

CONSTRUCTING LEARNER AND SOCIETY

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Abstract

An analysis of ESOL texts suggests that the kind of society portrayed in the courses is a fragmented and disconnected entity, with a rather tenuous link to reality, though in some cases, a resolutely middle-class utopia. Within this society through the texts, the L2 learner is only partially present, but would appear to be constructed as the Good Citizen. Analysis of this kind implies a need for critical scrutiny of different interpretations of our society, involving both teacher and learner.

Critiquing Textbooks

Faced with some of the ESOL texts in our language schools, a Martian might construct a curious image of both the society on display and the learner represented. The society could seem fragmented to the point of attention-deficit disorder. And the learner might appear as an earnest but uninvited guest, only partially present in the texts and strangely absent in society.

If this is indeed the perception, how does it get to this point, and what in any case goes into the mix in course development? This paper is an interpretation of the content of published texts available in several New Zealand tertiary level language schools that cater to a range of needs from general to fairly specific purposes. The paper is a case-study of randomly-chosen texts that are either class-sets regularly used in courses, or library copies drawn on as resources for different aspects of language courses. It is intended as a pilot investigation of resources, with any conclusions limited to the particular materials reported on (see *Course texts consulted*). The materials are largely from British, New Zealand and US sources, mostly appearing in the last decade, though some few going back twenty years, as would be the case with many materials resource centres. If the analysis reveals any lines of enquiry worth pursuing, other language schools might consider similar studies of the materials they use.

Course development has to be a series of choices and decisions. The developer constantly has to decide what material to include and what to exclude, faced with the conflicting demands of such areas as language items, grammar, lexis, meanings, story, functions, content, culture, topic and theme. It seems truly daunting to try to interweave these contending domains into a coherent opus that captures interest, enables productive teaching, promotes learning, depicts cultures and societies, and sells books, meanwhile measuring up to the demands of such relevant disciplines as education, linguistics, applied linguistics, psychology and sociology. Some of the scope of course design is summed up in Richards (2001, p2):

Curriculum development focuses on determining what knowledge, skills, and values students learn in schools, what experiences should be provided to bring about

intended learning outcomes, and how teaching and learning in schools or educational systems can be planned, measured, and evaluated.

In this particular paper, Richards' reference to learning "knowledge, skills and values" is especially relevant.

In language teaching courses, textbooks vary from providing an occasional resource to forming the main text for classes. As such, they become a potential model for course construction or materials writing and often constitute the actual materials and content of teaching and learning. Teachers' courses can be infinitely varied and flexible, but published texts remain fixed until the next edition appears. They can therefore influence teachers' courses, find their way into course kits through selective copying, or end up as course texts. Moreover, textbooks tend to carry a certain authority for many learners and some teachers. Hence the interest in the images they carry.

Why is this exercise worth doing? The simple answer is that teachers and learners benefit from a reflective stance to the content of curriculum and materials. "Textbooks are not a neutral repository of grammatical forms and lexical choices," argue Shardakova and Pavlenko (2004, p28), "rather they are an important genre that functions to offer the students a sanctioned version of human knowledge in a particular area, to confer objectivity upon the subject matter, and to socialize the readers into becoming a relatively homogeneous interpretive community."

Shardakova and Pavlenko's commentary suggests it is important for teachers to develop a critical analysis of the texts themselves and also of the society apparently represented in the teaching. It would follow that it is just as valid to foster the learners' critical analysis of society and how it is represented to them. Further, it makes sense to promote a combined critical exchange of interpretation of cultures, to develop an evolving framework for viewing society.

At the same time, learners can reasonably ask how or to what extent they are represented in texts. Again, Shardakova and Pavlenko (p 29) point to the implications for learning. "Desirable identities may motivate the learners, undesirable and powerless identities may hamper their learning or at least the achievement of desired proficiency, and 'hidden identities' (Vandrick, 1997) may leave them without important linguistic means of self-presentation." If such is the case, teachers need to recognise the significance of identity for learners and their representation in texts. In this connection, it is relevant to consider Atkinson's (2002, p 533) comment, "social life is now becoming articulated at a cognitive level in the development of *cultural models* . . . and that in this important sense the cognitive and the social are growing progressively closer together."

There is a sobering parallel in analyses of identity construction in the world of work. Gee, Hull and Lankshear (1996, p 24) have developed the notion of "fast capitalist texts" that in their view, shape workers' approach to workplaces: "These texts, produced mainly by business managers and consultants, seek to attend as textual midwives at the birth of the new work order." According to this argument, the drivers of many modern workplaces are consciously trying to build identity: "Fast capitalist texts create on paper a version of the new work order that their authors are trying hard to enact in the world" (p 24), a concept that they elaborate in the course of their book.

The advantage of considering the case that Gee et al make is the claim that texts construct identities, which could happen equally well in language texts as in workplace texts. At the same time, there is no evidence to suggest that the identities and societies constructed in the *language teaching texts* analysed here are the outcome of deliberate efforts to construct a particular homogenised image. It is more likely that the shaping of images and identities is an inadvertent process. Unsurprisingly, the language teaching texts themselves carry no explicit statements of attempting to build specific images and identities.

Critique of the social content of texts isn't regularly the focus of guides to course design. Richards' (2001) comprehensive discussion referred to above might come close to such analysis in his section on course planning and syllabus design (pp 156 – 165): e.g., the situational syllabus, the topical or content-based syllabus, the competency-based syllabus, the task-based syllabus and the text-based syllabus. However, this very accessible and truly informative description of syllabus construction does not approach the kind of analysis found in Shardakova and Pavlenko (2004) cited previously. "The critical dimension of literacy," say Lankshear and Knobel (2003, p 11), "is the basis for ensuring that individuals are not merely able to participate in some existing literacy and make meanings within it, but also that, in various ways, they are able to transform and actively produce it."

It is hoped that discussion of a "critical dimension" is relevant to teachers, text writers and teacher educators ESOL education.

Analysis of texts

Like Shardakova and Pavlenko (2004), the current analysis draws on critical discourse analysis (e.g., Fairclough, 1989, 1995) and critical language awareness (Wallace, 1992). The analysis proceeded by first searching for patterns in content and identifying recurrent themes across texts and within texts. The themes were scrutinised from the point of view first of power and power relations, then second of values represented. These items were then related to the basic questions, What image of society is portrayed? and What kinds of identities are constructed? As a result, part of the analysis looked at the way in which any given items of content related to others. And a further part tried to draw conclusions about general features driving selection of content items.

Three main factors seem to characterise content. One is **interest** – creating a text with images that can attract and presumably motivate the learner. Present-day texts are often lively, varied, dynamic, busy, *au courant*; they appeal to the emotions and come complete with visuals, to build and reinforce images in the text (e.g., Soars and Soars, 2001; Simons, 1991, 1995).

A second factor is the **teaching content** – sometimes largely language and language items, at other times personal or social subject-matter (e.g., Soars and Soars, 2001). At times, these two different dimensions (language – social) are reasonably related and fused, at others they strain apart. Within the category of teaching content is an area that might be seen as need, illustrated in Arbury's (1995) preparation for life in New Zealand; Forman et al (1996), writing for academic study; Hogarth (1995), dealing with employment needs; Hollett (2001) and Potter (1991), focusing on the business world.

The third factor might be called “**teachability**” – items chosen because they can be formed easily enough into teaching materials (e.g., aspects of language or grammar – verb systems, comparatives, functions of language, or social settings and scenes that can illustrate chosen language items). At times, there can be a fairly evident didactic tone, even though there’s clearly been a trend to diversify texts, creating more user-friendly publications with something of the nature of popular media rather than school textbook.

One conclusion from inspecting the materials is that text writing is a process of social construction. Given the attitudes, content, and values represented in the texts, elaborated on below, it seems evident that the course developer is a construct of society, as is the case with education and language teaching, and that the process of designing texts involves interacting with social realities, assumptions, perceptions and myths. As Clyne (1994, p 3) puts it, “cultural values constitute ‘hidden’ meaning underlying discourse structures.” Such cultural values would clearly exist in a social base, allowing interpretation along the lines of Lankshear (1997, p 2), in a discussion of literacy theory: “Since [the 1970s] . . . greater theoretical space has been usurped by conceptions of reading and writing which stress their inherently *social* character and embeddedness in larger *social practices*.” In the same vein, Mawer (1999, p 37) argues, “Language is perceived as a system of meanings which are socially and culturally determined through the code or grammar used.” (See also Fairclough, 1995; Gee, 1993; Gee, 1997a; Gee, 1997b; Gee, Hull, & Lankshear, 1996; Wallace, 1992.)

In the light of the above discussion, the paper looks at the construction of society and then of the learner, in the texts analysed.

Images of Society

In numbers of the texts examined, society appears as a somewhat fragmented mosaic, with smatterings of content that seem to defy connection. Members of society would seem to have very eclectic interests, a penchant for strange stories, preoccupation at times with the occult, a yearning for information on the lives of the rich and famous, a great deal of leisure time, no need to work, plenty of spending power, endless problems in personal relations, but no encounters with the unemployed, the homeless or the working class.

Naturally, there is some variation in this rather odd picture, as comparison of the following two New Zealand publications indicates.

Sample Contents (Simons, 1991) *Did you know?*

The bush; Auckland’s markets; Buying a house; A strange pet; Holidays; The giant sandwich; Opo the dolphin; Canoeing the Whanganui River; Towed away; The intruder; Influenza or the flu; The royal albatross; Horse riding; A mountain erupts; Miniature trees; A wedding; Racing car driver; Water; Maoritanga; Visiting a marae; The Antarctic; A snow house

Arbury, (1995) *Everyday life in New Zealand: English for speakers of other languages.*

Getting to know you; Towns and cities; Food; Shopping; Homes; Banking; Telephoning; Safety, emergencies and disasters; Travelling around; Community services; Holidays; People

Simons would seem to exemplify the drive to create interest, selecting a wide range of items that might keep learners turning the pages as they continue their study. By contrast, Arbury focuses fairly directly on the migrant's needs, in a series of familiar scenes and scenarios. But the bulk of publications surveyed display the kind of varied choices seen in Simons.

Now, while the choice of topics may be diverse, the items appearing commonly share a particular outlook, usually of middle-class values. This is fairly understandable, given the class nature of education, the likely backgrounds of course developers and the audience appealed to. In the *American Headway* series, for instance, one encounters features of consumerism, success and fame that characterize the American dream, as illustrated in the following sampling from the text:

Soars (2001). *American Headway 2*.

Let's go shopping The happiest man I know.

The best shopping street in the world.

Hollywood kids: what's it like when you have it all?

The best in the world [Todd Bridges]

A tale of two millionaires: Milton Petrie – the most generous man in the world;
Hetty Green – the richest, stingiest woman in the world

Fame [Nat King Cole; Nathalie Cole]

The pop star and the baseball player – Donna Flynn & Terry Wiseman

Megalopolis [Shenzhen]

Things that changed the world [e.g., Coca Cola]

Some of the flavour of the dream comes through in the short texts and stories that anchor different sections of the course, whether the characters and events are real or fictitious. For instance, "Hollywood kids: what's it like when you have it all?" (p 38) first tells us:

Parents pay for extravagant parties, expensive cars, and designer clothes. The children have everything, but never learn the value of anything because it all comes so easy. A 13-year old boy, Trent Maguire, has a driver, credit cards, and unlimited cash to do what he wants when he wants. "Someday, I'll make more than my Dad," he boasts.

Then side-bars, complete with glamorous pictures give us the young people's aspirations:

"I live in a hotel and when I come home from school, there are maybe 80 people who say 'Good day' to me. It's their job to say that. In the bathroom there are

mirrors everywhere. I love looking at myself. I can spend five hours doing my hair and posing. I'm going to be a model." **Rachel, age 10**

In "The pop star and the baseball player" (p 54), Donna Flynn & Terry Wiseman "talk to *Hi! Magazine* about their love for each other."

This is the most famous couple in America. She is the pop star who has had ten number-one songs—more than any other single artist. He has hit at least 40 home runs every baseball season for the past 4 years and has played on the championship team in the World Series twice. Together they make about \$40 million a year. They invited *Hi! Magazine* into their luxurious home.

In "The best shopping street in the world" (p 31), one reads that in Nowy Swiat in Poland,

The world doesn't know about this paradise for shoppers—yet. . . .

If you want an exquisite handmade suit, Nowy Swiat is the place to go. It isn't cheap. You will pay up to \$2,000. For beautiful French baby clothes, go to *Petit Bateau*. You will pay \$75 for a pair of baby blue jeans. A dress for a baby girl is about \$150. At *Desa*, a famous antique store, a desk costs \$8,000, and a nineteenth century Russian icon is \$300.

So there's a curious combination within the human interest and wish-fulfilment: rich lifestyles that an immigrant might aspire to, though they would be about as wildly unrealistic for them as for home-grown Americans; yet at the same time, the images accurately represent the dream in the unattainable world of TV programmes and other popular media, even though a skeptical observer wouldn't buy them. That is to say, there's almost an implicit element of critique in the text, which at times becomes explicit. From "Hollywood kids" (p 38):

In Hollywood, the home of the entertainment industry, it seems like everybody wants to be rich, famous, and beautiful. Nobody wants to be old, unknown, or poor. For kids growing up in such a world, life can be difficult. Their parents are ambitious, and the children are part of the parents' ambitions.

Similarly, in "Megalopolis" (p 70), Jonathon Glancey describes the "ugly, exciting mess" of the rapidly growing city of Shenzhen:

Shenzhen is a shocking place, like nowhere else on earth that I have ever seen. It is a city of no boundaries and no center. . . .

Overall, then, it isn't quite clear what message the learner might pick up from the teaching text. There's a mixture of consumerism, aspiration, fantasy land, history, personal story, and mild critique, within a package of very disparate interests and topics.

However, as an exercise in information-sharing and critique of society, few texts seem as accountable as Hogarth's (1995) *Job focus*, which carries a pointed analysis of discriminatory employment practices in Australia:

Hogarth (1995). *Job focus*. (p 13)

Bosses prefer Aussie culture over skills

Australian companies routinely appoint Australian-born applicants over highly trained migrants because they fear cultural difficulties in the workplace, a new study found.

“There is an entrenched preference . . . which may not be overtly racist but is covertly discriminatory” the study says.

The study, *Minimising Diversity*, is the first major assessment of the attitudes of Australian employers to overseas-trained professionals. It involved an extensive survey of 55 private and government organizations.

Its author . . . found that Australian employers preferred the safe option of hiring graduates born and trained in Australia, despite the potential business advantages and international experience and language skills that migrant professionals could bring to the job.

In some cases she found migrant professionals were screened out of the selection process as early as the first telephone call by secretaries instructed not to take details of applicants with accented English.

(*Sydney Morning Herald*, 6 October 1992)

Job focus is a kind of sobering reality check on looking for employment. A section on telephone conversations (p 164-5) presents dismissive brushoffs that sound true to life: “We don’t have any positions at the moment – Matron is very busy.” And a talk-&-think section (p 169) of such conversations lists the sort of ongoing reflection that one suspects often takes place:

What they said	What they thought
What we are looking for is someone who knows the Australian scene. The person has to supervise a team of people and spend a lot of time in the field.	He’d probably have communication difficulties on site. He’d have no idea of industrial relations here. There could be all sorts of problems. Seems a bit status conscious too – he may not get on with the others.

In contrast to many other ESOL texts, then, Hogarth sharply focuses on the target language for significant acts and decisions in life. It’s worlds away from fantasy.

As mentioned earlier, texts tend to display an aura of didacticism, predictable enough since they are after all, language teaching manuals of one kind or another. In this, they are part of a long-standing tradition. From the nineteenth century, a re-publication of Canadian cleric, the Rev. Edward Wilson, displays a readiness to deliver forthright homilies to the Ojibway nation, in his description and translations of the Ojibway language. But then, the advice of an ESOL text roughly a hundred years later seems no less blunt, though in a slightly different arena:

<p>Wilson, (nd <19th century>) <i>The Ojebway language</i>. (pp 144-145)</p> <p>Indians are no better for being Christians I am sorry to hear you have been drinking It is vain you call yourself a Christian while you drink No drunkards can enter heaven Do not let the devil tempt you to give up religion In a little time we must all die All worldly pleasures will pass away</p>	<p>Walsh, R. (1984). <i>Basic adult survival English</i>. (p 66)</p> <p>If you're a good worker, your employer will like you. You can get a raise or you can <i>move up</i> to a higher position, and you can get a good reference for your next job. To be a good worker, you should:</p> <p>1 Go to work <i>on time</i>. Don't be late. Don't be absent a lot. If you are going to be late, or if you can't go to work, call in to the office. 2 Work hard. Don't be lazy. 3 Work carefully. Always do your best. 5 Be friendly. <i>Get along</i> with everybody. Be nice to the other workers. Say hello to them. Talk to them. Smile at them. Be clean and neat.</p>
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Several factors might explain the dispersed nature of the topics in the ESOL texts examined. There is a determined push to provide and tap interest through unusual stories, changing topics, human interest accounts, and the like. Teaching content seems to be the result of a search for items that variously respond to need (e.g., the demands placed on migrants), entertainment, and apparent values of society. And concerns over both content and teachability appear to influence the choice of materials that can be exploited for a variety of language teaching areas, including language items, language forms, vocabulary, grammar, and so-called skills of listening, speaking, reading, writing.

Constructing the Learner

Representing the host society of ESOL texts is one thing. Constructing the learner is another. At this point, three forces come into play, summarised in the following diagram:

host society constructs the learner (e.g., people; media)	
learner constructs self	education constructs the learner

Potentially, there could be a rich interplay among these three forces. The host society is constantly building images of the L2 learner in their midst, as becomes apparent from conversations with friends, family and neighbours; it is also evident from items in the mass media, from popular culture and from government policies and legislation. Meanwhile, learners have a notion of who they themselves are, and are often puzzled at the mismatch between their own self-image and that of the society they've entered. Then enter education, of which ESOL texts are a distinct part: texts carry varying images of the learner, though scarcely very rounded or complete. Within the texts, there are limited attempts to draw together some of these three forces of society, learner and education, but they appear to be sporadic and partial. The focus is overwhelmingly on representing the host society instead.

Analysing the texts suggests that the learner ranges across the ESOL text in four ways. There can be a *fleeting presence* – L2 people represented who are recognisably migrants, language learners or people of a cultural group somehow distinct from the host society. At others the learner is *invited* to be present. Sometimes the learner is simply *absent*. And finally, the learner has what might be called an “*absent presence*,” in which they might be assumed to be present without any explicit recognition of being so. The following discussion takes each of these four points in turn.

Fleeting presence in the text is illustrated in the following diagram, in which the different extracts make brief reference to particular individuals or societies:

Ong *et al.* (1995). *Crosscurrents*. (p8)

Listen to the tape and answer the questions.

- 1 What is a sign of respect in Japan?
- 2 When are offices closed in Spain?
- 3 What kind of meeting do businessmen in the Middle East often hold?

Soars (2001). *American Headway 2*. (p 15)

Living in the USA. Roberto Solano (Mexico); Endre Boros (Hungary); Yuet Tung (HK)

Hollett (2001). *Quick work*. (p 54)

Working across cultures

1 Fons Trompenaars, a Dutch social scientist, has conducted research into cultural differences that affect the process of doing business. Here are three questions he asked managers from different countries. . . .

Question 1

What is the best way to improve the quality of life?

Question 2

How do people tend to work in your workplace?

Question 3

A mistake has been discovered at work. . . . Who should carry the responsibility.

2 Study Trompenaars' results . . . [bar graphs]

Potter (1991). *International issues*. p 15

Story 1

A Japanese asks an American passenger whether the terminal has a free luggage-trolley service. The American wants to show that there is not only a trolley service, but that it is FREE! So he replies with the famous ‘A-OK’ ring gesture. But to the Japanese, this signifies ‘money’ and he concludes that there is a large charge for the service. Meanwhile, a Tunisian onlooker thinks the American is telling the Japanese that he is a worthless rogue and he is going to kill him.

If there is any single image of the learner in their brief appearances in the ESOL texts it seems to be “The Good Citizen.” S/he is implicitly the person who fits in with the dominant interests and values represented in the text, and modeled in three successful migrants to the US pictured in *American Headway 2* – Roberto Solano (Mexico), Endre Boros (Hungary) and Yuet Tung (Hong Kong). “Roberto Solano from Mexico,” for instance, has gained respectability through hard work and running his own business.

Roberto came from Mexico to New York ten years ago. At first he missed everything—the sunshine, the food, his girlfriend. But now he has a successful business with his three brothers and his sister. . . . When asked why he came to the United States, Roberto says without hesitation, “Because I want to work hard and have my own business.”

Similarly, Endre Boros from Hungary has achieved academic success, has family and car, and enjoys independence.

Endre is a professor at Rutgers University in New Jersey. . . . “At first it was very strange. Everything is so big here,” he says. “I started to feel happy when I bought a car. Now I go everywhere by car. In Hungary, we only use the car on weekends, but here your car is part of your life.” . . . What about the way of life? “The thing I like best is the independence. Nobody tells me what to do. . . . I feel in control.”

Sometimes the learner is invited through the text to enter the learning process, as illustrated in the examples below:

<p>e.g., Doff <i>et al</i>, (1984). <i>Meaning into words</i>. (p 68)</p> <p>Explain the educational process in your country, from the beginning of school to the end of university. Include information about: ages, types of school, what the student does at each stage, and examinations.</p>	<p>Ong <i>et al</i>, (1995). <i>Crosscurrents</i>. (p8)</p> <p>Talk about . . . Customs Practice with a partner. Talk about customs in your country or in places you know about.</p> <p>EXAMPLE <i>Did you know that in Japan people bow when they meet someone?</i></p> <p><i>In Brazil, friends kiss each other to say hello and goodbye.</i></p> <p><i>Most people in the U.S. stand up when they are being introduced.</i></p>
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By contrast with the above appearances in the text, often the learner is simply invisible. As Giddens (1991) has noted, modernity produces “difference, exclusion and marginalisation,” a condition that seems to characterise the non-appearance of learners in many texts. The focus after all, is largely on representing players in the host society, with little explicit interaction taking place among host members and L2 learners.

Finally, there is the notion of “absent presence,” in which the learner is somewhat ambivalently present in the text. An example appears in Hollett’s (2001, p 34) *Quick work*, under the heading of “Going Places.” True, the learner as user of the textbook is invited to play a game, but there’s nothing much that is intrinsically the learner in the business or game involved. It could be any business person, and perhaps that’s the point. The directions state:

Play this game with a partner. You’re competitors racing to meet a customer in Beijing. One person starts in New York and the other in London. The first one to get there is the winner.

In the pages of international business courses, the Good Citizen appears as the Team Player, one who fits in well with the demands of business and uses critical skills to solve problems within the frame of business needs rather than to develop a critique of business itself.

Implications

One gets the impression, then, that some ESOL texts give a rather unreal picture of society, which poses a challenge as to what would make an accurate image of society. There are some stark choices to consider, though in themselves, they have their own unrealities too. Here are three possible choices:

A little or no attempt to represent culture	B picture of cultural diversity (dynamic and fluid)	C stereotypes essentialising
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Box A is something of a conundrum, since it is hard to include aspects of the life of a society without in the process representing something of the culture. But the argument of the analysis above is that certain texts seem to offer rather piecemeal and distorting images of society, and therefore of the culture or cultures involved. Meanwhile, it is always possible to concentrate so keenly on the opportunities for language teaching that the culture slides off into the background.

Box B is perhaps the most appealing of the choices, because it implies trying to represent competing and differing cultures, whether ethnic or otherwise (e.g., social-class, gender and so on). What’s more, it would be attractive to try to capture the evolving and changing nature of cultures and communities. In their discussion of literacies, Lankshear and Knobel (2003, p 11) claim, “The cultural dimension [of literacy] involves competence with the meaning system of a social practice; knowing how to make and grasp meanings appropriately within the practice.”

Box C carries the age-old dilemma of creating one-dimensional images of a culture or cultures. This can be an easy trap to fall into, even with the best intentions, since it may be desirable to picture the characteristics or nature of a given society or community, but in doing so, to fall into stereotypes.

One point to note is that the New Zealand texts consulted appropriately include the tangata whenua (e.g., Simons, 1991). But texts with a US or UK focus seem to be rather more monocultural. A litmus test for US texts might be to ask whether there is representation of Blacks or Native Peoples. And a test of both US and UK publications could be to ask the place of other ethnicities in either society, especially considering the patterns of diverse immigration into both countries over the last century.

As noted, the L2 learner seems to have a low profile, and at times no apparent existence. The challenge for teachers and course writers could be to ensure that learners display identities and live ordinary lives in language learning texts and materials. Likewise, texts could explore how migrants relate to the society constructed in materials.

This discussion suggests that it is important for teachers to critique courses, texts and society, meanwhile putting the information in text in a sociocultural context for learners – to provide a context for text. The hope is to encourage in both teacher and learner a continuing enquiry into social structures, national characteristics, and aspects of culture, to conduct an analysis of how learner and society are constructed.

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