

TEACHING ENGLISH FROM A SOCIAL PERSPECTIVE

Brahim Hiba

University of Ibn Tofail, Kenitra, Morocco

Copyright © 2016 ISSR Journals. This is an open access article distributed under the ***Creative Commons Attribution License***, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

ABSTRACT: This paper tries to investigate the issue of teaching English as a foreign language in the Moroccan context. The writer of this paper claims that the way foreign languages, in general, and English, in particular, are taught in Moroccan high-schools and universities is devoid of any awareness of the social and political loads of the language being taught. For instance, the way English is taught in the Moroccan context does not encourage students to see the social and ideological dimensions of the use of the English language. More specifically, when reading a text, be it a newspaper article, a short story, a poem or a political speech, most students read it passively; they do not question the socio-cultural context and the ideology of the text they read. Students do not analyze the strategies that are used in that text and through which it constructs its premises and conclusions. For this reason, this paper will draw on some quite interesting ideas in Critical Literacy and Critical Discourse Analysis to come up with some useful teaching strategies that could encourage students minimize their passive reading habits and could hone their critical thinking and critical reading skills.

KEYWORDS: Critical Literacy, Critical Discourse Analysis, Critical Language Awareness, Discourse Awareness, language, ideology, power.

"The limits of my language mean the limits of my world."

Ludwig Wittgenstein, 1922

1 LANGUAGE IS THE HOUSE OF BEING

For many centuries, the majority of linguists, grammarians, and philosophers thought that language is a mere means of communication used by human beings belonging to the same community. However, some 20th century linguists (Whorf (1956), Sapir (1949), De Saussure (1967)) started making some comparative approaches to different languages and came up with some surprising results. Some of these results are that languages are not sheer linguistic media, but in fact they play crucial roles in the formation of the thought and worldview of every speech community. In this connection, Heidegger, the German philosopher, points out that "language is the house of being," (Heidegger cited in Olson, 2000:23) which means that man dwells in language. He is surrounded by language and can never jump out of language and examine it from outside. To put it in other words, Heidegger wants us to understand that language is the world itself and there is nothing outside language. When man wants to think about language he must use language, for language is nothing but *Being* itself. So, language is not a mere system of signs (Olson, 2000:24). Language is a worldview.

In the same context, Whorf (1956), for instance, claims that language is not simply a way of voicing ideas, but is the very thing which shapes our ideas. One cannot think outside the confines of one's language. We are mental prisoners and unable to think freely because of the restrictions of the vocabulary of the language we speak. To illustrate this point, Whorf says:

We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds— and this means largely by the linguistic systems in our minds [...] We cut nature up,

organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way- an agreement that holds throughout our speech community and is codified in the patterns of our language.

(Whorf, 1956: 212–14)

Language, therefore, is not just a means of communication; instead, it is a social behavior which reflects people's social, cultural, political, economic, religious and ethnic backgrounds. When people speak to each other, they do not use language only for the sake of transmitting some information; but in fact they use it for more subtle and complicated functions. Hence, humans use language for perceiving, persuading, convincing, debating, manipulating, and controlling. To shed some light on the social and political functions of language, Hayakawa (1978) asserts that

With words...we influence and to an enormous extent control future events. It is for this reason that writers write; preachers preach; employers, parents, and teachers scold; propagandists send out new releases; statesmen give speeches. All of them, for various reasons, are trying to influence our conduct—sometimes for our good, sometimes for their own. (Hayakawa, 1978:91)

When you watch a TV talk show or attend a lecture, a conference, a discussion, a sermon, or a debate in a parliament, what you hear is not mere strings of words isolated from the socio-political affiliations of the speaker uttering those words. In fact, what you hear is not only a person speaking but also a person conducting a social practice.

2 LANGUAGE AS A CARRIER OF IDEOLOGY AND POWER

According to Fairclough (1989), language is a form of social practice and is shaped by the social structures of society (1989:17); and by this he means that language is not separate from the social context in which it is practiced; that is to say, language is organically related to society and it reflects its cultural practices and political institutions. To clarify this point, Fairclough (1989:22) states that

Firstly, language is a part of society, and not somehow external to it. Secondly, that language is a social process. And thirdly, that language is a socially conditioned process, conditioned that is by other (non-linguistic) parts of society.

Language, then, is a linking element between one's perceptions of the world and one's social belonging or political affiliation. It mediates a person's thought and behavior; but it also reflects the way a person interprets the world around them. However, one's use of language is not always neutral. Sometimes, people do not use language to tell the truth, to clarify things, or to treat people and things on an equal basis; on the contrary, they use language to lie, to mystify, to manipulate, to control, to dominate, and to create inequalities be they social or political.

3 FUNCTIONAL LITERACY

As far as education is concerned, a lot of education specialists and teachers complain that schools all over the world are becoming more and more like 'exam factories' (Wiggins, 2016). Teachers suffer from an intense pressure to have their students succeed in standard tests and meet grade-level standards (Assaf, 2006; Suskind, 2007; Valli & Chamblis, 2007). As a result, students are very often trained to pass exams and get good grades but they are rarely trained to cope with real-life problems behind the gates of their schools. Moreover, critical thinking and thought independence are not very encouraged in our schools. So, what kind of education do we have in our schools? Freire (1970) has got the answer: The prevalent style of education in our schools is banking education (Freire, 1970:72).

In banking education or transmissional learning, as some education experts call it, the teacher is a bank of knowledge; he knows everything. In transmissional learning, students act as vessels to be filled by the teacher who owns knowledge (Freire, 1970:73). Learning, in transmissional learning, is an anti-dialogical and unidirectional: the teacher deposits knowledge and the students receive it. Knowledge is never negotiated or questioned by students. The main drawback of this type of learning is that students become dependent on the teacher and never learn to be autonomous. Joldersma (1999) criticizes this model of education on the ground that the knowledge that students receive is too packaged, complete, objective, easily transferable into passive subjects, and depicts the world as static and unchangeable.

In the same context, Apple (1990) claims that schools reproduce the established social order by deleting from the curriculum certain forms of knowledge such as serious analyses of social inequality, oppression, exploitation, imperialism, and class struggle.

As far as teaching English is concerned, the type of English literacy given in our Moroccan schools and universities does not encourage students to think critically about the whole of texts and discourses they receive in the classroom. In fact, this type of literacy is *functional* and not critical. Functional Literacy views literacy from an instrumental or technical perspective. Hence, the objective of functional literacy is to produce skilled workers for the marketplace. Therefore, the school curriculum is packaged and restrictive, and the instruction is individualistic and competitive.

4 FUNCTIONAL LITERACY IN TWO MOROCCAN UNIVERSITIES

I conducted an experimental study in two Moroccan universities. The study was about exploring critical reading abilities of Moroccan students. Before giving any treatment to my students, whom were master's students, I did some pre-tests to explore my students' critical reading skills and I obtained the following results:

1. Although in the first days of my class my students showed a good mastery of grammar, vocabulary and composition, students could not read texts *critically*.
2. The prevalent style of reading that emerged among students was *functional reading*: reading for them meant looking for a text's general ideas, making sense of its vocabulary and paraphrasing it.
3. Students' *discourse awareness*, that is being aware of the social and ideological loads of texts, was not very critical and most students used to see the texts they read as innocent and ideology-free.
4. Students' reading-behavior was *asocial*. In other words, students used to read texts or discourses without being aware of their socio-political dimensions and their conditions of production.

When students were asked to write some of the questions they ask themselves while reading and thinking about a text, most of students came up with traditional *wh-questions* such as:

- ✓ "Who is the author?"
- ✓ "When and where was the text written?"
- ✓ "What is the text's theme?"
- ✓ "What are text's main ideas?"
- ✓ "What are text's topic sentences?"

Although these questions above are quite important for understanding a text, still these questions do not help students to go beyond the words on the page. Students should be encouraged to question the world behind the words. In other words, students should not only focus on grammar and lexis but they should make a little jump forward and try to see the socio-political elements that are embedded in the text being read.

5 FROM FUNCTIONAL LITERACY TO CRITICAL LITERACY

A lot of pedagogists and philosophers of education such as Freire (1970), Apple (1990), Shor (1992), Giroux (1998) and Wallace (2003) suggest that education should make students think critically about the knowledge and the discourses they receive at school. Hence, the need for an alternative literacy called Critical Literacy.

Critical Literacy is a way of thinking and an approach to text teaching and reading. It is the belief that true reading, especially in schools, is more than simply deciphering the words of a text. Critical literacy is a reading practice that resists texts by challenging their assumptions and their taken-for-granted ideas (Cervetti, 2001). The proponents of Critical Literacy assert that literacy is socially and culturally contextual (Comber, 2001; Luke, O'Brien & Comber, 2001). Hence, the texts that students assimilate at schools are social products and are never neutral.

For this reason, Critical Literacy experts claim that it is necessary for students to understand that language, which is the major raw material of texts and discourses, is a social construct and it is not used only for communication purposes but it is also used to persuade, manipulate, dominate and marginalize. The pedagogical philosophy behind Critical Literacy is to raise students' awareness to how language ideologically works in a discourse and to make students skilled users of language in terms of both reading and writing.

As far as reading comprehension is concerned, questions that enhance reading from a critical perspective and can be used by the teacher include:

Whose viewpoint is expressed? What does the author want us to think? Whose voices are missing, silenced, or discounted? How might alternative perspectives be represented?
What material or economic interests were served in its production? How are the

participants named and shaped? What does it exclude? How is the reader positioned? (McLaughlin & DeVoogd, 2004:53).

The quotation above shows that teaching reading-comprehension from a Critical Literacy stance is different from teaching it from a functional literacy perspective. In the latter, there is always one correct and true reading of a text; knowledge in the text is always crystal clear. On the contrary, in teaching reading-comprehension from a Critical Literacy stance nothing is simple, clear or should be taken at face value.

The types of questions (McLaughlin & DeVoogd, 2004) above tell us that in teaching reading-comprehension a Critical Literacy teacher usually tries to *problematize* the reading of a given text by asking questions about its context, function, and its role in shaping and reshaping reality. So, as an alternative to Functional Literacy and banking education, Critical literacy presents itself as a problem-posing education which can lead to *critical consciousness* (Freire, 1970).

Critical consciousness is a teaching-learning strategy and it means "learning to perceive social, political, and economic contradictions—developing a critical awareness—so that individuals can take action against the oppressive elements of reality" (Freire, 1970: 19). One of the pedagogical manifestations of "critical consciousness" is that students become aware of how language is used in texts and how both texts and language shape and are shaped by society. This kind of critical consciousness is the pedagogical instrument of Critical Literacy and Fairclough (1989: 239) gives it a special name: "Critical Language Awareness."

6 CRITICAL LANGUAGE AWARENESS

Critical Language Awareness is the pedagogical tool of Critical Literacy (Wallace, 1992) and it is based on Critical Discourse Analysis (Fairclough, 1989). In Critical Language Awareness the focus is on the ways in which language represents the world and reflects the social construction. From a pedagogical point of view, Critical Language Awareness aims at enabling students to be conscious of how the word is represented in texts through language and how the latter is determined by social variables and contexts. Critical Language Awareness also aims at enabling students to examine the way in which language produces, reproduces, challenges and attempts to change unequal power relations in society.

Because we live in a complicated world dominated by "new global capitalism" and interests' conflicts, Fairclough (1995) believes that a critical awareness of the role of discourse and language use is necessary for social change, effective citizenship and establishing a democratic way of life (Fairclough, 1995:222).

Critical Language Awareness subscribes to a critical socio-cultural view of reading which refuses the very powerful assumption that meaning resides unproblematically in the words in a text. According to this view, meaning making does not happen in vacuum; it is a social process and it emerges from and within historical, social and political contexts.

By applying Critical Language Awareness in the classroom especially in teaching reading-comprehension, students are trained to be *ethnographers of language and culture* in their own communities. In other words, students are trained to develop analytical skills derived from sociolinguistics and ethnography in order to become proficient at observing, analyzing and evaluating language use in the world around them. While reading a text, students are encouraged to examine the manifestations of asymmetrical power relationships in texts and focus on how language contributes to that asymmetry and promote discrimination within and outside of classroom contexts.

7 READING AS A TRANSFORMATIVE EXPERIENCE

From Functional Literacy's view, teaching and learning reading-comprehension is constrained within the limits of narrow instrumental and technical principles. In other words, the experience of reading a text is limited to the examination parts of speech, prescriptive grammar rules, and vocabulary. However, Mezirow (1990) claims that true learning is change. Learning should be transformative. Thus, Mezirow suggests Transformative Learning as an alternative to Functional or transmissional learning. Clark and Wilson (1991) maintain that transformation can happen at three levels: (i) the psychological level; (ii) the convictional level, and (iii) the behavioral level. These three levels suggest that transformative learning aims at transforming the learner's being as *a whole*. To put it differently, at the psychological level, a student learns how to change her understanding of her *self*. At the convictional level, she learns how to revise her old assumptions and beliefs. And at the behavioral level, she learns making changes in her lifestyle.

8 A HIGH SCHOOL SAMPLE OF A FUNCTIONAL LITERACY LESSON

In this section, I will give a concrete example of Functional Literacy as it appears both in the way a text is presented to students in the student's book and the way it is presented to teachers in the teacher's book. The text under study is composed of three passages and they are about three people's favorite leisure activities (see appendix A). The text is taken from a textbook, called *Ticket To English* (Hammani, Ahssen, & Tansaoui, 2006a:69-70), for Moroccan students of 2nd year of Baccalaureate.

It is stated in the teacher's book (Hammani, et al., 2006b) that the target competency of the reading lesson is to enable students to understand a text about leisure and make them use reading strategies such as skimming and scanning. As far as the text's questions are concerned, the questions were divided according to the three stages of reading: pre-reading, while reading, and post reading (follow up) (Hammani, et al., 2006b:45-46).

In the pre-reading stage, the teacher is asked through the teacher's book to encourage students to talk about their favorite pastimes. After that the teacher should ask students to skim the three passages and find out who likes football, movies, and shopping.

In the while-reading stage, students are given four tasks to work on (see appendix B). In task 1, students are asked to scan the three passages and look for synonyms of the word 'leisure'. In task 2, students are asked to scan the text again and fill in a chart with information from the text. In task 3, students are asked to look for the meanings of some words in their contexts. Task 4 is a true-or-false exercise.

As a post-reading (follow up) activity, students are asked to discuss two questions in class. Both questions are about which of the three leisure activities mentioned in the three passages students would find very interesting or less interesting. The teacher is also told through the teacher's book to ask students which one of the three people looks more hooked to his / her hobby.

Although the tasks assigned by the textbook are quite important for helping students understanding some dimensions of the three passages, they still do not cross the boundaries of functional literacy. For instance, task 1 (pre-reading) and tasks 1 and 2 (while-reading) give students the opportunity to become *code-breakers*, task 3 and 4 (while-reading) helps them to be *meaning-makers*. The follow-up activity (post-reading) invites students to be *text-users*. However, the textbook suggests no task which provides students with the chance to become *text-critics*, which is a Critical Literacy activity par excellence (Freebody & Luke, 1990).

One of the basic principles of Critical Literacy is *problem posing*. The latter means *problematizing knowledge* and never taking things for granted. However, in the textbook, most activities, if not all activities, are concerned with vocabulary (task 1, while-reading) or looking for specific information (task 4, while reading).

9 THE ALTERNATIVE: A SAMPLE OF A CRITICAL LITERACY LESSON

In this section, I will suggest some ideas and techniques as to how to teach the same three passages in the textbook, mentioned above, from a Critical Literacy stance. The process of teaching the three passages, just like it is mentioned in the teacher's book, will be done according to the three traditional stages: pre-reading, while reading, and post-reading. However, each of these stages will be used differently in terms of tasks and target competencies.

9.1 PRE-READING

In this stage, the teacher brainstorms students about leisure activities by drawing on the board the chart below and asking students to work in pairs and complete the chart with information about how men, women, the poor, and the rich in Morocco spend their free time:

Leisure activities in Morocco			
Men/ boys	Women / girls	The poor	The rich

When students finish working on the chart, they fill in the chart on the board. After filling in the chart the teacher draws students' attention to their answers and the sociological implications of their answers (social awareness competence). In

other words, the teacher can draw students' attention to how identities (people in the chart) are represented in the chart. For instance, the teacher can ask students by using this set of questions:

- Are men and women's leisure activities similar or different?
- Why do men and women have different leisure activities?
- How about the rich & the poor?
- Whose leisure activities are more interesting? Why in your opinion?

In a separate section on the board the teacher jots down any interesting ideas that may appear in students' input. This input will be exploited in an upcoming stage of the lesson.

9.2 WHILE READING:

The teacher asks students to skim the three passages in the textbook (see appendix A) and do the first task which is about finding out who likes football, movies, and shopping. After writing students' answers on the board, the teacher asks them to look for any patterns or similarities between the types of leisure activities associated with people in the three passages and people in the chart on the board (see pre-reading stage). For instance, the teacher can ask students why girls and boys are usually associated with activities such as shopping and football respectively. And from students' feedback, the teacher can seize the opportunity to introduce and draw students' attention to ideas such **stereotyping** or **gender construction/presentation** in the chart on the board and in the three passages in the textbook.

In the third activity, the teacher asks students to do tasks 1 and 2 (see appendix B). The teacher should draw students' attention to the relationship between the language used (lexical choices) and gender construction/ social identity in the three passages.

In the fourth activity, the teacher may skip tasks 3 and 4 (see appendix B) and introduce the notion of **presupposition** from pragmatics. For pedagogical reasons and for the sake of simplification, the teacher should use the term '**implicit meaning**' instead of using the term 'presupposition.' The teacher can introduce the term '**implicit meaning**' through these three examples:

Example 1: 'This is the fifth time that you came late for class!' the teacher told the student.

Implicit meaning: the student is usually late for class.

Example 2: Ahmed no longer smokes.

Implicit meaning: Ahmed used to smoke in the past.

Example 3: Ahmed will not travel to Canada Again.

Implicit meaning: Ahmed travelled to Canada before.

The teacher gives students a handout (see appendix C) which contains some quotations from the three passages in the textbook and ask students to look for *implicit meanings*, *stereotypes* or *gender construction* (images of girl/boy, mother/father). From students' output the teacher can establish a debate about language use in the three passages.

9.3 POST-READING

As a post-reading activity, the teacher asks students to take 10 minutes to think about a leisure activity which does not give a stereotypical image about one as a boy or a girl or as a rich or a poor. After that, ask students to write a paragraph about the leisure activity of their choice. The aim of such activity is to give students the chance to defy or write back against the three passages in the textbook. In other words, students are asked to write a *counter-discourse* against the three passages which they give stereotypical images about social identities (people in society) such as girls/boys or fathers/mothers.

10 CONCLUSION

To conclude, I have argued in this paper that teaching EFL in the majority of Moroccan schools and universities does not go beyond the boundaries of functional literacy. In other words, there is much focus on teaching vocabulary and grammar but the social and ideological functions of language are not given much importance. As I have explained before, within the pedagogical philosophy of functional literacy, which is the predominant style of literacy in Morocco, students are very often

trained to be fluent speakers and skilled writers of English, but they are rarely trained to deconstruct and critically read the English materials they receive in the classroom. To put it simply, any English text, be it a poem, a short story, a political speech is very often presented to students as classical literature and thus students take it at face value without questioning its social and ideological bearings. For this reason, I called in this paper for an alternative literacy to take the place of functional literacy. I said that that this alternative literacy is Critical Literacy. As far as EFL teaching is concerned, Critical Literacy not only aims at teaching students how to use English morphologically and syntactically but it also aims at equipping student with a critical consciousness which makes students well aware of how meaning in a text is socially and ideologically determined. In other words, within the framework of Critical Literacy students are encouraged not only to read the words on the page but also are pushed to uncover and see the worlds behind the words.

REFERENCES

- [1] Apple, M. (1990). *Ideology and Curriculum*. New York: Routledge.
- [2] Assaf, L. (2006). "One reading specialist's response to high-stakes testing pressures." *The Reading Teacher*, 60(2), 158-167.
- [3] Cervetti, G., Pardales, M., & Damico, J. (2001). "A tale of differences: Comparing the traditions, perspectives, and educational goals of critical reading and critical literacy." *Reading Online*, 4(4).
- [4] Clark, M. C., & Wilson, A. L. (1991). "Context and rationality in Mezirow's theory of transformational learning." *Adult Education Quarterly*, 41(2), 75-91.
- [5] Comber, B. (2001). "Critical literacy: Power and pleasure with language in the early years." *Australian Journal of Language and Literacy*, 24(3), pp. 168–181.
- [6] De Saussure, F. (1967) *Cours de Linguistique Générale*. Paris: Grande Bibliothèque Payot.
- [7] Fairclough, N (1995) *Critical Discourse Analysis: the critical study of Language*. Essex: Longman Group Limited.
- [8] Fairclough, N. (1989) *Language and Power*. London: Longman.
- [9] Freebody, P., & Luke, A. (1990). "Literacies programs: Debates and demands in cultural context." *Australian Journal of TESOL*, 5(7), 7-16.
- [10] Freire, P (1970) *Pedagogy of the Oppressed*. New York: Continuum Publishing.
- [11] Giroux, H.A. (1998). "Education in Unsettling Times: Public Intellectuals and the Promise of Cultural Studies." In D. Carlson, and M. Apple (Eds.). *Power/ Knowledge/ Pedagogy, the Meaning of Democratic Education in Unsettling Times*. Boulder, CO: West view Press.
- [12] Hammani, M., Ahssen, S., & Tansaoui, L. (2006a). *Ticket To English: First Year Baccalaureate Student's Book*. Casablanca: D.I.O. El Hadita.
- [13] Hammani, M., Ahssen, S., & Tansaoui, L. (2006b). *Ticket To English: First Year Baccalaureate Teacher's Book*. Casablanca: D.I.O. El Hadita.
- [14] Hayakawa, S. I. (1978) *Language in Thought and Action*. New York: Harcourt Brace Jovanovich, Inc.
- [15] Joldersma, C. (1999). "The tension between justice and freedom in Paulo Freire's epistemology." *Journal of Educational Thought*. 35 (2): 129-148.
- [16] Luke, A., O'Brien, J., & Comber, B. (2001). "Making community texts objects of study." In H. Fehring & P. Green (eds.), *Critical literacy: A collection of articles from the Australian Literacy Educators Association* (pp. 112–123). Newark, DE: International Reading Association.
- [17] McLaughlin, M & DeVoogd, G (2004). "Critical Literacy as Comprehension: Expanding Reader Response". *Journal of Adolescent & Adult Literacy*, Vol. 48, No. 1 (Sep., 2004), pp. 52-62.
- [18] Mezirow, J. (1990). *Fostering critical reflection in adulthood*. San Francisco: Jossey-Bass.
- [19] Olson, C (2000) *Zen and The Art of Postmodern Philosophy*. Albany: State University of New York Press.
- [20] Shor, I. (1992). *Empowering Education*. Chicago, IL: Chicago University Press.
- [21] Suskind, D. C. (2007). "Going public: NCLB and literacy practices in teacher education." *Language Arts*, 84(5), 450-455.
- [22] Valli, L., & Chambliss, M. (2007). "Creating classroom cultures: One teacher, two lessons, and a high-stakes test." *Anthropology and Education Quarterly*, 38, 57-75.
- [23] Wallace, C (2003) *Critical Reading in Language Education*. New York: Palgrave Macmillan.
- [24] Wallace, C. (1992). "Critical Literacy Awareness in The EFL Classroom." In Fairclough, N. (ed). (1992). *Critical language awareness*. New York: Routledge.
- [25] Whorf, B. (1956) *Language, Thought and Reality: Selected Writings of Benjamin Lee Whorf*. Cambridge, Ma: MIT Press.
- [26] Wiggins, K (2016) 'Schools are becoming 'exam factories' that fail to prepare pupils for the workplace, business leaders warn' retrieved on May 16th, 2016 from: <https://www.tes.com/news/school-news/breaking-news/schools-are-becoming-exam-factories-fail-prepare-pupils-workplace>
- [27] Wittgenstein, L. (1922). *Tractatus Logico-Philosophicus*. London: Kegan Paul.

APPENDIX A

ENTERTAINMENT

UNIT
5

READING

BEFORE YOU READ

Read the first sentence in each passage and find out who likes

Football :

Movies :

Shopping :

Shopping is one of my pleasures. I like buying clothes, shoes, and so on, but I also like just looking at those goods around the shops without buying. I'm not so rich and I can't shop frequently, but when I do shop I am very happy and I feel my stress gets reduced, in a way.

My shopping habits are a bit strange, I think. I can't easily decide what to buy, so it takes me a long time to do my shopping. At first, I don't buy anything and stroll through the shop, looking around, talking with my friends, etc.... When I find a piece of clothing which I like, I keep it in mind and continue looking for other nice pieces. At last, I pick up some pieces to choose from, and then I decide which one to buy. While shopping I also think about the combination of the clothes I will buy with the ones I've already got.

For me, shopping is lots of fun.



Sarah



Mr. Nassir

My passion for the movies, to my recollection, began around 1960. I was just eight years old when my parents took me to see a classic movie about war. From then on, I was hooked. Quite naturally, my wife, my daughter, and my son have caught the movie bug as well. We watch at least one movie a week, usually on Sundays.

In fact, my choice of movies depends mostly on the director of the film, since I like most genres of films. My favourites include action and detective films. But there is one Japanese film, "Eureka", which has left an indelible impression on my memory.

For me, a good movie helps to relieve stress as I sit back and sink into fantasy, imagining myself as one of the characters in the film. Even now when I hear a song from the movie on my car radio, the movie scenes come rushing back and I just feel so good about it.

My favourite pastime is playing football. Five years ago, my father asked me to watch a football match. After that match, I became interested in the game. I pestered my mother day and night to buy me a football. My mother finally agreed, and I was delighted to get one in the end.

My father and I are faithful fans of Manchester United Football Club which has won several trophies. I never miss any of their matches. We are proud owners of many football magazines and posters depicting great players like David Beckham, Mickael Silvestre, Andy Cole and many others.

Football is a very special game as it helps build up one's muscles and strength.



Sam

APPENDIX B

UNIT 5

ENTERTAINMENT

READ THE TEXT

1. What are the synonyms of 'leisure' the three people use ?
2. Read the three passages again and fill in the chart.

Name	Leisure Activity	Reasons
1		
2		
3		

3. Multiple-choice exercise.

Tick the most appropriate explanation of the word written in bold letters.

- a. I don't buy anything and **stroll** through the shop... (passage one, line 6).
 - walk quickly in the shop.
 - talk to different people in the shop.
 - walk slowly from one aisle of the shop to the other.
- b. From then on, I was **hooked**. (passage two, line 3).
 - completely interested.
 - showing very little interest.
 - showing no interest at all.
- c. ... and I was **delighted** to get one in the end. (passage three, line 4).
 - sad and unsatisfied.
 - glad and pleased.
 - discontented and tearful.



4. These sentences are false. Correct them according to the text.

- a. Shopping is Sarah's unique pastime.
- b. Sara buys clothes without thinking about style or colour.
- c. Mr Nassir has just started loving movies.
- d. Mr Nassir adores all types of films.
- e. Mr Nassir's pastime causes him family problems.
- f. Sam enjoys only playing football.
- g. Sam sometimes watches Manchester United matches.



FOLLOW UP

Discuss these questions in class.

- a. Which of the three leisure activities mentioned in the passages do you find most interesting ?
- b. Which one is the least interesting according to you ?

APPENDIX C

Exploring stereotypes in Language:

Passage 1:

- "I'm not so rich and I can't shop frequently."
- "I can't easily decide what to buy, so it takes me a long time to do shopping."
- "At last, I pick up some pieces to choose from."
- "For me, shopping is lots of fun."

Passage 2:

- "Quite naturally, my wife, my son, my daughter, and my son have caught the movie bug as well."

Passage 3:

- "Five years ago, my father asked me to watch a football match...I pestered my mother day and night to buy me a football. My mother finally agreed."
- "My father and I are faithful fans of Manchester United Football Club."