

Implications of Critical Language Studies for Language Studies and Foreign Language Education

Eleştirel Dil Çalışmalarının Dil Çalışmalarına ve Yabancı Dil Eğitimine Yansımaları

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ABSTRACT

Current issues such as global warming, climate change, human rights and social equality, and educational quality are all most debated issues in diverse discourses including education. Educators have the responsibility to enable their learners to critically think and question these debated issues for a sustainable world and must be equipped with the critical terminology and concepts to critique them in their classrooms. This critique requires an interdisciplinary approach to the hidden linguistic agenda in today's global system. As a review study, this study offers the philosophical foundations of critical language studies with its roots in Critical Theory. This review casts light on what it means to be critical about language in the implication of language education, and why critical language studies are a requisite in educational settings and diverse discourses. Reviewing literature, key critical concepts and terms, and the significance of their implications for language education are provided in this study. Thus, this study may respond to the needs of scholars and individuals whose interests include language studies, and of foreign language learners, foreign language curriculum designers, and foreign language teachers and educators who seek alternative ways to transform their teaching and learning through critical use of language.

Keywords: Critical language studies, critique, critical theory, critical concepts and terms, foreign language education

ÖZ

Küresel ısınma, iklim değişikliği, insan hakları, sosyal eşitlik ve eğitimin kalitesi gibi güncel konular, eğitim de dahil olmak üzere çeşitli söylemlerde en çok tartışılan konulardır. Eğitimciler sürdürülebilir bir dünya için, öğrencilerinin bu tartışılan konuları eleştirel düşünmesini ve sorgulamasını sağlama sorumluluğuna sahiptir ve sınıflarında bu sorunları eleştirebilecek eleştirel terminoloji ve kavramlarla donanımlı olmalıdır. Bu eleştiri, günümüzün küresel sistemindeki örtük dil gündemine disiplinler arası bir yaklaşımı gerektirmektedir. Bir derleme çalışması olarak bu inceleme, kökleri Eleştirel Kuram'a dayanan eleştirel dil çalışmalarının felsefi temellerini sunmaktadır. Bu inceleme, dil eğitimi bağlamında dil hakkında eleştirel olmanın ne anlama geldiğine ve eğitim ortamlarında ve çeşitli söylemlerde eleştirel dil çalışmalarının neden gerekli olduğuna ışık tutmaktadır. Literatürü inceleyerek, başlıca eleştirel kavramlar ve terimler ve de onların dil eğitimindeki yansımalarının önemi verilmektedir. Dolayısıyla bu çalışma, ilgi

alanları dil çalışmalarını içeren akademisyenlerin ve bireylerin ve dilin eleştirel kullanımı yoluyla öğretme ve öğrenmelerini dönüştürmenin alternatif yollarını arayan yabancı dil öğrenenlerin, yabancı dil müfredat tasarımcılarının ve yabancı dil öğretmenlerinin ve eğitimcilerin ihtiyaçlarına cevap verebilir.

Anahtar Kelimeler: Eleştirel dil çalışmaları, eleştiri, eleştiri kuramı, eleştirel kavramlar ve terimler, yabancı dil eğitimi

INTRODUCTION

The global issues such as global warming, climate change, human rights and social equality, and educational quality are all most debated issues of international human rights groups and educational platforms in the world. To take concrete actions for a social reform, teachers and educators should enable their learners to critique the problematic local and global issues (Giroux & McLaren, 1986). Therefore, they must be equipped with the critical terminology and concepts to apply these issues to their classrooms and critique the language ideology and its discursive practices. This critique requires an interdisciplinary approach to the hidden linguistic agenda in today's global system. To identify the current conflicting realities of the global world, learners should critically think and act simultaneously for transformation which requires duality of thinking and acting. There is a need for alternative theoretical approaches which stem from a philosophical notion aiming to liberate human self and nature from the oppressive language ideologies.

Critical theoretical approaches consider knowledge as created from a specific perspective that is born into a historical, cultural and socio-political context. Considering the role of neoliberal ideology as the current phase of capitalism, language use in texts can represent the facts about life styles, identities, social practices and values that are independent from the experiences of voices from diverse backgrounds. For instance, Babaii and Sheikhi (2017) show how current language ideology is employed in foreign language coursebooks through discrimination, sexism, consumer culture and financial capital which are all hidden in the content of celebrity profiles, fashion and advertisements or finding a job. Learners should present their own worldview on the debated topics. Therefore, both teacher and language teacher education are in need of an interdisciplinary knowledge grounded in social sciences drawing on economics, sociology, and political studies (Gray & Block, 2012; Block et al., 2012).

Language teachers, educators and scholars working in schools and universities should consider the critical theoretical approaches to bring the transformative and moral aspect of language use into the forefront. According to Strunk and Betties (2019), dominant ideology and its hegemony are enacted a lot through standardized English and symbolic representations that control individuals' knowledge construction in schools where other ways of representing knowledge is otherized. Strunk and Betties argue about the assumption of the standardized language which is the representative of the best option whereas alternative ways of knowing and constructing knowledge are represented as less legitimate through the hidden curriculum. Referring to the impact of neoliberal ideology on education and diverse discourses, Block et al. (2012) say, "The shift from pedagogical to market values has been widely commented on as involving a fundamental shift in educational philosophy: the abandonment of the social and cooperative ethic in favour of individualist and competitive business models" (p. 6). The neoliberal ideology and its imperialism in practice significantly affect language use and language teaching (Phillipson, 2008). Thus, the interwoven relationship between ideology and language and its effects on language use and language education mustn't be undermined by language teachers, language teacher educators, language policy-makers and curriculum designers.

Foreign language teachers, language teacher educators, researchers and educators who are interested in language studies or who are interested in diverse issues and global topics covered in language studies, and learners who study a foreign language must be critically conscious of the

ideological aspect of language use. Given that classroom discourse cannot be separated from outer discourses, enabling teachers, teacher educators and scholars to be critical about the language use could transform diverse discourses where learners can take actions against the oppression. Critical means investigating the relationship among ideology, language and power (Fairclough, 1989). The idealization of language use, teaching and learning, and symbols and images can be predictors of dominant language ideology but whose ideals and knowledge are marketized, and what they mean by ideals and ideal knowledge should be questioned. According to Giroux and McLaren (1986), "As it presently stands, schools of education rarely encourage their students to take seriously the imperatives of social critique and social change as part of a wider emancipatory vision" (p. 223). Giroux and McLaren believe that teachers must be equipped with the critical concepts and terminology to improve their skills and knowledge in order to contribute to the construction of democratic and ethical societies.

Critical language studies can therefore provide alternative teaching practices with language teachers to throw light on the discursive practices in society where the use of language is seen as the production of the particular culture, ideology and power relations. Learners should learn how to critique the dominant ideology and its application. This critique depends on a critical approach to raise awareness of the dominant language ideology which has power to transform all relations into a cost-benefit relationship by disregarding the ethical and moral sense of any existence. In this regard, this review study provides a new synthesis to elaborate on this neglected area of language studies and briefly offers the philosophical foundations of critical language studies with its roots in Critical Theory. The study also sheds lights on what it means to be critical about language in the implication of language education, and why critical language studies are a requisite for educators, teachers and students in these urgent times in educational and diverse discourses where they should take urgent actions to transform the world. Thus, reviewing literature, key critical concepts and terms and the significance of their implications for language education are provided to respond to the needs of scholars and individuals whose interests include language studies, and to the needs of foreign language learners, curriculum designers, and foreign language teachers and educators who seek alternative ways to transform their teaching and learning through critical use of language.

1.1. A Brief Overview on Critical Theory

Critical theory, which was grounded by Horkheimer (2002), is the philosophy and interdisciplinary movement in which rationality and reasoning are based on social interactions. The philosophical foundation of Critical Theory, which is grounded in interpreting and criticizing the relations of power and subordination of human beings as products of historical contexts, emanates from the European-Marxist ideas at Frankfurt School (Ryoo & McLaren, 2010). Explaining the fundamentals of Marxism, Tyson (2015) indicates that maintaining the economic power is the reason of social and political activities comprising education, media, technology and philosophy and so on. Economic power, which forms the basis of the social, political, ideological and cultural activities, brings about the political and social power to the social relations. For this reason, Horkheimer and Adorno (2002), as the followers of Frankfurt School, did the critique of the instrumental reason and thought in modern society. Critique requires a self-conscious process where individuals deconstruct how particular institutions and structures produce, prioritize and apply particular knowledge to control the individuals and environment (Ryoo & McLaren, 2010). Therefore, the knowledge and truth that enslaves individuals and environment must be scrutinized.

With respect to Horkheimer and Adorno's critique of modernity, Habermas (1987) offered a different view on modernity and instrumental reasoning by adding communicative rationality to instrumental rationality. To advance science and modern society in terms of economic and political activities, the scientific method applied to reasoning transformed into instrumental reasoning (Guilherme, 2000). That is, individuals and environment are objectified as instrumental

objects by the dominant ideology for the interest of a specific class. In response, thinkers of Frankfurt School aimed to do the critique of instrumental reasoning as it is lack of the critical and dialectic aspects (Ryoo & McLaren, 2010). In their authoritative study on the dialectic of enlightenment, Horkheimer and Adorno (2002) claim that knowledge produced through instrumental reasoning refrains an individual from making self-reflection and being conscious. However, emancipation which means freeing self and his/her activity from oppression necessitates the use of critical thinking and reflection (Habermas, 1972). The emancipatory rationality rests on the dialogic process and pedagogy where the subject-subject relationship takes place between social agents to further their social equality (Guilherme, 2000). The change in the philosophical approach to understand the human existence underlines the significance of language use and thinking in relation to culture and history (Habermas, 1992). Being critical of the relationship between language, thinking and human existence, followers of Frankfurt School such as Marx, Vygotsky, and Bakhtin (Habermas, 1992), Marcuse, Fromm, Benjamin and Habermas (Smith, 1999), and Foucault and Freire contributed to the philosophical shift in thought in social sciences in the twentieth century (Guilherme, 2000). In particular, Lev Vygotsky, Mikhail Bakhtin and later Paul Freire also offered a critical approach to meaning in language learning and teaching since meaning emerges from the historical and cultural context (Bakhtin, 1990; Freire, 2000; Vygotsky, 1987).

The economic, socio-political and cultural issues mark the relations of ideology and power in contemporary society. In Smith's (1999) opinion, "Access, therefore, to an understanding of power relations must be achieved through the examination of both personal and public languages for the dominating metaphors, vocabularies, syntaxes and so on which legitimate and sustain the status quo" (p.114). In other words, the language use cannot be neutral. For this reason, Yates (2010) mentions that Foucault's critical approach to the study of hierarchical social relations, discipline and power can be used in the critique of the curriculum as discourse in education because curriculum can regulate gender roles, race and ethnicity or social class for the dominant ideology.

The intellectual awakening of Frankfurt School has offered key words such as dialectical, ideology, objectification and commodification (Smith, 1999). The notion of critique underpinning the inherent nature of Critical Theory requires dialectic as there is not one static way of thinking in the construction process of knowledge. Regarding the epistemological notion in Critical Theory, the relationship between a particular state where knowledge emerges and the restrictions on the construction of knowledge is the focus of critique. Consequently, educators in the field of teacher education should raise awareness towards critical theory tradition (Smith, 1999).

1.2. What it Means to Be Critical About Language in the Implication of Language Education and Why Critical Language Studies?

The meaning of "critical" is associated with Critical Theory whose roots are in sociology and literature aims to explore the impact of power on the individual self and society (Robles, 2020). The critique, as a notion and concept, underpins the theoretical background of Critical Theory of Frankfurt School. According to Smith (1999), critique does not depend on the judgmental idea but is actualized in relation to other thinking ways. Smith's debate on critique echoes Bakhtin's (1986) dialogic approach to language, thinking and human existence. As Dop (2000) says, truth is dialogic; hence, the essence of dialogic truth is twofold: object-in-itself (universal meaning) and object-for-itself (particular meaning). Considering the epistemological aspect of meaning-making, the true meaning is born out of the synthesis between universal and particular meaning which Bakhtin (1986) characterizes as dialectical. This synthesis highlights the significance of dialectic in every setting of life since "dialectic" is not oriented to the idealization of meaning, but open to diverse thinking ways to seek the truth. In Crookes's (2013) account, "Critique refers to systematic and constructive criticism based on empirical and theoretical study of society, language, and the person, reflecting alternative, progressive, or

radical theories of societies, individuals, and languages” (p. 1). Crookes views language as part of discourse where diverse identities and institutions exist. However, language confers a status quo on dominant voices through gender, race, identity and class.

In today’s global world, international mobility of citizens classified as refugees, asylum seekers or immigrants have led to educators urgently consider the progress in education. The economic and cultural globalization come up with the question of whether or not every individual benefits from the equal educational and human rights. Challenges such as the act of making an official record for anti-immigration, religious and ethnic nationalism, anti-multiculturalism, and decisions about the homogeneity of educational policy for diverse cultural and linguistic identities become apparent (Lee et al., 2019). Struggles against inequality and oppression everywhere drive critical educators to seek for the ways of democratic education across the world (Apple, 2013). Referring back to the relationship between dominant ideology and education, Setiawati et al. (2021) claim that:

Neoliberal forces have been hijacking a number of linguistic features so as to ease their way to exploiting education for their own ends. Words such as ability and employability, which are now becoming common in education research, policy and practice, are, in fact, dangerous. (p. 2147)

The problem is that education intersects with the political ideology defined as neoliberalism, and neoliberal policies view schools as profits. The effects of neoliberalism on education and schooling cannot be investigated by disregarding language and rhetoric (d’Agnese, 2021). Here, Apple (2012) dwells on the relationship between culture and economic matters, saying that:

Schools allocate people and legitimate knowledge. They legitimate people and allocate knowledge. Now one can talk about this combination (and they are not separate functions, but interpenetrate each other) positively or negatively. It is basically good, bad, or contradictory. But one must talk about control of both culture and economy together if one is to understand what schools do. (p.39)

It is obvious that economic movements, dominant language ideology and culture impact how schools function. Apple (2013) casts light on how economic movements and structures give cues about the organization of society and education. Education is the inherent essence of society; thus, it cannot be isolated from the society as the protector of democratic values. However, schools and education are not meritocratic, and the meritocracy of schools and educational institutions must be maintained to protect the rights, equality and well-being of every citizen (Apple, 2012). The manipulation of meritocracy through economic movements and culture production can lead to monologic relations that could be destructive to both individual self and society.

According to Kołczyńska (2020), “individuals with higher status may be more supportive of the system that granted them this privileged position, which in authoritarian countries would reduce the positive effect of education on democratic preferences” (p. 17). Apple (2012) argues about the question of whose knowledge is worth implicating in education. In the field of English language teaching (ELT), Pennycook (2014) criticizes western methodologists as they do not consider the historical, economic and political essence of English language learning and teaching for individuals from diverse cultural and linguistic identities. Thus, language teachers need to equip their students with required skills to question the quality of given reality and truth at any time and be conscious of whose knowledge they are subjected to. To do this, teachers could first critique dominant language ideologies.

Questioning the relationship between power and privilege within its historical conjecture enhances the critical language awareness (Alim, 2005). In his study, Metz (2021) addresses the prominence of using a critical lens of pedagogical content knowledge for critical language teaching that could enhance learners’ critical language awareness in English classrooms where English varieties of linguistically and culturally diverse identities can be stigmatized. In Okazaki’s (2005) opinion, “Whether the content is academic or not, consciousness-raising through critical issues requires a deep level of engagement both from students and the teacher”

(p. 181). Teachers have the responsibility to dialogue with students about critical issues in order to struggle against the reproduction of non-democratic knowledge where duality or dialectic is missing. Equality, empathy, social justice and respecting differences are values of democracy and democratic thinking (Kinnier et al., 2000). Dialoguing improves students' use of language and raises their critical consciousness which Okazaki (2005) defines as "the ability to realize and question the reproduction of socio-cultural and historical injustice, as well as power relationships in one's own culture, the target culture, and global cultures" (p. 181). The content of curriculum should rest on the experiences of students categorized by them and defined as the core of language critical pedagogy (Crookes, 2013).

In line with the progress in history, critical pedagogy incorporates the socio-historical and political side of language learning and teaching as there is not a universal approach that takes into account the socio-historical, cultural and the political aspects of language learning and teaching (Okazaki, 2005). Educator activists, critical language educators, critical educators and scholars, and community activists have a very significant role in every society (Apple, 2000; 2006; 2013), because these decentralized groups struggle against the oppression and domination of centralized unities (Apple, 2013). Being independent from restrictions of centralized mechanisms, schools must provide equal conditions with every single learner. In so doing, education would be for the social transformation of every individual and society.

1.3. Critical Language Teaching and Critical Language Awareness

The studies in field of language education, which put emphasis on the decontextualization of language teaching in isolation, led the emergence of language awareness in the 20th century (Taylor et al., 2018). Accordingly, the focus of educators and teachers was on the recognition of language varieties in language teaching. In comparison to the notion of language awareness in the field of language teaching, the emergence of the notion of critical language awareness (CLA) aims not only to help learners recognize dominant language ideologies but also to equip them with the knowledge to criticize and challenge these ideologies (Metz, 2021). Constantin-Dureci (2022) notes that language ideology is not something neutral as it is composed of beliefs about the use of language which confers a status on individuals by going so far as to view their identity as either privileged or non-privileged. Addressing the issues of migration, linguistic diversity and use of English as an international language (EIL), Taylor et al. (2018) mention that:

Rather than overcomplicating the conventions, practices, relations, and processes that shape the unsaid, hidden linguistic social order, EIL students and their teachers need to gain awareness of the central tenets of CLA. They need to understand how power and ideologies work together to shape linguistic realities (conventions and practices) and, importantly, they need to learn about the transformational promise of CLA; namely, what can be constructed can be deconstructed. Once they come to this realization, it can serve as a resource to help them navigate the changing times and circumstances of power relations. (pp. 2-3)

Given the fact that classrooms are not isolated part of the political, economic, cultural and historical contexts, the educational discourse must be evaluated from a wider critical perspective (Farias & da Silva, 2021). Students need to understand how language is used in diverse discourses to maintain the status quo and protect the social status (Reagan & Osborn, 2021). The social equality is the subject matter of the current approaches to studying language as both teaching and maintenance of status quo incorporate a political stance (Metz & Knight, 2021). Regarding the critical subject matters that occur in global and educational contexts, language learning and teaching should be based on understanding the dominant ideology that affects educational policies.

Teachers' pedagogical content knowledge plays an important role in critical language teaching and in their critical language awareness to help students raise awareness towards the

ideological evaluations. Critical language awareness enables teachers and students to sort out inequalities that emerge from language practices related to language ideologies (Baker-Bell, 2020). As part of the larger ethnographic research conducted with Latinx and other students who are racialized due to lacking academic language, Flores (2020) indicates that:

While critical consciousness is certainly an important first step in promoting social change, it is important to keep focus on the larger political and economic factors that lie at the root of the marginalization of the language practices of racialized communities. (p. 29)

Flores criticizes the obligatory use of standardized language by Mexican immigrant students at a U.S school in the small district of Pennsylvania because the use of academic language results from an ideology, which views race and language as the indication of privilege, is particular to European colonialism and white supremacy, and the ones who assess the academic language of those students are always assigned as white listeners and readers. However, learners' linguistic diversities and their life experiences should be the heart matter of language education (Farias & da Silva, 2021; Reagan & Osborn, 2021). Providing a critical language lens in his study, Metz (2022) notes that not the standard language but the linguistic diversity is the representation of richness. In a case study, Britton and Leonard (2020) also highlight the prominence of the use of critical reflection and critical language awareness pedagogies in L2 writing course lessons. In their teaching objectives, Britton and Leonard indicate that critical language awareness helps learners recognize the interwoven relationship among language practices, power and language ideologies which result in social inequalities. In their critical point of view, use of critical reflection enables learners to notice their bias against linguistic varieties by questioning their thoughts about other's experiences and to become aware of their unexamined judgmental thoughts.

1.4. Critical Pedagogy

Phases of colonialism and imperialism, as the constitutive elements of the globalization, ignited the flame to struggle against the inequality and oppression across the world (Robertson, 2003). Critical pedagogy is seen as a requisite to provide a safe platform where learners dialogue to overcome these challenges because schools can reproduce inequality and bias against differences (Valdez, 2020). Critical pedagogy, which has its roots in Freire (2000), reflects the notion of Frankfurt School and dialectical materialism of Marx (Mclaren, 2020). In this regard, Spirkin (1983) elaborates on dialectical materialism, saying that:

Reality comes to us not directly but in ideal, "transmuted", incomplete, even illusory forms. For example, the real relations between people in society may be comprehended according to class interests, in inadequate ideological forms. At the level of philosophical consciousness one of these forms is idealism, which perceives the ideal as a fundamental principle of thought, thus absolutising the ideal, disuniting it from objective reality, the historical process, people's real activity, and the brain as an organ of this activity. (p. 185)

According to Spirkin's criticism, reality comes with ideas in the fantastic form of materials, and thereby idealism and materialism view mind as independent of reasoning as if they are separated from each other; however, consciousness is never neglected in dialectical materialism where the humans' sensuous and socio-historical relationship with reality or materials is observed. Hence, Mclaren (2020) indicates that critical pedagogy aims to deconstruct reality and knowledge created by dominant forces in educational discourses. Critical teachers address the problematic social matters by practising dialectical method which is essential for learners to become active agents in every field of life.

To maintain social equality, justice and respect, educators should consider the schools as cultural environments where they can lead to transformation of society through education and language education (Siqueira, 2021). In an ethnographic study conducted with Latinx students and children of immigrants in an urban school in the U.S., Martínez and Martínez (2022) underline the importance of research method to glean data about the social phenomena from the field since they should first aim to explore how those Latinx students socialize and make meaning through language in the learning process and diverse settings. To do this, Martínez and Martínez conducted dialogues with participants as the central agents of the community and school context where critical pedagogical praxis emerges and students' agency becomes significant in trying to struggle against racism, stereotyping and dominant language ideologies.

1.5. Critical Language Teacher Education

Economic, social and political problems have led to the global migration and mobilization of world citizens since the early 20th century. Schools and higher education institutions have needed to adopt their educational goals and practices in accordance with the needs of students from diverse backgrounds. According to Hawkins and Norton (2009), those students feel otherized because they cannot have the access to social activities and educational materials to improve their language skills in order to adjust themselves into their social and classroom environment. Addressing the globalization process, Block (2012) says, "This process involves the increasingly extended and intensified interconnectedness of economic, political, social and cultural phenomena, seen in human activity taking place across time and space related scales" (p. 58). Consequently, economic, political, social and cultural actions human beings take part in have also local impacts on individuals.

From late 1970s to present, neoliberalism, as a globalizing political project, has impacted educational and social discourses (Chun, 2013). Neoliberalization considers educational places as functional institutions to equip individuals with so-called ideal skills so that they can do their best for the global economy (Gray, 2019). Holborow (2012) criticizes neoliberalism and its theoretical background underpinning the economic conditions, capitalism, and discourse of English in which marketization of educational discourse gives birth to the marketization of language teaching, teaching materials and resources, and teacher education. Therefore, language teachers are the first to be critical of educational discourse and integrate the socio-cultural and political issues into their teaching context. In this way, teachers can encourage their students to critique the existing problems in their social and political context to struggle against inequalities. In order for teachers to enable their students to transform their self and environments, critical teacher autonomy, agency and identity should also be promoted. The main problem in English as a foreign language (EFL) and English as a second language (ESL) field is that teacher professional development and discourses rest on specific approaches to teacher education and disregard critical approaches to language education; thus, this ignorance has negative effects on language teacher identity which is already controlled by authoritative practices (Sharma & Phyak, 2017). Sharma and Phyak state that teachers need to become ideological actors, and dialogic aspect of language teaching and learning must be considered seriously in today's world. Furthermore, Teng (2019) says, "agency can be concluded as a learner's self-conscious agentic behavior, natural disposition, contextually mediated act, and a dialogic engagement with the context to develop a capacity to act" (p. 79). Hence, teacher educators can promote their agency and identity through a critical pedagogy lens (Banegas & Gerlach, 2021). Critical pedagogy offers a critical approach to understanding the ideology of language teaching and teacher development.

Examining the teacher education programmes in diversified contexts, Gray and Block (2012) note that neoliberalism provides the conditions for a free market for services and reinforcement of market principles in the educational contexts. Thus, the role of neoliberal discourses in English language classes and how teachers and students get involved in language materials must be investigated without disregarding the power of neoliberal discourses (Gray,

2019). Language educators, teachers, teacher educators, policy makers and curriculum designers mustn't ignore the ideological aspect of language study and language teaching and learning. As a consequence of the presence of power relations and injustice, foreign and English language teacher education need to be revisited through a critical perspective to promote social justice. As an alternative way to critique neoliberal discourses in educational settings, there is a need for critical teacher education so that language learners and teachers could question the quality of knowledge brought into classrooms.

1.6. Critical Discourse Analysis

The social nature of language and how it effects the language use were not taken into consideration in language studies and mainstream linguistics until 1970s (Fairclough, 1993). Drawing from critical linguistics, Critical Discourse Analysis (CDA), as a specific strand of discourse analysis, examines the role of language in contemporary society (Fairclough, 1989). Fairclough describes the language practice as a social action, which involves the issues of equality and distribution of power. According to Habermas (1984), instrumental reasoning employed in discourse must be recognized and it is necessary to critique the use of language and discourse of modernity where instrumental rationality of knowledge appropriates and marketizes many areas of human life for ones' own use. That is, the instrumental rationality has political and ideological control over the construction of knowledge and human actions.

CDA requires a transdisciplinary approach to language use as a social practice in the social structures and events (Fairclough, 2011). To critique this social practice, CDA benefits from a critical approach to the instrumental use of language overdetermined by the instrumental rationality. CDA examines how particular mechanisms and groups control and impact people's beliefs, ideas and feelings through discourses (Wodak & Meyer, 2009). van Dijk (2001) pays particular attention to the role of socio-cognitive aspect of discourse analysis. According to van Dijk, discourse is composed of both verbal and non-verbal language, and the role of cognition cannot be disregarded in discourse in that it incorporates feelings, beliefs and assessments of people. Regarding the social and cognitive aspect of discourse, van Dijk refers to society as social, cultural and political communication that occurs between parties. Referring to social and cognitive aspects of discourse studies, van Dijk (2018) mentions that there is a crucial connection between discourse and society, but the language users' cognition has a mediating role in the relationship between society and discourse. Accordingly, van Dijk highlights that written and spoken texts can only be formed by hierarchical structures via cognition and mental representations of language users; thus, the users of the language can make associations between the structures of society and discourse, and transfer them to written and spoken texts. That is, language users' mental models affect how they perceive participants of an event, the subject matter and situation. Understanding and interpreting a text depends on being able to make text's connection with the context where the knowledge of the interpreter is constructed and formed (Widdowson, 2004). Here, Widdowson also says that a text makes sense with its social intent in relation to the context but interpreting the intention depends on the knowledge of discourse which requires making meaning of how language users make choices to express the meaning. Therefore, it can be said that social cognition of individuals can play an important role in their interpretation and selection of texts. Additionally, social groups that share particular beliefs form the ideologies which lead them to take actions in order to actualize their group identity (van Dijk, 2006). Therefore, van Dijk regards ideologies as the foundation of discourse in which they are represented and verbalized through written or spoken texts by the members of particular social groups to take actions.

Since social media and internet also dominate individuals' life as new spaces, Bouvier and Machin (2018) state that CDA is more required to examine the use of language and discourse in these new areas in which particular institutions operate and individuals handle the social and political issues. Regarding the application of CDA in classrooms, Jenks (2020) mentions that

classroom discourse is observable, and teachers, practitioners and researchers need a critical approach to investigate the discursive practices and actions because neoliberal policies, political and historical contexts and dominant ideology as well as regulations used by the state shape the nature of teaching and learning. To understand the dialectical relationship between classroom and discourse elements, CDA should be used to offer empirical conclusions to enhance teacher education and classroom discourse. Referring to the significant role of CDA in language teacher's classroom decision making, Youwen (2018) says, "Teacher's classroom decision making is a process of discourse practice that involves the coordination of complex factors such as knowledge, authority, power and morality" (p. 60). Therefore, pedagogic discourse, the instructional discourse and moral discourse cannot function separately.

Application of CDA can provide teachers, researchers and teacher educators and practitioners with empirical observations and data to better language teacher education through a critical lens. Language teachers must be conscious of language use as a social practice which impacts the classroom and larger social-political contexts. In doing so, learners can also be critical of the ideological aspect of language use in their educational and social life. To transform language education, language teachers' responsibility is to offer an inclusive approach to language education. Thus, CDA should be used as an alternative method to understand the significance of relationship between language use and power relations of dominant ideologies which affect learners' beliefs, ideas, emotions and attitudes in the social world.

CONCLUSION AND RECOMMENDATION

The political, social and economic turmoil of today's global system has been making far more difficult for individuals to transform their social and educational life. Thus, the connection between linguistic choices made by authoritative voices and the instrumental rationality underpinning the dominant ideologies should be seriously examined in terms of its impact on diverse discourses including education. Diversity among human beings requires understanding the differences in their ideas, emotions and views, and brings about the significance of the dialectical relationship between different concepts and views. In this sense, Crookes (2021) indicates the necessity of the implication of values for language education through a critical approach so that learners can understand and respect those differences and maintain social justice and equality in the global world. For the implication and promotion of values in the EFL classroom, critical pedagogy can be implemented to help learners question the local and global problems that affect them and others (Vu & Pham, 2022). In this way, Vu and Pham state that learners can challenge the recurring inequalities that are also implicit in the content of hidden curriculum where particular culture and its social discursive practices are dominant. Drawing from critical traditions, critical pedagogy rests on dialogue that liberates learners from instrumental rationality. Employing a critical approach to language learning and teaching through classroom dialogues in a foreign language classroom, Altaş (2018) finds that questioning and answering process, which is based on social, structural and cultural issues offered in the reading texts of the course book, fosters learners' critical inquiry and reflection; thus, learners could recognize values such as empathy, respect and tolerance by recognizing the dualistic feature of truth that emerges from the synthesis of different views. Another important thing is that topics and materials, which are covered in the course, must incorporate different voices and experiences of others to implement critical language pedagogy (Crookes, 2021). Macgilchrist (2018) says that critical approaches do not consider textbooks as simple materials, but as cultural and political products that aim to equip learners with the knowledge of the standardized world and individual. In other words, textbooks can be seen as the representative of dominating discourses on language. Based on this review, teachers should adapt or create their own materials and texts which include diverse linguistic and cultural varieties that belong to different views and experiences. In doing so, teachers can also raise learners' critical language awareness. In light of the review study, CDA

can also be employed in the study of any additional language, in foreign language education and in language teacher education. The reason is that CDA casts light on how discourse is connected to the larger society and how reality of society functions; therefore, examining discourse critically means offering a dialectical approach to ideologies, argumentation of values, hierarchical structures, events and power issues through dialectical reasoning (Fairclough, 2018). According to Fairclough, this reasoning process has essential phases such as examining the discourse critically, explaining the existing reality within a cause and an effect relationship, and taking action to change the existing social inequality. Criticizing the marketization and instrumental rationality of language teacher education in today's society, Gray and Block (2012) address the significant use of narration, teacher reflection, critical inquiry and autobiography writing in teacher education in order to encourage teachers to make self-evaluation of their experiences and values in the social context of teaching and learning process where they construct knowledge and where their mental models are constructed. Thus, teachers can use their agentic voice by empowering their teacher agency, identity and autonomy, and in turn they can enable their learners to perform their agency, identity and autonomy. Based on this review study, it can be added that critical applied linguistics course, which covers the political aspect of language, of knowledge construction and of language pedagogy, should be integrated into teacher education programmes so that teachers and learners can benefit from the theoretical background of critical language studies in their practices and research, and understand the necessity of the transdisciplinary aspect of language studies and language education. Through the implication of critical language studies for language studies and foreign language education, teachers and learners can offer a reflective, agentic, autonomous and critical perspective to the social and political matters that occur in diverse discourses in the changing world.

Individuals need to be critically conscious of the hidden linguistic agenda which depletes the global resources, human self and planet, and transforms all relations into a cost-benefit relationship by disregarding the ethical and moral sense of any existence. Schools and universities must equip individuals with required skills and knowledge for their democratic participation in society and enable them to use their critical rationality to question the discursive practices of the dominant language ideologies. In essence, an interdisciplinary and a critical approach is required to understand the use of language as an ideological practice in diverse discourses. With the implication of key critical concepts and terms in language studies and foreign language education, it should be gained a deeper insight into current conflicts of global world through dialogic solutions. The courses related to critical language studies should also be integrated into the curriculum of language teacher education programmes and additional language studies. In this way, citizens in any society can be equipped with critical skills and knowledge to fight against the local and global inequalities to transform their self and planet.

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GENİŞLETİLMİŞ ÖZET

Giriş

Sosyal bir reform adına somut eylemlerde bulunmak için öğretmenler ve eğitimciler, öğrencilerinin sorunlu yerel ve küresel konuları eleştirmesine olanak sağlamalıdır (Giroux & McLaren, 1986). Bu konuları sınıflarında uygulayabilmeleri, dil ideolojisini ve onun söylemsel pratiklerini eleştirmeleri için eleştirel terminoloji ve kavramlarla donanımlı olmaları gerekmektedir. Bu eleştiri, günümüzün küresel sistemindeki gizil dil gündemine yönelik disiplinler arası bir yaklaşımı gerektirmektedir. Küresel dünyanın mevcut çatışan gerçeklerini tanımlamak için, düşünme ve eylem ikiliğini gerektiren dönüşüm, öğrenenlerin eleştirel düşünmesini ve eşzamanlı olarak hareket etmesini gerektirir. İnsan benliğini ve doğayı baskın dil ideolojilerinden özgür kılmayı amaçlayan bir felsefi anlayıştan doğan alternatif kuramsal yaklaşımlara ihtiyaç vardır.

Neoliberal ideolojinin kapitalizmin mevcut evresi olarak oynadığı rol göz önüne alındığında, metinlerdeki dil kullanımı farklı birikimlerden gelen düşüncelerin deneyimlerinden bağımsız olarak yaşam tarzları, kimlikler, toplumsal pratikler ve değerlere ilişkin gerçekleri temsil edebilir. Örneğin, Babai ve Sheikhi (2017) yabancı dil ders kitaplarında güncel dil ideolojisinin, ünlü profilleri, moda ve reklamlar veya iş bulma içeriklerinde gizlenen ayrımcılık, cinsiyetçilik, tüketim kültürü ve finansal sermaye üzerinden nasıl kullanıldığını göstermektedir. Bu nedenle hem öğretmen hem de dil öğretmeni yetiştirme, ekonomi, sosyoloji ve politik çalışmalardan yararlanan sosyal bilimler temelli disiplinlerarası bir bilgiye ihtiyaç duymaktadır (Gray & Block, 2012; Block vd., 2012).

Eleştirel Teoriye Kısa Bir Bakış

Temelleri, Horkheimer (2002) tarafından atılan Eleştirel Teori, rasyonellik ve akıl yürütmenin sosyal etkileşimlere dayandığı felsefi ve disiplinler arası bir harekettir. Horkheimer ve Adorno (2002), Frankfurt Okulu'nun savunucuları olarak, modern toplumdaki araçsal akıl ve düşüncenin eleştirisini yapmıştır. Bireyler ve çevre, faaliyetleri belirli bir sınıfın çıkarları için hâkim ideoloji tarafından nesneleştirilmektedir/araçsallaştırılmaktadır. Buna karşılık Frankfurt Okulu düşünürleri, eleştirel ve diyalektik yönlerin eksikliğinden dolayı araçsal akıl yürütmenin eleştirisini yapmayı amaçlamışlardır (Ryoo & McLaren, 2010). Kendini ve eylemlerini baskıdan kurtarmak anlamına gelen özgürleşme, eleştirel düşünce ve yansıtma kullanılmasını gerektirir (Habermas, 1972). Özgürleştirici rasyonalite, toplumsal eşitliği ilerletmek için sosyal failer arasında özne-özne ilişkisinin gerçekleştiği diyalojik sürece ve pedagojiye dayanır (Guilherme, 2000). Özellikle Lev Vygotsky, Mikhail Bakhtin ve daha sonra Paul Freire dildeki anlamın tarihsel ve kültürel bağlamdan ortaya çıkması nedeniyle, dil öğrenimi ve öğretiminde anlama yönelik eleştirel bir yaklaşım önerdiler (Bakhtin, 1990; Freire, 2000; Vygotsky, 1987). Bu nedenle, öğretmen yetiştirme alanındaki eğitimcilerin eleştirel teori geleneğine yönelik farkındalık arttırmaları gerekmektedir (Smith, 1999).

Dil Eğitimi Bağlamında Dil Hakkında Eleştirel Olmak Ne Anlama Geliyor ve Neden Eleştirel Dil Çalışmaları?

Göçmen karşıtlığı konusunda resmi kayıt oluşturma eylemi, dini ve etnik milliyetçilik, çokkültürlülük karşıtlığı, farklı kültürel ve dilsel kimliklere yönelik eğitim politikasının homojenliğine ilişkin kararlar gibi zorluklar belirgin hale gelmektedir (Lee vd., 2019). Her yerde eşitsizliğe ve baskıya karşı mücadele, eleştirel eğitimcileri dünya çapında demokratik eğitimin yollarını aramaya itmektedir (Apple, 2013). İngiliz dili eğitimi alanında Pennycook (2014), farklı kültürel ve dilsel kimliklerden gelen bireyler için İngilizce öğreniminin ve öğretimünün tarihsel, ekonomik ve politik özünü dikkate almadıkları için batılı yöntem bilimcileri eleştirmektedir. Bu nedenle, öğretmenlerin öğrencilerine verilen gerçekliğin ve hakikatin niteliğini her an

sorgulayabilecek, kimin bilgisine tabi olduklarının bilincinde olabilecek gerekli becerileri kazandırmaları gerekmektedir.

Eleştirel Dil Öğretimi ve Eleştirel Dil Farkındalığı

Dil farkındalığı kavramıyla karşılaştırıldığında, eleştirel dil farkındalığı kavramının ortaya çıkışı, öğrencilerin yalnızca baskın dil ideolojilerini tanımalarına yardımcı olmayı değil, aynı zamanda onları eleştirebilecek ve onlara meydan okuyabilecek bilgiyle donatmayı da amaçlamaktadır (Metz, 2021). Eleştirel dil farkındalığı, öğretmenlerin ve öğrencilerin dil ideolojileriyle ilgili dil uygulamalarından ortaya çıkan eşitsizlikleri çözmelerini sağlar (Baker-Bell, 2020).

Eleştirel Pedagoji

Mclaren (2020), eleştirel pedagojinin eğitim söylemlerinde baskın güçlerin yarattığı gerçekliği ve bilgiyi yapı söküme uğratmayı amaçladığını belirtmektedir. Eleştirel öğretmenler, öğrencilerin hayatın her alanında aktif aktörler haline gelmeleri için gerekli olan diyalektik yöntemi uygulayarak sorunlu toplumsal meseleleri ele alırlar. Toplumsal eşitliği, adaleti ve saygıyı sürdürmek için eğitimcilerin okulları eğitim ve dil eğitimi yoluyla toplumun dönüşümüne yol açabilecekleri kültürel ortamlar olarak görmesi gerekir (Siqueira, 2021).

Eleştirel Dil Öğretiminde Öğretmen Yetiştirme

Öğretmenlerin, öğrencilerinin kendilerini ve çevrelerini dönüştürmelerini sağlamak için, eleştirel öğretmen özerkliği, etmenliği ve kimliği teşvik edilmelidir. Yabancı dil olarak ve ikinci dil olarak İngilizce alanındaki temel sorun, öğretmenlerin mesleki gelişimi ve söylemlerinin öğretmen eğitime yönelik belirli yaklaşımlara dayanmasıdır ve dil eğitime yönelik eleştirel yaklaşımların göz ardı edilmesidir; dolayısıyla bu bilgi eksikliğinin, zaten otoriter uygulamalar tarafından kontrol edilen dil öğretmeni kimliği üzerinde olumsuz etkileri vardır (Sharma & Phyak, 2017). Öğretmen eğitimi programlarını çeşitli bağlamlarda inceleyen Gray ve Block (2012), neoliberalizmin yararlılık için serbest piyasanın koşullarını ve eğitim bağlamlarında piyasa ilkelerinin güçlendirilmesini sağladığını belirtmektedir. Bu nedenle, neoliberal söylemlerin İngilizce derslerindeki rolü, öğretmenlerin ve öğrencilerin dil materyallerine nasıl dahil oldukları, neoliberal söylemlerin gücü göz ardı edilmeden araştırılmalıdır (Gray, 2019).

Eleştirel Söylem Analizi

Eleştirel söylem analizi, sosyal yapılarda ve olaylarda sosyal bir uygulama olarak dil kullanımına disiplinler arası bir yaklaşım gerektirir (Fairclough, 2011). Dil öğretmenleri, dil kullanımının sınıfı ve daha geniş sosyo-politik bağlamları etkileyen sosyal bir uygulama olduğunun bilincinde olmalıdır. Bunu yaparken, öğrenciler eğitim ve sosyal yaşamlarında dil kullanımının ideolojik yönünü de eleştirebilirler.

Sonuç ve Öneriler

Dilin farklı söylemlerde ideolojik bir pratik olarak kullanımını anlamak için özünde disiplinlerarası ve eleştirel bir yaklaşım gerekmektedir. Dil çalışmaları ve yabancı dil eğitiminde önemli eleştirel kavram ve terimlerin uygulanmasıyla, küresel dünyanın güncel sorunlarına diyalojik çözümlerle daha derin bir bakış açısı kazandırılmalıdır. Eleştirel bir kuramsal yaklaşıma dayanan eleştirel dil çalışmaları ile ilgili dersler, aynı zamanda dil öğretmeni yetiştirme programlarının müfredatına ve ek dil çalışmalarına da entegre edilmelidir. Eleştirel dil çalışmalarının, dil çalışmaları ve yabancı dil eğitime yansması yoluyla öğretmenler ve öğrenciler, değişen dünyada farklı söylemlerde ortaya çıkan sosyal ve politik konulara yansıtıcı, etmen, özerk ve eleştirel bir bakış açısı sunabilirler. Bu şekilde, herhangi bir toplumdaki vatandaşlar, yerel ve küresel eşitsizliklere karşı mücadele ederek kendilerini ve insanlığı dönüştürebilecek eleştirel beceri ve bilgilerle donatılabilir.

