still continue living with him and loving him, showing tolerance all the time.

Henceforward, anti-values that have been found in each page of the text will be exposed, selecting some important quotes that contrast every situation with an anti-value.

WEAKNESS

A fault in someone's character or in a system, organization, design etc.

(Longman Dictionary, 2000)

a) *"It was now, I say, the image of a hideous—of a ghastly thing—of the GALLOWS! — oh, mournful and terrible engine of Horror and of Crime—of Agony and of Death!" (Page 10, paragraph 1).*

b) *"During the former the creature left me no moment alone, and in the latter I started hourly from dreams of unutterable fear to find the hot breath of the thing upon my face, and its vast weight—an incarnate nightmare that I had no power to shake off—incumbent eternally upon my heart! (Page 10, Paragraph*

In the scale of values, weakness represents hesitation, fearfulness, laziness and so on, which it is reflected in these quotes. For example, in the first quote the main character started to fear about the strange change of the white mark of the cat. Besides, in the next paragraph the anti-value of weakness is reflected as well, because the author highlighted the actions of fearfulness, laziness, and cowardliness. Thus, these actions represent the anti-value of "weakness" in these paragraphs.

IRRESPONSIBILITY

The definition of irresponsible given by the dictionary is “(of people and their acts) showing lack of ability to behave carefully, think of the effects of action on others, etc. (Longman Dictionary, 1978)

a) *“Finally I hit upon what I considered a far better expedient than either of these. I determined to wall it up in the cellar, as the monks of the middle Ages are recorded to have walled up their victims.” (Page 12, Paragraph 1).*

b) *“I made no doubt that I could readily displace the bricks at this point, insert the corpse, and wall the whole up as before, so that no eye could detect anything suspicious.” (Page 12, Paragraph 2).*

According to the theoretical framework, irresponsibility appears as an anti-value, which is reflected in these paragraphs by different actions. For example, the main character shows carelessness, immaturity and disrespect in the face of what he was doing. In addition, irresponsibility is strongly developed in these paragraphs because these show how the author reflects this value in the text. The main character does not think about the outcome of his actions. He only wants to hide his crime.

ARROGANCE

The quality of thinking that you are very important so that you behave rudely. (*Longman Dictionary, 2000*)

a) *"I looked around triumphantly, and said to myself: "Here at least, then, my labor has not been in vain." (Page 12, Paragraph 3).*

Based on the scale of values, arrogance is the opposite of humility which is strongly highlighted in this quote. The main character reflects certain features that indicate the anti-value of arrogance, for example he was satisfied with the job he had done by hiding the corpse as a professional murderer.

DISLOYALTY

Lack of loyalty (Merriam-Webster's Collegiate Dictionary, 2005)

a) *“But this blow was arrested by the hand of my wife. Goaded by the interference into a rage more than demoniacal, I withdrew my arm from her grasp and buried the axe in her brain. She fell dead upon the spot without a groan.” (Page 11, Paragraph 2).*

In other words, he made an ungrateful and abusive act against his wife, which is a clue to identify the value that represents the way he acted.

SLAVERY

The system of having slaves. (*Longman Dictionary, 2000*)

a) *“And now was I indeed wretched beyond the wretchedness of mere Humanity” (Page 10, Paragraph 2).*

b) *“During the former the creature left me no moment alone, and in the latter I started hourly from dreams of unutterable fear to find the hot breath of the thing upon my face, and its vast weight—an incarnate nightmare that I had no power to shake off—incumbent eternally upon my heart!” (Page 10, Paragraph 2).*

This anti-value of slavery is reflected in these paragraphs because the main character acts submissively and cowardly about the acts that happen to him. He also represents the misery of humanity. It is seen that the protagonist was a slave of his acts and his fears.

SELFISHNESS

The condition of being selfish (selfishness) is defined as “concerned exclusively or excessively with oneself” (Merriam-Webster’s Collegiate Dictionary, 2005)

a) *“It did not make its appearance during the night; and thus for one night, at least, since its introduction into the house, I soundly and tranquilly slept; aye, slept even with the burden of murder upon my soul.”*
(Page 13, Paragraph 1).

According to the scale of values, selfishness as an anti-value is reflected in this quote owing to the main character acts in a neglecting manner, only caring about him and forgetting about others, especially his wife and Pluto. These acts represent a disloyal and indifferent person who is worried all the time about what he does and not about others.

DISRESPECT

Lack of respect for someone or for something such as the law.
(Longman Dictionary, 2000)

a) *“I suffered myself to use intemperate language to my wife. At length, I even offered her personal violence. My pets, of course, were made to feel the change in my disposition”.* (Page 4, Paragraph 3).

In this quote the selfishness of the protagonist is reflected, because he starts to be cruel with his wife and his pets. He does not care about his violent acts, and he has lost the respect for all his relatives. In the scale of values by Frondizi, the anti-value of disrespect is reflected in people who are inconsiderate with the other people, abusive, rude, selfish, offensive and harmful. All these attitudes are reflected in the main character of the book, as he was abusive with the cat because he had a disgusting feeling for it. Besides, he was cruel and disrespectful to his wife because she loved the cat.

EVIL

Someone who is evil deliberately does very cruel things to harm other people. (*Longman Dictionary, 2000*)

a) *“My original soul seemed, at once, to take its flight from my body; and a more than fiendish malevolence, gin-nurtured, thrilled every fibre of my frame. I took from my waistcoat-pocket a penknife, opened it, grasped the poor beast by the throat, and deliberately cut one of its eyes from the socket! I blush, I burn, I shudder, while I pen the damnable atrocity”.* (Page 5, Paragraph 1).

b) *“Who has not, a hundred times, found himself committing a vile or a stupid action, for no other reason than because he knows he should not?”* (Paragraph 1, page 6).

c) *“to offer violence to its own nature—to do wrong for the wrong’s sake only—that urged me to continue and finally to consummate the injury I had inflicted upon the unoffending brute”* (Page 6, Paragraph 1).

d) *“hung it because I knew that it had loved me, and because I felt it had given me no reason of offence;—hung it because I knew that in so doing I was committing a sin—a deadly sin that would so jeopardize my immortal soul as to place it—if such a thing were possible—even beyond the reach of the infinite mercy of the Most Merciful and Most Terrible God”.*

(Page 6, Paragraph 1).

e) "By slow degrees, these feelings of disgust and annoyance rose into the bitterness of hatred". (Page 9, Paragraph 1).

f) "I made no doubt that I could readily displace the bricks at this point, insert the corpse, and wall the whole up as before, so that no eye could detect anything suspicious". (Page 12, Paragraph 1).

g) "I looked around triumphantly, and said to myself: "Here at least, then, my labor has not been in vain." (Page 12, Paragraph 2).

These quotes represent the cruelty of the acts performed by the main character of the book. At the beginning of the book the protagonist loves animals and especially he loves Pluto, the Black Cat, but as time goes by, he starts to hate the cat, and everything related to it. This feeling was increasing more and more. Also, horrible thoughts took part in his life. These acts of the man are represented by the anti-value of evil because to Frondizi, bad people are selfish, insensitive, suspicious, vindictive, cruel and criminals.

As it can be seen in the book, the protagonist was so selfish that he even killed the person that he loved the most in his life, his adorable wife.

RECKLESSNESS

Can be understood as an attitude “marked by lack of proper caution” (Merriam-Webster’s Collegiate Dictionary, 2005)

a) *“Who has not, a hundred times, found himself committing a vile or a stupid action, for no other reason than because he knows he should not?” (Page 6, Paragraph 1). (Longman Dictionary of Contemporary English)*

For Frondizi, reckless people are thoughtless, careless, awkward and dangerous. As it is established on the scale of values, this quote represents the inconsiderate acts that the main character of the book performed in each chapter. Due to his careless acts towards the cat and his woman, he became a murderer.

INJUSTICE

A situation in which people are treated very unfairly and not given their rights. (*Longman Dictionary, 2000*)

a) *“I slipped a noose about its neck and hung it to the limb of a tree;—hung it with the tears streaming from my eyes, and with the bitterest remorse at my heart;—hung it because I knew that it had loved me”.* (Page 6, Paragraph 1).

Despite the loyalty that the cat showed to its owner, the wrath of the protagonist makes him kill the cat in an unfair act. For Frondizi, injustice is represented by people who are selfish, insensitive, arbitrary, ungrateful and inhuman.

INTOLERANCE

The quality or state of being intolerant (Merriam-Webster's Collegiate Dictionary, 2005)

a) *"For my own part, I soon found a dislike to it arising within me. This was just the reverse of what I had anticipated; but—I know not how or why it was—its evident fondness for myself rather disgusted and annoyed me". (Page 9, Paragraph 1).*

b) *"I came to look upon it with unutterable loathing, and to flee silently from its odious presence, as from the breath of a pestilence". (Page 9, Paragraph 1).*

These quotes show the madness, cruelty and intolerance that the protagonist starts to experiment whenever he sees the cat. He hates that the cat follows him everywhere and he hates to live with the cat every day. For Frondizi intolerant people are disrespectful, uncompromising, aggressive, selfish and insensitive. All these acts represented by the protagonist in the text, show that he was intolerant of the expressions of affection that the cat had for its owner.

UNEASINESS

A condition or situation “causing physical or mental discomfort” (Merriam-Webster’s Collegiate Dictionary, 2005)

a) *“With my aversion to this cat, however, its partiality for myself seemed to increase. It followed my footsteps with a pertinacity which it would be difficult to make the reader comprehend”. (Page 9, Paragraph 3).*

Based on the scale of values, *uneasiness* is reflected in this quote because for Frondizi, people who represent hostility are antisocial people, uncompromising, unfair, cruel, heartless, stubborn and foolish. The protagonist of the story starts to have a disgusting feeling towards the cat. He hates him and he is cruel to him, because the cat accidentally came across the protagonist, making him almost fall down provoking his wrath. After that, the protagonist became a murderer.

4.2 RELATION BETWEEN “THE BLACK CAT” AND THE TRANSVERSAL FUNDAMENTAL OBJECTIVES (TFO’s).

In order to establish a relationship between the values represented in “The Black Cat” and the Transversal Fundamental Objectives, the seminar group considered that it would be helpful to create a sort of table of values and confront them with the objectives indicated by the Ministry of Education, as shown below:

THE BLACK CAT, Edgar Allan Poe.

<i>VALUES</i>	<i>ANTIVALUES</i>
Generosity	Greed
Loyalty	Disloyalty
Friendship	Enmity
Goodness	Evil
Justice	Injustice
Solidarity	Selfishness
Diligence	Laziness

Perseverance	Apathy
Peace/Calm	Uneasiness
Freedom	Slavery
Strength	Weakness
Tolerance	Intolerance
Responsibility	Irresponsibility
Humility	Arrogance
Respect	Disrespect
Prudence	Recklessness

Transversal Fundamental Objectives

Personal Growth and Self-affirmation
Development of ideas
Ethical Formation
Person and environment
Information and Communication Technologies (ICT)

As a general comparison between the analyses made in the text and the TFO's, it is possible to notice that there are several values that have a direct relationship with what is proposed by the Ministry, but it is also possible to notice the remarkable and interesting number of anti-values found, which function in opposition to the TFO's and that might constitute a different source to teach values in the classrooms.

Particularly speaking, the values and anti-values found in "The Black Cat" such as evil, goodness, recklessness, humility, intolerance, weakness, irresponsibility, pride, selfishness and perseverance are related to that aspect of the TFO's called Personal Growth and Self-affirmation, because it makes reference to the stimulation of the students to create and affirm their own

identity and to be part of a group or community.

On the other hand, the values of the story such as fairness, freedom, peace, justice, solidarity and enmity are related to the TFO's for Ethical Formation, because it is related with the acts that are ethically or morally correct, which emphasize justice and truth as two of the most important values for students and their growth.

Furthermore, values such as generosity, loyalty, respect, justice and friendship are related to the TFO's that refer to the Person and Environment, because the latter refers to the actions that every person performs in relation to the society, for instance, being respectful to others.

In addition, several of the values shown in the story "The Black Cat" are directly related with the values found in the Transversal Fundamental Objectives. As can be seen, there is a variety of values and anti-values present in the text which help guide the behaviors that should be immersed in the students and those that should not be part of their social, family, friendship, job or educational learning environment. Most of the values are connected with self-care and caring for others, the sense and value of love, friendship, and respect for life: These values also create an ethical conscience based mainly on being humble, honest, grateful, responsible, tolerant, compassionate, persevering, helpful and generous by showing

respect for the rest.

Many other values presented in the Transversal Fundamental Objectives refer to the affective, spiritual, ethical and social dimension of people making students ethically conscious of their surroundings, being good citizens, acting with truth, justice, beauty, serving and respecting the rest; therefore, in full coincidence with those ideas, many of the values in “The Black Cat” help teachers show and teach values in the classroom.

But there is also another important point in this attempt to teach correct behaviors to students: the teaching of values through their opposite concepts: anti-values. The anti-values represent the contradiction to what is usually expected to do or be, in a specific situation. Students should not do this type of actions and this is the reason why they are also important. In this context, it becomes necessary to show students the contrary side of the learning; working with anti-values might help teachers to illustrate what is not a correct way to behave in society, and thus, develop the appreciation of life: having good relationship with the rest, being cooperative, responsible and help others without expecting anything in return, among others. This not only enhances their learning but also their personal development by looking at things from a different perspective.

As a result of the work, it is noticed that through the analysis of the text “The Black Cat”, it is possible to extract values and relate them with the TFO’s values, and affirm that the book chosen helps to teach ethical content in the classroom.

4.3 VALUES IN “THE BLACK CAT” AND THEIR APPLICABILITY IN THE CLASSROOM

The short story “The Black Cat” seems to be an abundant source of values and anti-values that might be useful in the English teaching context. But there are some specific values found in the text that match directly to those Transversal Fundamental Objectives mentioned before. These values can be taught in an educational way through a variety of activities created by the teacher. These are:

1. T.F.O “Personal Growth and Self-affirmation”

- Generosity
- Friendship
- Goodness

2. T.F.O “Development of ideas”

- Perseverance

3. T.F.O “Ethical Formation”

- Justice
- Solidarity

- Freedom
- Tolerance
- Respect

4. T.F.O “Person and environment”

- Tolerance

5.1 CONCLUSIONS

According to the experiences lived by the members of the group as students and practicing teachers, it is possible to say that the reading skill and most of all, the reading of English literature, is not a very relevant topic developed in the Chilean General Education; therefore, this work was mainly and heartily based on the enhancement of this important part of the curriculum: Literature. But it is also known that this curriculum has five essential aims. These are the so-called Transversal Fundamental Objectives (TFOs), which are targets to be achieved during the educational process of the students and which must be principally communicated or taught by the teacher. Consequently, this thesis group has found the improvement of these two vital features and the mixture of them as a beneficial resource for teaching values and developing the reading of texts in ESL students.

In order to achieve these goals, the group chose the short story “The Black Cat” by the author Edgar Allan Poe. He, as a well-known writer in the field of horror novels and as a very special character inside the literature context, was interesting to investigate and analyze, always keeping in mind that every outcome of the work, would be complete and absolutely focused on the students’ educational progress.

As a first conclusion, the group is able to say that literature is an abundant source of knowledge in the classrooms. The reading skill is not a very potentiated area in the teaching of English, but it is surely one of the most serious and complete manners to develop the expected knowledge in students: Reading a text is useful to improve a large number of abilities such as reading comprehension and composition, as well as the ability to infer, deduce, conclude and even imagine or create new ideas or thoughts.

Particularly, "The Black Cat" story is a very special source to teach values in the classrooms. The group was able to notice that, as part of the horror category in literature and through the reading and subsequent analysis, it was difficult to find a vast number of values or good behaviors to teach; however, what was interesting to rescue from this analysis, was the numerous anti-values, or bad actions taken by the characters, which helped to exploit the text in a different manner. Students can be taught through this specific text, by presenting them real examples of how to behave in life, as it is possible to see in the main character's wife: the loyalty to her husband and her love for animals. Nevertheless, they also can be taught by showing them the incorrect ways of acting in life. To be more specific, the story shows many ways in which a human being should not behave with others or even with animals because these acts lead to worse consequences such as prison or death, just like what happens to the main character in the end of this story.

Based on the relation between “The Black Cat” and the TFO’s, it can be concluded that the chosen story is in fact a good tool to teach values in the classroom because, even though it was not possible to find the complete number of values attached in the scale of values by Frondizi, those that were found were coincident with several aspects of the TFO’s. Therefore, the alternative hypothesis was confirmed.

On the other hand, with the emergence of the anti-values, some other aspects from the Transversal Fundamental Objectives can also be reached, but from a different perspective and, somehow give students correct values and an ethical formation, which is an essential aim of every teacher to achieve in their educational labor.

In conclusion, it is right to say that “The Black Cat” is an advantageous source to teach values in the classroom and to accomplish the Transversal Fundamental Objectives given by the Ministry of Education. This short story of Edgar Allan Poe was actually a useful tool to reach these objectives and it helped to suggest new activities that can be used in the classroom to promote values.

Accordingly, the working hypothesis established by the group was confirmed because it was proved that the values of “The Black Cat” are actually related to the transversal fundamental objectives propose by the Chilean Ministry of Education. Besides, it was possible to rescue values and ethical content from a specific story to go beyond the general structural manner of analyzing texts in the classroom which still prevails nowadays.

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5.3 APPENDIX

BIOGRAPHIES

Edgar Allan Poe (1809- 1849)

Edgar Allan Poe (January 19, 1809 – October 7, 1849) was an American author, poet, editor and literary critic, considered part of the American Romantic Movement. Best known for his tales of mystery and the macabre. Poe was one of the earliest American practitioners of the short story and is considered the inventor of the detective fiction genre.

In February 1826 he studied languages in the University, but after a year Poe gave up on the university. In April 1827, he works in a newspaper with “the pseudonym Henri Le Rennet.”

In 1838 he wrote “Ligeia” and “The Haunted Palace” and “tales Grotesque and Arabesque”.

In 1840, Poe published his first detective story, “The Murders in the Rue Morgue”

In 1843, he published “The Gold Bug” and he won a hundred dollars for this story.

Other important stories are “The Black Cat”, "The Fall of the House of Usher", "The Oval Portrait", "The Tell-Tale Heart”.

Finally, on October 7, 1849, Poe died. Newspapers at the time reported Poe's death as "congestion of the brain" or "cerebral inflammation", common euphemisms for deaths from disreputable causes such as alcoholism. The actual cause of death remains a mystery.

Risieri Frondizi (1910 - 1983)

He was born on November 20, 1910. He was the son of Italian immigrants and had 10 brothers, between them the sociologist Silvio Frondizi and the politician Arturo Frondizi, who became the president of his country. Silvio Frondizi was a professor of philosophy in Buenos Aires in 1935. Frondizi studied at Harvard University.

In 1933, he studied in Buenos Aires with Francisco Romero, with whom he had an intimate relationship until his death.

In 1937 he founded the department of philosophy and letters at Universidad Nacional de Tucumán. Under the direction of Frondizi, it became the faculty of Philosophy and Letters. Frondizi received his Master's degree from the University of Michigan in 1943 and his doctorate from Universidad Nacional Autónoma de México in 1950.

Between Tucumán and Michigan he wrote his first play, "El punto de partida del filosofar" in 1945.

Some of his important works are: ¿Qué son los valores? (1958), Hacia la universidad nueva (1958), La universidad y sus misiones (1959), La Universidad en un mundo de tensiones. Misión de las Universidades en América Latina (1971), Descartes (1991)

Finally, Risieri Frondizi died in 1983 in Texas (E.E.U.U). And throughout his career and his work, it was noted that Frondizi had a growing interest in clarifying the problems of the human being, behavior, ethics, axiology, and philosophy of education.

“THE BLACK CAT” by Edgar Allan Poe

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Short Story: “The Black Cat”

Author: Edgar Allan Poe, 1809–49

First published: 1843

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FOR the most wild yet most homely narrative which I am about to pen, I neither expect nor solicit belief. Mad indeed would I be to expect it, in a case where my very senses reject their own evidence. Yet, mad am I not—and very surely do I not dream. But to-morrow I die and to-day I would unburden my

soul. My immediate purpose is to place before the world, plainly, succinctly, and without comment, a series of mere household events. In their consequences, these events have terrified—have tortured—have destroyed me.

Yet I will not attempt to expound them. To me, they have presented little but horror—to many they will seem less terrible than baroques. Hereafter, perhaps, some intellect may be found which will reduce my phantasm to the commonplace—some intellect more calm, more logical, and far less excitable than my own, which will perceive, in the circumstances I detail with awe, nothing more than an ordinary succession of very natural causes and effects.

From my infancy I was noted for the docility and humanity of my disposition. My tenderness of heart was even so conspicuous as to make me the jest of my companions. I was especially fond of animals, and was indulged by my parents with a great variety of pets. With these I spent most of my time, and never was so happy as when feeding and caressing them. This peculiarity of character grew with my growth, and, in my manhood, I derived from it one of my principal sources of pleasure. To those who have cherished affection for a faithful and sagacious dog, I need hardly be at the trouble of explaining the nature or the intensity of the gratification thus derivable.

There is something in the unselfish and self-sacrificing love of a brute, which

goes directly to the heart of him who has had frequent occasion to test the paltry friendship and gossamer fidelity of mere Man.

I married early, and was happy to find in my wife a disposition not uncongenial with my own. Observing my partiality for domestic pets, she lost no opportunity of procuring those of the most agreeable kind. We had birds, gold-fish, a fine dog, rabbits, a small monkey, and a cat.

This latter was a remarkably large and beautiful animal, entirely black, and sagacious to an astonishing degree. In speaking of his intelligence, my wife, who at heart was not a little tinctured with superstition, made frequent allusion to the ancient popular notion, which regarded all black cats as witches in disguise. Not that she was ever serious upon this point—and I mention the matter at all for no better reason than that it happens, just now, to be remembered.

Pluto—this was the cat's name—was my favorite pet and playmate. I alone fed him, and he attended me wherever I went about the house. It was even with difficulty that I could prevent him from following me through the streets.

Our friendship lasted, in this manner, for several years, during which my general temperament and character— through the instrumentality of the Fiend Intemperance—had (I blush to confess it) experienced a radical alteration for the worse. I grew, day by day, more moody, more irritable, more

regardless of the feelings of others. I suffered myself to use intemperate language to my wife. At length, I even offered her personal violence. My pets, of course, were made to feel the change in my disposition. I not only neglected, but illused them. For Pluto, however, I still retained sufficient regard to restrain me from maltreating him, as I made no scruple of maltreating the rabbits, the monkey, or even the dog, when, by accident, or through affection, they came in my way. But my disease grew upon me—for what disease is like Alcohol!—and at length even Pluto, who was now becoming old, and consequently somewhat peevish—even Pluto began to experience the effects of my ill temper.

One night, returning home, much intoxicated, from one of my haunts about town, I fancied that the cat avoided my presence. I seized him; when, in his fright at my violence, he inflicted a slight wound upon my hand with his teeth. The fury of a demon instantly possessed me. I knew myself no longer. My original soul seemed, at once, to take its flight from my body; and a more than fiendish malevolence, ginnurtured, thrilled every fibre of my frame. I took from my waistcoat-pocket a penknife, opened it, grasped the poor beast by the throat, and deliberately cut one of its eyes from the socket! I blush, I burn, I shudder, while I pen the damnable atrocity.

When reason returned with the morning—when I had slept off the fumes of the night's debauch—I experienced a sentiment half of horror, half of remorse, for the crime of which I had been guilty; but it was, at best, a feeble and equivocal feeling, and the soul remained untouched. I again plunged into excess, and soon drowned in wine all memory of the deed.

In the meantime the cat slowly recovered. The socket of the lost eye presented, it is true, a frightful appearance, but he no longer appeared to suffer any pain. He went about the house as usual, but, as might be expected, fled in extreme terror at my approach. I had so much of my old heart left, as to be at first grieved by this evident dislike on the part of a creature which had once so loved me. But this feeling soon gave place to irritation. And then came, as if to my final and irrevocable overthrow, the spirit of PERVERSENESS. Of this spirit philosophy takes no account. Yet I am not more sure that my soul lives, than I am that perverseness is one of the primitive impulses of the human heart—one of the indivisible primary faculties, or sentiments, which give direction to the character of Man. Who has not, a hundred times, found himself committing a vile or a stupid action, for no other reason than because he knows he should not? Have we not a perpetual inclination, in the teeth of our best judgment, to violate that which is Law, merely because we understand it to be such? This spirit of perverseness, I say, came to my final overthrow. It was this unfathomable

longing of the soul to vex itself—to offer violence to its own nature—to do wrong for the wrong's sake only—that urged me to continue and finally to consummate the injury I had inflicted upon the unoffending brute. One morning, in cold blood, I slipped a noose about its neck and hung it to the limb of a tree;—hung it with the tears streaming from my eyes, and with the bitterest remorse at my heart;—hung it because I knew that it had loved me, and because I felt it had given me no reason of offence;—hung it because I knew that in so doing I was committing a sin—a deadly sin that would so jeopardize my immortal soul as to place it—if such a thing were possible—even beyond the reach of the infinite mercy of the Most Merciful and Most Terrible God.

On the night of the day on which this most cruel deed was done, I was aroused from sleep by the cry of fire. The curtains of my bed were in flames. The whole house was blazing. It was with great difficulty that my wife, a servant, and myself, made our escape from the conflagration. The destruction was complete. My entire worldly wealth was swallowed up, and I resigned myself thenceforward to despair.

I am above the weakness of seeking to establish a sequence of cause and effect, between the disaster and the atrocity. But I am detailing a chain of facts—and wish not to leave even a possible link imperfect. On the day

succeeding the fire, I visited the ruins. The walls, with one exception, had fallen in. This exception was found in a compartment wall, not very thick, which stood about the middle of the house, and against which had rested the head of my bed. The plastering had here, in great measure, resisted the action of the fire—a fact which I attributed to its having been recently spread. About this wall a dense crowd was collected, and many persons seemed to be examining a particular portion of it with very minute and eager attention. The words “strange!” “singular!” and other similar expressions excited my curiosity. I approached and saw, as if graven in bas-relief upon the white surface, the figure of a gigantic cat. The impression was given with accuracy truly marvellous.

There was a rope about the animal’s neck.

When I first beheld this apparition—for I could scarcely regard it as less—my wonder and my terror were extreme.

But at length reflection came to my aid. The cat, I remembered, had been hung in a garden adjacent to the house. Upon the alarm of fire, this garden had been immediately filled by the crowd—by some one of whom the animal must have been cut from the tree and thrown, through an open window, into my chamber. This had probably been done with the view of arousing me from sleep. The falling of other walls had compressed the victim of my cruelty into

the substance of the freshly-spread plaster; the lime of which, with the flames, and the ammonia from the carcass, had then accomplished the portraiture as I saw it.

Although I thus readily accounted to my reason, if not altogether to my conscience, for the startling fact just detailed, it did not the less fail to make a deep impression upon my fancy. For months I could not rid myself of the phantasm of the cat; and, during this period, there came back into my spirit a half-sentiment that seemed, but was not, remorse. I went so far as to regret the loss of the animal, and to look about me, among the vile haunts which I now habitually frequented, for another pet of the same species, and of somewhat similar appearance, with which to supply its place.

One night as I sat, half stupefied, in a den of more than infamy, my attention was suddenly drawn to some black object, reposing upon the head of one of the immense hogsheads of gin, or of rum, which constituted the chief furniture of the apartment. I had been looking steadily at the top of this hogshead for some minutes, and what now caused me surprise was the fact that I had not sooner perceived the object thereupon. I approached it, and touched it with my hand. It was a black cat—a very large one—fully as large as Pluto, and closely resembling him in every respect but one.

Pluto had not a white hair upon any portion of his body; but this cat had a

large, although indefinite splotch of white, covering nearly the whole region of the breast.

Upon my touching him, he immediately arose, purred loudly, rubbed against my hand, and appeared delighted with my notice. This, then, was the very creature of which I was in search. I at once offered to purchase it of the landlord; but this person made no claim to it—knew nothing of it—had never seen it before. I continued my caresses, and, when I prepared to go home, the animal evinced a disposition to accompany me. I permitted it to do so; occasionally stooping and patting it as I proceeded. When it reached the house it domesticated itself at once, and became immediately a great favorite with my wife.

For my own part, I soon found a dislike to it arising within me. This was just the reverse of what I had anticipated; but—I know not how or why it was—its evident fondness for myself rather disgusted and annoyed me. By slow degrees, these feelings of disgust and annoyance rose into the bitterness of hatred. I avoided the creature; a certain sense of shame, and the remembrance of my former deed of cruelty, preventing me from physically abusing it. I did not, for some weeks, strike, or otherwise violently ill use it; but gradually—very gradually—I came to look upon it with unutterable loathing, and to flee silently from its odious presence, as from the breath of a pestilence.

What added, no doubt, to my hatred of the beast, was the discovery, on the morning after I brought it home, that, like Pluto, it also had been deprived of one of its eyes. This circumstance, however, only endeared it to my wife, who, as I have already said, possessed, in a high degree, that humanity of feeling which had once been my distinguishing trait, and the source of many of my simplest and purest pleasures.

With my aversion to this cat, however, its partiality for myself seemed to increase. It followed my footsteps with a pertinacity which it would be difficult to make the reader comprehend. Whenever I sat, it would crouch beneath my chair, or spring upon my knees, covering me with its loathsome caresses. If I arose to walk it would get between my feet and thus nearly throw me down, or, fastening its long and sharp claws in my dress, clamber, in this manner, to my breast. At such times, although I longed to destroy it with a blow, I was yet withheld from so doing, partly by a memory of my former crime, but chiefly—let me confess it at once—by absolute dread of the beast.

This dread was not exactly a dread of physical evil— and yet I should be at a loss how otherwise to define it. I am almost ashamed to own—yes, even in this felon's cell, I am almost ashamed to own—that the terror and horror with which the animal inspired me, had been heightened by one of the merest chimeras it would be possible to conceive. My wife had called my attention, more than once, to the character of the mark of white hair, of which I have

spoken, and which constituted the sole visible difference between the strange beast and the one I had destroyed. The reader will remember that this mark, although large, had been originally very indefinite; but, by slow degrees—degrees nearly imperceptible, and which for a long time my reason struggled to reject as fanciful—it had, at length, assumed a rigorous distinctness of outline. It was now the representation of an object that I shudder to name—and for this, above all, I loathed, and dreaded, and would have rid myself of the monster had I dared—it was now, I say, the image of a hideous—of a ghastly thing—of the GALLOWS!— oh, mournful and terrible engine of Horror and of Crime—of Agony and of Death !

And now was I indeed wretched beyond the wretchedness of mere Humanity. And a brute beast—whose fellow I had contemptuously destroyed—a brute beast to work out for me—for me, a man fashioned in the image of the High God—so much of insufferable woe! Alas! Neither by day nor by night knew I the blessing of rest any more!

During the former the creature left me no moment alone, and in the latter I started hourly from dreams of unutterable fear to find the hot breath of the thing upon my face, and its vast weight—an incarnate nightmare that I had no power to shake off—incumbent eternally upon my heart!

Beneath the pressure of torments such as these the feeble remnant of the good within me succumbed. Evil thoughts became my sole intimates—the darkest and most evil of thoughts. The moodiness of my usual temper increased to hatred of all things and of all mankind; while from the sudden, frequent, and ungovernable outbursts of a fury to which I now blindly abandoned myself, my uncomplaining wife, alas, was the most usual and the most patient of sufferers.

One day she accompanied me, upon some household errand, into the cellar of the old building which our poverty compelled us to inhabit. The cat followed me down the steep stairs, and, nearly throwing me headlong, exasperated me to madness. Uplifting an axe, and forgetting, in my wrath, the childish dread which had hitherto stayed my hand, I aimed a blow at the animal, which, of course, would have proved instantly fatal had it descended as I wished. But this blow was arrested by the hand of my wife. Goaded by the interference into a rage more than demoniacal, I withdrew my arm from her grasp and buried the axe in her brain. She fell dead upon the spot without a groan.

This hideous murder accomplished, I set myself forthwith, and with entire deliberation, to the task of concealing the body. I knew that I could not remove it from the house, either by day or by night, without the risk of being observed by the neighbors. Many projects entered my mind.

At one period I thought of cutting the corpse into minute fragments, and destroying them by fire. At another, I resolved to dig a grave for it in the floor of the cellar. Again,

I deliberated about casting it in the well in the yard—about packing it in a box, as if merchandise, with the usual arrangements, and so getting a porter to take it from the house. Finally I hit upon what I considered a far better expedient than either of these. I determined to wall it up in the cellar, as the monks of the Middle Ages are recorded to have walled up their victims.

For a purpose such as this the cellar was well adapted. Its walls were loosely constructed, and had lately been plastered throughout with a rough plaster, which the dampness of the atmosphere had prevented from hardening.

Moreover, in one of the walls was a projection, caused by a false chimney, or fireplace, that had been filled up and made to resemble the rest of the cellar. I made no doubt that I could readily displace the bricks at this point, insert the corpse, and wall the whole up as before, so that no eye could detect any thing suspicious.

And in this calculation I was not deceived. By means of a crowbar I easily dislodged the bricks, and, having carefully deposited the body against the inner wall, I propped it in that position, while with little trouble, I re-laid the whole structure as it originally stood. Having procured mortar, sand, and hair,

with every possible precaution, I prepared a plaster which could not be distinguished from the old, and with this I very carefully went over the new brickwork.

When I had finished, I felt satisfied that all was right. The wall did not present the slightest appearance of having been disturbed. The rubbish on the floor was picked up with the minutest care. I looked around triumphantly, and said to myself: "Here at least, then, my labor has not been in vain."

My next step was to look for the beast which had been the cause of so much wretchedness; for I had, at length, firmly resolved to put it to death. Had I been able to meet with it at the moment, there could have been no doubt of its fate; but it appeared that the crafty animal had been alarmed at the violence of my previous anger, and forbore to present itself in my present mood. It is impossible to describe or to imagine the deep, the blissful sense of relief which the absence of the detested creature occasioned in my bosom. It did not make its appearance during the night; and thus for one night, at least, since its introduction into the house, I soundly and tranquilly slept; aye, slept even with the burden of murder upon my soul.

The second and the third day passed, and still my tormentor came not. Once again I breathed as a free man.

The monster, in terror, had fled the premises for ever! I should behold it no more! My happiness was supreme! The guilt of my dark deed disturbed me but little. Some few inquiries had been made, but these had been readily answered. Even a search had been instituted—but of course nothing was to be discovered. I looked upon my future felicity as secured.

Upon the fourth day of the assassination, a party of the police came, very unexpectedly, into the house, and proceeded again to make rigorous investigation of the premises. Secure, however, in the inscrutability of my place of concealment, I felt no embarrassment whatever. The officers bade me accompany them in their search. They left no nook or corner unexplored. At length, for the third or fourth time, they descended into the cellar. I quivered not in a muscle. My heart beat calmly as that of one who slumbers in innocence. I walked the cellar from end to end. I folded my arms upon my bosom, and roamed easily to and fro. The police were thoroughly satisfied and prepared to depart. The glee at my heart was too strong to be restrained. I burned to say if but one word, by way of triumph, and to render doubly sure their assurance of my guiltlessness.

“Gentlemen,” I said at last, as the party ascended the steps, “I delight to have allayed your suspicions. I wish you all health and a little more courtesy. By the bye, gentlemen, this—this is a very well-constructed house,” (in the rabid desire to say something easily, I scarcely knew what I uttered at all),—“I may say an excellently well-constructed house.

These walls—are you going, gentlemen?—these walls are solidly put together”; and here, through the mere frenzy of bravado, I rapped heavily with a cane which I held in my hand, upon that very portion of the brickwork behind which stood the corpse of the wife of my bosom.

But may God shield and deliver me from the fangs of the Arch-Fiend! No sooner had the reverberation of my blows sunk into silence, than I was answered by a voice from within the tomb!—by a cry, at first muffled and broken, like the sobbing of a child, and then quickly swelling into one long, loud, and continuous scream, utterly anomalous and inhuman—a howl—a wailing shriek, half of horror and half of triumph, such as might have arisen only out of hell, conjointly from the throats of the damned in their agony and of the demons that exult in the damnation.

Of my own thoughts it is folly to speak. Swooning, I staggered to the opposite wall.

For one instant the party upon the stairs remained motionless, through extremity of terror and awe. In the next a dozen stout arms were toiling at the wall. It fell bodily. The corpse, already greatly decayed and clotted with gore, stood erect before the eyes of the spectators. Upon its head, with red extended mouth and solitary eye of fire, sat the hideous beast whose craft had seduced me into murder, and whose informing voice had consigned me to the hangman. I had walled the monster up within the tomb.

Suggested activities

In order to use TFO's in the classroom, it may be necessary to use an activity taken from the suggested activities in the curriculum. However, in some cases when the topic is very specific, it is difficult to find appropriate activities to help teachers with this task. This work intends, among other things, to suggest activities that may be helpful for teachers to do this.

In relation with the activities that appear in the curriculum, there are some of them related with text analysis, sadly, none of them seems to be appropriate for this purpose; therefore the seminar group will provide some activities that teachers may use in the classroom.

Activity number one:

- Teacher provides the text "The black cat", which must be read by students; ideally, the text should be provided previously, so that students read it more than once. In relation with the level of English, there exist different versions of "The Black Cat", and the teacher must choose which is more appropriate for the level of English of the students.

- Students, on their own, but helped by the scale of values previously provided or explicitly taught by the teacher, have to analyze “*The Black Cat*”. They must establish a relationship between values and the actions of the characters, actions that correspond to the description of each value. After that, the teacher checks the activity, if it is necessary, the teacher should provide some missing values that students were not able to discover or analyze.
- When this part of the activity has been completed by the students, the teacher asks them if they can reflect the values they found in the text with their own life experiences. This activity must be done by writing a short story (10 or 20 lines) creatively created by students.
- To finish the activity, some students or the whole class, must read their short story, in front of the class, so that everyone shares their experiences.

Activity number two:

- Teacher provides the short story “*The Black Cat*”, and during the class, teacher and students carry out a guided reading aloud, in order to do error correction so that students understand the ideas found in the text in a better way.

- Then, once students have understood the text, they have to work in pairs, looking for actions in which the behavior of a character might reflect values or anti-values. Students must define values following the table of values previously provided by the teacher.
- Once they have already defined all values found within the text, they have to rewrite the scene, but this time, the action of the character must define the value the other way around, which means that this time the value or anti-value must be written as its antonym. For example, if the action is represented by the value of LOVE, when the students rewrite it, the action should be represented by the anti-value of HATE.

Suggested Activities: "The Black Cat"

Names:
Grade:
Date:



I. Relate the characters' actions found in the text with the values taught in class.

1. The man hit his wife _____ **Loyalty** sometimes.
2. Pluto follows the man _____ **Evil** everywhere even in the streets.
3. The wife loved all of their _____ **Justice** animals.
4. The Black Cat reminded _____ **Goodness** the man of Pluto, but in an evil way.

II. Work in pairs and analyze these quotes and give them a value or anti-value.

1. "I spent most of my time with animals, giving them food and cleaning them." _____
2. "I was often doing horrible things to our animals." _____
3. "My wife loved all our animals" _____
4. "But the more I hated the cat, the more he seemed to love me." _____

5. "I remember walking from terrible dreams and feeling the cat sitting next to my face, his heavy body pressing down on my heart!"

6. "We had all sorts of animals as birds, gold fish, a fine dog and a cat." _____
7. "I hated everyone and everything, my dear wife too" _____
8. "My wife stopped my arm with her hand when I took the axe and tried to cut the animal" _____
9. "Pluto followed me everywhere, even on the streets."

10. "The police came and searched the house." _____

III. Recognize and join the value and anti-values with the correct definition.

1. Intolerance ___ The quality of being faithful and grateful.
2. Honesty ___ The quality of being morally wrong in principle or practice.
3. Selfishness ___ The quality of being fair and honest.
4. Disloyalty ___ The quality of being kind and friendly.
5. Loyalty ___ The state of harmony, silence, serenity.
6. Goodness ___ The quality of being unfaithful and ungrateful.

7. Evil ___ The quality of being compassionate and generous
- 8 Justice ___ The quality of being indifferent and greedy.
- 9 Solidarity ___ The quality of being disrespectful and impatient.
- 10 Peace ___ The quality of being honorable, authentic and transparent.

IV. In pairs define these values and anti-values with characters' action that you find in "The Black Cat"

For example: Intolerant: "I was often suddenly angry about unimportant things."

- | | |
|-----------------|----------------|
| 1. Loyalty: | 5. Justice: |
| 2. Goodness: | 6. Solidarity: |
| 3. Evil: | |
| 4. Selfishness: | |

V. Write the value and anti-value, but now with its antonyms.

For example: Tolerance / Intolerance

1. Goodness / _____
2. Loyalty / _____
3. Dishonesty/ _____
4. Solidarity/ _____
5. Injustice / _____
6. Peace/ _____
7. Respect / _____
8. Generosity / _____

VI. Write some personal experience in relation with some value or anti-value.
