

Voicing Critical Pedagogy in Academic Discourse: Exploring Power Structures through Critical Discourse Analysis

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Abstract *Friere's (1970) notion of critical pedagogy empowers marginalized sections of educative practices. A neutral education process guarantees autonomy of learners and effective pedagogy. The paper uses this approach to critically investigate academic discourse. It is hypothesized that there were power structures and ideological underpinnings in academic discourse distorting the notion of critical pedagogy. The students instead of harboring reflexivity and performing as co-workers bank upon whatever is deposited in their minds by their mentors. The study is limited to written academic texts in various universities. The academic texts were investigated in the light of one of the CDA strategies. Textual analysis helped investigating power structures formed implicitly by nexus of forces which perpetuate nexus of domination. These findings were revealed in different shapes which were exposed with the help of relevant CDA tools. The study offers an important dimension of Pakistani academic discourse for future researches.*

Key Words:

Critical Pedagogy, Academic Discourse, Critical Discourse Analysis, Power structures.

Introduction

Academic discourse apparently seems a modern area of research but in one way or other it has been a center of discussion since the Greeks. For Plato (Barrow, 1976) a practitioner of academic discourse is not a school teacher but enlightened one whose soul follows rationality and reason to reach his goal of reaching truth. The famous Platonic definition of education is turning of learner's eye towards the light which in itself reflects creative aspect of academic enterprise. It ensures independent and critical inquiry rather banking on trodden paths, oscillating

around dogmatic patterns and propagating existing facts. Greeks believed in existence of adequate commensurability between students and learners for genuine learning and attainment of wisdom. This wisdom or turning of learner's eye in a postmodern sense is critical thinking which takes a position on teaching not merely cataloging the subjects but bringing facilitation in learning. The holistic standpoint of pedagogy rests upon participatory and collaborative sense of imparting education by necessitating egalitarian participation of learners. The instructional strategies focus on democratic and autonomous position of learners and nurturing cultures of free knowledge frame. The overall environment of learning places and promotes students as agents and teachers as facilitators and simultaneously discourages factors of oppression and dehumanization bringing home effective pedagogy. Politics, oppression, marginalization, dehumanization and such words overtly seem alien in the field of education and pedagogy. Similarly layers of power structure, existence of ideological patterns, sociopolitical underpinnings and embodiment of beliefs although sneaking in human discussions are believed to be least used in academic premises, guarded by objective academic and professional facets of educational institutes. Ideally speaking and turning the learner's eye towards the light is not a very challenging job. It hardly looks a difficult to exercise integrity and objectivity in pedagogical practices but a complex web of socio-cultural structures, political and personal inclinations, ideological propensities causes a tilt which often creates opaque and blurred images in front of the learner's eye.

Pedagogy for many, including Friere (2000), is a political practice whereby 'banking education' is practiced to force and inculcate those thoughts which stir mechanical aspects rather than the creative being of the students. Pedagogy for political purposes does not liberate learners from the constraints of ignorance but multiplies their adherence to shells of servitude. This servile missionary spirit overturns nothing but literacy and students instead of playing as 'co-creators of knowlframe' act as facilitators of oppressors. To Friere, "To alienate men from their own decision making is to change them into objects" (p. 59). This gamut of banking education where a learner is like an empty vessel or a bank receiving deposits from the teacher can be broken in the words of Friere (1970) by praxis i.e. informed action. McLaren (2009) opines that pedagogical practices must consist of culturally relevant narration towards smooth communicative goals. The language, cultures and experiences of the learners level the ground of understanding. Giroux (2003) and Delpit (2009) relate its significance in another setting of working class students who felt at home being taught in communal identities. Delpit's work manifests threats of constant corrective feedback which causes an affective filter hindering learner's competence level. How ideological underpinnings work in academic discourse and cause power structures is a very complex and intrinsically difficult phenomenon. Ladson-Billing (2009) believes that racism exists in our social realities and influence educational practices. Moss

and Lee (2010) discover that racial phenomena are real and meaningful because they are perpetuated by myths and actions of powerful that incorporated and falsified inequality as essential part of pedagogy. Academic discourse requires being tolerant for pluralistic openings based on mutual respect and learners' autonomy.

The Pedagogy of the Oppressed (Freire, 1985) proposes a concept of pedagogy for critical consciousness and has fascinated for current research project. The slogan of Freire's critical pedagogy is partially in line with the inspiration of work under study as it also traces those colonizing patterns of teaching which sprout oppressive and suppressive tones in the classrooms. Similar studies are conducted in school and non-school spaces in the North American context which tried to record practitioners' practices and stances (Darder, 1991; Fisher, 2007; Stovall, 2006). Some scholars who strongly believe in a positivist ideology of cold-blooded objectivity regard a critical stance in pedagogy as detrimental and subversive (Hammer & Kellner, 2009). Interestingly, while fighting the marginalization of the oppressed, critical pedagogy itself suffered marginalization owing to these disapproving views. In A Pedagogy for Liberation Shor (1996) blames schools for selling, developing and marketing ideas against critical thinking. Educators are expected to 'sell' or 'teach' dominant or nationally favoring ideas with the explicit targets of soaring in academic performance index scores. The same is substantiated by Lee (1995) who rejects the banking model of education which according to him corrodes and devalues the incorporation of versatility in the principles of texts and restricts the circumference of legitimate literacy practices and negatively contributes to the shape of economic, political and academic disenfranchisement. The teaching strategies and practices which are relevant, empowering and supportive can offer an alternative pedagogy. It is a stance taken in the current study that critical pedagogy can address all such concerns by responding to those ideological and dominating patterns which not only undermine the autonomy of learners but also construct an archetype of power which is not only domineering in nature but a great setback to the academic purpose of any educational agenda. Lee (1995) thinks there is non-implementation or lack of pedagogical strategies that chiefly support effective strategies to learning which help oppressed learners.

The current article does not take pedagogy in the narrow sense of classroom oral practices but in a broader sense of educative communication. Pedagogy is an art and science of teaching and written texts also serve as teaching and so academic discourse is an integral part of pedagogy. The researchers take the stance that there are power structures in the form of ideological patterns and covert agendas in Pakistani academic discourse particularly in higher education. These hidden patterns serve the purpose of cultural, historical or religious interpretations irrespective of the truth value of the academic nature. It is subjugating of minds which follow and collect whatever is delivered from above. On the receiving end there is propagation of other minds and not original or

creative objects. This invisible relation developed on an uneven level between learners and teachers constitutes structures of power which reuse power politics of social structures. The hegemonic progression becomes a rolling stone which gathers much moss. The rolling stone is metaphorically used here for academic discourse and moss is attainment of hidden agendas through academic discourse. It is pertinent here to define first discourse to understand how academic discourse works to perpetuate ideological arrays in educational practices both oral and textual.

Discourse does not confine itself to linguistic or semantic boundaries, but it extends its scope beyond phrase or sentence level structures. Discourse analysis defined by Gee (2011) is the study of language not in a morphemic sense but in practice. It forms a dichotomy of theory and practice in linguistic sense. It is interesting how language turns into a speech act, an action seeming to happen. People use it for multivariate functions. They use it to lie, to take advantage and favors from other people. Discourse analysis can be studied through different strategies. Gee (2011) in his other celebrated work about discourse and methods of discourse theoretical supports the idea that discourse analysis undergoes various interpretational processes. Bloor and Bloor (2007:6-7) define discourse in a different sense. A discourse used for academic purposes necessarily draws colors from cultural and socio political backgrounds. From a critical pedagogy perspective it is positive if the same is applied for the cognitive development of the students. The primary questions under study are

- i. What types of ideological patterns are used in written Pakistani academic discourse?
- ii. How do ideological patterns constitute power structures in academic discourse?
- iii. How does critical pedagogy deal with the phenomena of intermixing traditions?

Acculturation in Academic Discourse

The existence of power structures and ideological patterns is owed to mingling of academic discourse with non-academic legacies like ideologies and faiths. The process of acculturation in academic discourse, i.e. mixing of culture related realities, and particular conventions are highly debated issues in modern discourse analysis. The significant traits include demonstration of various signs in writing styles and related patterns of textual structures which offer some inconsistencies and discrepancies which are conventionally referred to as cultural traits. The process of academic communication and pedagogical style share umpteen factors like impact of multicultural influences and they have to be reconciled with varied pedagogical challenges in classes especially with standards in texts and other academic conducts. The accommodative strategy of reconciling and

accommodating differences helps in building a sort of continuum in discourse. In the midst of these restricting and enraptured schools it is imperative to comprehend what sort of social and disciplinary varieties in academic discourse exist.

Duszak (1994) considers it to be a useful and essential prerequisite for interchange of knowledge globally. He terms this not negative but rather an alleviating element in academic proficiency. For him fusion of various discourse patterns shows unequivocally that the language of non-native speakers is seen while investigating academic texts. Some critical linguists posit disciplinary impacts on subculture and there is interaction between disciplinary traditions and social impacts. Duszak (1994) discovers this wonder of cultural assimilation as vague and unclear, i.e. it is an undetectable relation how different ideologies interface and influence one another. Hyland (2004) in his research work has found that disciplinary settings are responsible for textual features and provide clues for objective analysis. The motivation of the current study chiefly lies in researching how this apparently positive practice with regard to cultural assimilation shows hidden power structures. Van Dijk (1989) cites Gee in that known pattern of power structures are important subjects for study of discourse in social sciences and humanities. In the case of some Eastern cultures there is the custom of group cohesion and sentiments of group harmony, their discourse is often equivocal and implicit. In some eastern nations vagueness is considered as normal and often people are content with murky and vague conclusions. The burden of interpretation according to van Dijk lies on the readers and not speakers (Rear 1987). As anyone might expect such fluctuating academic styles are displayed in academic conduct and it is an important question if there are such power structures which give an edge to dominating groups.

Ideology and Discourse

The relation of discourse, ideology and power is generally studied in critical linguistics. The very conception of ideology is debatable. It first of all appeared in an academic sense in the English language in 1796 as the shortest translated form of French word *ideologie* meaning science of ideas (William 1976). According to the Merriam Webster online dictionary it denotes beliefs of a community or an ideological group. An individual ideology is defined in the same way. Ideology and discourse have a close relation which often appears in linguistic structures. In recent decades CDA linguists, for example, Van Dijk, Fairclough and Wodak have performed significant research exposing ideological and power structures establishing a sort of correlation expressly and implicitly present in discourse. The work of Van Dijk has a great contribution in this regard. In his book *Ideology: A Multidisciplinary Strategy* (1998) he has shown how presence of political (ideological) structures in various linguistic and political patterns determine meaning. His critique on different topics related to ideological penetration in

languages reveals how dominant groups use their power and persuade the commanded group to pursue their ideology. Such power structures are organized in various communicative instances showing influence of patterns ideologically determined. Out of many, one central element of controlling discourse is that the intentions of speaker or author often stay incognito. It must be noticed that there is a difference between instances of persuading the listener or reader of the point of view by a hegemonic way and through convincing logic. In this manner power can be characterized as purposefully misleading addressees by persuading them of something which serves one's advantage. Such strategies/devices are modern and regularly argumentation can likewise be used as a strategy of power. The act of strategically maneuvering discourse through various strategies is plainly called fallacious argumentation.

During use of power in any linguistic situation something negative can be one way or another implicit or undercover as positive and may go unnoticed. In technical terms it is referred as strategic maneuvering (van Dijk 2002). Such strategic moving can be used to oversee discourse serving argumentative tasks while accommodating one's own argument and receiving a privileged position. Alongside this genuine use of argumentation, it can likewise be misleading by exceeding the limits of critical cognizance. Thompson (1990) writes that ideology is where the advantage of the powerful is served to strengthen hegemonic structures. Fowler (1979) is one of those linguists who used linguistics to expose how ideologies work in any in text. Fairclough as already referenced took this stance further with more profound understanding about the use of ideology in discourse. These presence ideologies can encompass religion, governmental issues as well as male centric and matriarchal settings.

Mills' (1995) findings about presence of power and ideological layers in discourse are often termed as anti-women and are present in certain languages. Mills (ibid.) and other linguists and researchers undertook a lot of research in feminine sciences to point out linguistic structures causing discrimination and polarization in discussions. Mills' reference of the linguists who uncover and expose such invisible ideologies has been received with great appreciation. Fairclough (1992) has debated how apparently unbiased works are often adapted in attempts to extend any agenda. Obviously these discussions appear to be indisputable, normal and they serve established assumptions in creating hegemony in a sense of value strategies with power structures happening to serve powerful groups. It is not easy to find ideology being part of it. It is thus a challenging job to question taken for granted matters. As indicated by Barnard (2004) this gives legitimacy and inescapability and frequently long standing legitimacy to ideologies. They no more stay recognizable or noticeable in light of the fact that they are present in our life. At the point when such discussions are all the more cautiously examined and explored critically they are not any more common, yet they are ideologies or a set of some other related ideologies.

Ideology, Education and Pedagogy

The politics of higher education is a widely discussed topic in research circles. The role of academic settings in spreading particular messages is no more an ignored topic of research. Our educational institutions, especially in higher education, teach and spread ideological values and lessons and aid in manipulating and strengthening the sort of way; a sort of item that is expected to keep up political, instructive, economic, political and social authority of some specific ideology (Michael, 1990). It is a specialized and technically known framework which causes an imbalance between production and dispersion of the knowledge frame which is a source of legitimizing economic and social power. The findings of Michael (1990) disclose that presence of such ideological bedrock in any text and academic practice are contrary and counter to advancement of learning. Such practices bring forth one-sided strategies and inertia to the movement of learning. It is found that such retrogressive arrangements impede learning. These acts convey feeling of hegemony and authority (Van Leeuwen, T. M. Coulthard). These ideologies may be borrowed from religion, legislative issues, women's rights, financial aspects or ethnic sources. These inquiries are brought up in the light of such consideration in academic issues to demonstrate what genuine learning is and vice versa. Academic discourse is generally known for its impartial, objective and universal values and for many researchers, ideological inclusion must have certain impacts and benefits from it. We ought not to be discussing a typical culture where everything is uniform and we as a whole ought to adjust to objective inquiries (Michael, 1990). Or maybe we should request a free, contributive and normal strategy of inquiry in the making of learning, values and the knowledge frame. He concedes that whether we acknowledge this frame or not, the educational curriculum and other instructive issues have dependably been caught up with religious, ethnic, racial or communal arguments in the United States and in some other parts of the world. A new term is coined by him for such curriculum i.e. political football which is pushed and forwarded by different players. One can comprehend how educational programs and their handy frame, for example instructional methods, have been conveniently understood as apparatuses of power, clandestinely or unmistakably. Michael (1990) has referred to it as the result of these ideological teachings i.e. gender, racial and class disparities. We can definitely decipher that he is cognizant about social underestimation in view of ideological educational modules. The current study is an endeavor to investigate the presence of ideological underpinnings in classroom and textual practices. The presence of power structures makes it evident that ideologically stacked instructing and encouraging materials mutilate students' image of social reality. It causes social, religious and political marking as far as specific ideology is concerned. The information is sifted to the students through educators. It is a critical inquiry to research what this strategy of filtration delivers

as a last item and through what classes of aberrance and ordinariness this learning is separated.

Approaches of CDA

The function of discourse analysis is to bring awareness about language not as an intangible thing but an actual carrier of meaning in some specific, cultural, political and social context (McGregor 2003). Meaning is not always overt but clandestine, invisible, loaded and implicit. Critical discourse analysis works in decoding, understanding and interpreting the relationship between a certain discourse and the settings pertaining to socio political scenarios (Rogers, 2004). Van Dijk (1996) terms it as inquiry of written and spoken text to figure out the layers and discursive structures disseminating power, dominance, bias and inequality. On the bases of diverse fields of the knowledge frame it is assumed that similarly diverse methodologies are needed to decipher meaning from discussions.

Critical Discourse Analysis (CDA) is often linked to renowned linguists like Fairclough and his school of thought and its chief objectives include manifestation of social and political imbalances in discourse. CDA ponders how secretly and inherently power is put into linguistic layers or structures. While analyzing discourse there is not any singular method for doing CDA, however, as per differing philosophical and hypothetical introductions of linguists its styles and strategies fluctuate likewise (Meyer 2001; van Dijk 1993; Wodak 2001a). Fairclough (2003) finds that aims of CDA include deliberate analysis of misty relations of causality between linguistic and structures of discourse, texts and occasions to examine how ideological practices and occasions result and regularly are ideologically formed by the contention of power. This work is about CDA accepted as a strategy and investigates how it can expose and uncover the power put and diffused in instructive conditions through different strategies all through the framework both on a small and full-scale level. Locke (2004) has debated the ways CDA can be comprehended through explanatory discourse arranged in a critical way. He clarifies how language is the core of discourse analysis and examines how CDA can classify such semiotics like setting of culture, setting of circumstance, work/reason, ordinary substance, and expose design, style, accentuation, sentence structure and structure. Over the span of explaining CDA he proposes the classes which can work to serve the purpose of powerful. These classifications integrate disciplines like architecture, texts, syntax and sentence structure, aural components and topical association and attachment. One new thing this work explains is that discourse isn't just socially but mechanically interceded and one of numerous difficulties of CDA is to grow its hypothetical collection for breaking down texts to examine new kinds of crossover texts brought forth by computerized revolutions. This work is diverse one might say that it requests capricious and technological aspect of CDA that can be useful in current academic

discourse which is unavoidably affected by transition of eccentric factors in particular innovation and devices. This viewpoint is important if some other analyst can embrace research to explore academic and ideological discourse interface. Dijk (1996) has discussed about what sort of research CDA for the most part undertakes.

This investigation endeavors to bring from undetectable to noticeable surface what is overwhelming, authoritative, incredible, and coercive. The exploration ranges from gender discrimination in media/journalistic discourse, discourse of political parties, prejudice, ethnocentrism, hostile to Semitism and patriotism etc. Gee (2011) distinguishes between little "d" and capital "D". The capital D identifies with general authentic feeling of predominance which stays in groups while little "d" is real sign of it in discussions and messages. At one other instance Gee (2003) discusses about this part of little and capital D as for various looks into embraced in such manner. Fowler (1994) sets out what must be objectives of discourse investigators as far as the concepts of defamiliarization and critical consciousness. For him it should be target of investigators to analyze objectively to reach to the true positions impacting the synthesis of various discussions. Wallace (1992) has related CDA to EFL classes and the study primarily centers around literary awareness. The study is having constrained degree confined to one subject yet has extraordinary hugeness regarding use of CDA. Fairclough (1992) look into was once viewed as an extensive and submitted exertion to comprehend implicit structures of power being practiced in various ideologies. It is about Critical and engaging objectives in discourse and how language and ideology transaction inside.

Mayr (2008) in his celebrated work gives adequate discussion to the territory of language, power and organizations and uncovered how language and power are interlaced crosswise over in educational places. How organizations like, the college, the jail and the defense departments are formed by discourse and thus how they shape discussions. The study concerns the domineering ascent of explicit institutional discussions and their legal status in encircling the mentalities. The work is a helpful endeavor to contemplate this relation of power and language in institutions and has given some valuable bits of the knowledge frame to the current analysis. Due to time and space limitations all strategies of CDA are not possible to be applied (Carvalho 2013) and especially in classroom discourse in the present study. Only textual analysis of selected written academic passages and pedagogical practices is made by using tools like transitivity, word choices and referential strategies. Transitivity is syntactic analysis at clause or sentence level in the grammatical unit dealing with frequency and arrangement of units (Fowler, 1991). The selection and choice of words is one other vital element to decipher the real perspective of any text under study and hidden ideologies (McGregor 2003). Referential strategies are modes of referring various individuals or groups. These strategies are used in written and spoken texts to refer to various social actors to

create respective socio-political impact (Reisigl & Wodak 2001). Various social, national or psychological motives are fulfilled by influencing the listeners or readers (van Leeuwen 1996). The data is collected from ten (10) written academic essays written for educative purposes. These names are codified and are elaborated separately. It is further analyzed with respect to CDA tenets of exploring power structures and ideological underpinnings in the form of grammatical markers, linguistic choices, foregrounding, backgrounding etc.

Data Analysis

If we analyze WAIUO (codified name for institution) the strategies related to use of power are widely used by the author. The frequent use of “Genitive” man shows the author's irregular use of gender discriminatory words in discourse. The apt examples are use of modifiers like very, most etc, and generally and so on reflect a passionate power for the writer's inclination to foreground the significance of religious structure used in the interpretation and explanation of human activities. The act of frequent quoting from religious sources and overlooking mundane and secular sources to help one's argument is the strategy known as Exclusion or Erasure. It is important that characters which threaten to disturb fringes among domineering and subordinate personalities can be erased so as to secure the presence of steady, discrete and distinctive identities keeping up a reasonable chain of command in discourse.

Wodak (2010) has classified various strategies working in discourses. This paper is trying to analyze data in the light of discourse strategies relating to various frames of discourse. For Wodak (2010) the goal of signifying and concerning a strategy pertaining to reference is growth of in-group or out-groups camps. These strategies which are used here denote relationships of membership categorization, the metonymies and metaphors etc. (pars pro toto, totum pro pars). If we ponder over our gathered information there are numerous instances of using these discourse techniques in texts and conversations. Grammatical terms, nouns, modifiers and modal operators are applied in semantics of discourses. If we examine critically the data of WAIUO there is evidence of use of Nominational strategy. The following line unmistakably shows the author's particular stance on life.

“Although man has been created with a natural tendency towards the righteousness, he (excluding the prophets) cannot be free from all sins and mistakes since his declared enemy, Satan try to divert his attention by all possible ways and means.” (p 7)

The use of referential strategies develops in group sentiments claiming space for the individuals who have a place with this group. This creates a frame of Only True of which poses a sense of exclusion to other people. In the coming passage the

usage of references which have adjectives as *fretful* and *surely* express in fact the profound religious tone of the author. This demonstrates the writer's all-inclusive Frame of Piousness mirroring his view that only religious people can turn out to be great in this world. The use of reference appears to be wrong and outside of any relevant relation to the issue at hand. This indicates topoi of religion which is an established ideology to make people believe.

“Surely man was created anxious, fretful when evil visits him, and grudging when some good visits him, except the worshippers.” (p9)

The use of such words like practicing Muslim in the current study in WGPA shows the presence of out-group as digressed group. The word *genuine muslim* makes a small-scale group inside a group. The aforementioned strategy is the cause of constructing a hierarchy from stronger to less strong. The same treatment is for gender. "To set up their authority over the sold out men and torment them the manner in which they like." Wodak (2010) opines how such strategies show constructions of discernment. It reveals how the practice of using *Prepositional Phrase* creates the practice of the Referential Strategy i.e. Collectivization by using the epithet of “betrayed men” versus “guided men”. Same evidence of Collectivization can be observed in WFCLs. The following sentence is an instance of such referential marks. "The Western social and social modes, the changing reality in Pakistan". The use of an epithet "*Western*" refers to time privileged divisions of occidental versus oriental. Here this division is misused through Religionization and Nationalization. The same motivates the creation of the kindred sentiments of affection which is lost due to the impact of Western culture. The passage makes sense if our misfortune and miseries are direct results of the West's social modes. This might be named as a framework for Oriental Culture for this study. The Epithet "old conventional qualities" makes it somewhat close to negative the appraisalment "We have lost confidence in old customary qualities like companionship, warmth or individual".

Some other cases of out-group structures are found in the writing of WGPAs. The usage of the subjective label "genuine" serves as a group (nominal) or group feeling building faction. The classifier or adjective "real" functions as a sharp modifier of radical people (terrorists): noteworthy exertion to arouse identity of terrorists who are executing and killing innocent Muslims. It is found as a word of Islamic Ideology (II) Frame. It is named as a Negative Ideologization strategy which characterizes terrorists responsible for executing pious individuals in some Muslim nations only. The use of this epithet demonstrates the writer's personal stance as opposed to reality. "The genuine fear based oppressors are the individuals who are executing guiltless individuals in Kashmir, Palestine, Bosnia, Iraq and Afghanistan" (p 4). The phrase like "all the Islamic and peace loving countries" contains two nominal groups showing every Islamic nation as innocent and peace loving. The words modifying like “all” brings out a frame which can be named as

the Muslim Block Frame for current analysis. The referential strategy which can be named as Islamization is foregrounded in the idea that that Islamic nations are as a matter of course working for peace. This strategy is backgrounding the presence of different characters in other countries. In another passage WGPA referential strategies additionally express "man's power can't be a source of power". An inspiration is drawn from an ideology to show humility of man in contrast to his indomitable qualities. In the passage the genitive is predicated by the conviction which shows how the Humility Frame is there. The use of the modular operator can't reflect a determinist's stance and human efforts are in vain in the wake of supernatural forces controlling him. Interestingly there is a somewhat conflicting view which can be found in the next lines. On one level it is said men (human) can never be powerful (subjective but is trailed by a contradiction. "Men must live by reason and not by emotion, only then, they would become great and strong" (ibid. p. 31).) In sentences like "Economic process started soon after the creation of Adam and Eve" WGPM (6), the start of sentence demonstrates the use of referential strategy of Religionization which views the significance of the subject of Economics with respect to faith. This likewise backgrounds the source of economic uplift if thought otherwise. The scripture frame determines significance of matters related to the science of wealth i.e. economics. The same is evident in "A man can neither be a saint, nor a lover, nor a poet unless he". WPUOP refers to a Nominal Scientific Progress followed by Negative Epithet "so called": "so called scientific progress and development". This strategy results in mitigating the impact of illocutionary force for the subject of science, and brings out a Hostility Frame with respect to "failed mankind". The sentence in the same writing points towards a hidden message and constructs a particular frame. "That the Western science, its civilization, and the intellectual framework which is its necessary concomitant, has failed mankind" (ibid. P. 7). One can plainly envision building an in and out group attempt through the referential strategy of Religionization. In WUOP there is the referencing of "Muslim thinker Ibne-e-Sina with the terms Mumkin-ul-Wajud". The emphatic use of the Nominal group Muslim shows science related with religion only as a rather separate secular subject.

Argumentation: As indicated by Wodak (2010), argumentation is an act of defending positive and negative attribution. The strategies are used to justify particular purposes. There are umpteen instances of this very strategy in the selected texts. WGPM's Religion and science "pervade every sphere of life" is a manifestation of Argument from relationship. Another case of argument from analogy is "if the world wants to finish terrorism, Kashmir and Palestine disputes have to be resolved" (WGPAs). A false similarity is made here to argue that these two sore regions are there because of terrorist activities. On the one side it is indistinctly acknowledged that followers of Islam spread "terrorism". On the other side this analogical position isn't right in light of the fact that extremism is

separated from religious factors. There can be economic, local, ethnic, political and numerous reasons behind fanaticism. In this manner just connecting two very separated elements is another design of incorporating ideologies in pedagogical practice. WGPA (1) closely resembles a plea that the globe is specifically designed for the resonation of salaat sound (azan). Argument is created to persuade comprehensiveness regarding the specific confidence of some selective religion. WGPM's is another case of similarity between the defender of Nature and Human creatures. Islam gives especial emphasis to human beings as protector of Nature. This foregrounds human in nature and backgrounds other factors of the eco system

WGPM is a case of similarity for the existence of universe.

“if you find a watch lying alone it must be made by someone. In the form of evolution, we are observing only the scientific materialism which maintains matter as the only essence and ultimate explanation of everything”.

One such case of inner challenge of the author is

“Modern science says protoplasm is the basis of life or it is the matter of life. The Holy Quran describes this scientific reality centuries ago in the following words” (WUOP)

The author is envisioning and imagining cellular material as water and in this way a relationship of anticipated ideological belief evident in sentence structures. WGPA's is another case of this argumentative position.

“Every species has such reproductive fertility that even a single plant can spread on whole earth but it is the wisdom of God that the growth of each specie stops at certain point. ..argues like this....Pakistan is a nation of brave men and women and when there is any trial the brave sons of soil will safeguard her honor”, (WGPA)

Here a valued assumption is exposed in the syntactic structures that different things with adequate faith in valiance alone can defend a country. A lot of related variables regarding defense are conveniently ignored in the sentences. The use of such structures runs the risk of planting a particular faith or idiolect in the minds of learners. This does not empower a learner to see with one's eye but may fall victim to a 'projected' truth.

There is another important frame of anticipating a truth. We have 'Argument from Absurdity', *reductio ad absurdum*, which encourages us to maintain a strategic distance from absurdity and to have faith in something. The evidence of it is present in WGPM (43): “If evolution is taken seriously as a norm, our traditional values will have to be turned completely upside down”. The preceding

sentence rather than placing a neutral forum in front of learners tries to swallow them with a personal judgment. The author tries to warn learners if evolution is taken 'seriously' it can capsize traditional beliefs. The students are taught not to break past held beliefs. Such ideological assumptions in academic and pedagogical practices maintains strongly held status quo and do not prepare students to harbor a courage to challenge something or face any unpleasant challenge. WGPA (38) is another such instance. "No all this is because of one Supreme Being who can convert such big system in a small thing". Such arguments are incorporated into academic discourse to give followers a chance to accept expeditiously and without different or contrary opinion. These arguments show power structures (ideology) in academic discourses. These strategies sneak in the discourse to act as a vehicle for the agenda of some groups consciously or unconsciously. It is otherwise called abduction as well. It considers all viable discourse and discovers which one is most likely valid. It works on possible cause and effect relations. In the current study there are such inferential strategies which the authors have used to build up their perspective. WGPM (23) "the first impediment is western perversion in the name global village" is a case of induction: western impact has caused depravity for our common people. Collectivization is embedded in this discourse. The learners depend on their teachers to synthesize facts and create new understandings. The use of such ideologically loaded words as 'western perversion' do not make learners independent and autonomous but work as 'fixing' desired data in their minds. The learners do not exercise their free inquiry but are bound to step into the shoes of their mentors. The syntactic analysis of the aforementioned sentences can plainly expose deep rooted ideological propositions in academic learning.

Perspectivation: Perspectivation is another very important strategy often used in discourse. Teaching the learning process has a significant reliance on use of academic discourse. It is otherwise called framing or discourse representation or portrayal in both oral and written texts. The fundamental targets of this particular strategy as indicated by Wodak (2010) include communicating and situating the speaker's perspective. The inculcation of the writer's or speaker's perspective especially in educational matters needs thorough analysis. The acts of detailing, reporting, depiction, narration or making citations of various occasions and expressions are some driving strategies for this specific phenomenon. The researchers found from the data of the current study that there is use of Perspectivation by the authors. Not only in those writings which have titles of religious themes but in non-religious topics and subjects are there recurrent citations and portrayals used intentionally by authors.

In the instances from WGPAs the writer, a prominent linguist, uses intemperate references from his own point of view which are generally subjective and unique in content about the theme. E.g. "the cowardly and unguided persons are also tortured by a section of Jinns". The author is mixing sources of a particular belief system when he is debating about a general topic. This restricts the

readership of an otherwise academic topic to a particular audience and leaves it irrelevant and insignificant for the remaining people. In WGPM the topic is a specific subject i.e. Economics and the writer under the strategy of Perspectivation tries to bring his exposition from his religious sources. More often, the article appears to be overflowing more with the writer's very own perspective than with accredited sources with respect to economic matters. In WIUB (8) the writer is debating about the caliber of Arab ladies in Muslim society, although he is actually trying to discuss each lady of the world. The topic turns often irrelevant and the author trespasses from specific to general. The use of changing words blatantly adopts the author's very own perspective. "Man is the most conspicuous of all beings. The honour is awarded by the creator of the world." The author is convinced in WGPM (9) when he is encircling his discourse to report his proof with respect to his subject "Science divorced from religion and faith has proved the most destructive weapon in the hands of man". On one side there is a quite different subject of science and apparently there does not seem any need of mixing religion in it. The debate is not established with credible facts but elongated with ideological linings. Such strong modifiers challenge all parts of the subject. It is one part of the analysis and by foregrounding explicit components can background other aspects. The students seem not to develop any sovereign and autonomous approach of creating and synthesizing knowledge but dependent on the teacher's mode of investigation. The elements of Perspectivation thus influence academic inquiry.

In another instance of academic writing WGPM demonstrates another patent case of Perspectivation with respect to human advancements and development. In the following instance of academic discourse it is demonstrated how the author develops his very own viewpoint and this is exhibited by the use of words like enthusiast, fundamentalist, radical versus astute, edified, and inventive etc. The use of ideologically defining words can easily be traced in the following extracts from the writing.

"Huntingtons' theory of Clash of Civilization appealed the fanatic, fundamentalist and extremist among the Muslims and also caused deception and misleading notions for the intelligent, enlightened and imaginative Muslims.

A close perusing of one of the instances in WGPA reveals the structures of the sentences reflecting the writer's own points of view about observable or false goals. The terms and expressions as "for good of humanity" and "the lost glory of Muslims" make two inverse layers of thought. One is all inclusive in request while other is public in tone. This sort of discourse exposition transparently focuses on the author's situated stance in the discourse.

"Let us leave false ideals. Let us begin to work for good of humanity. Let us go forward and work hard so as to bring the lost glory of Muslims."

In the above-mentioned sentence the usage of pronouns like us and them show ideological and power constructs and utilizes a particular strategy. The use of Speech Acts like capable passionately demonstrates how the author is emphasizing his specific perspective. The expression "it is simply the man" is vehemently advocating a specific agenda which demonstrates the writer's exaggerated stance about privileged Femininity. One needs a fair judgement based on solid references rather than sweeping and absolute views.

“Men are responsible for alluring women to become sex workers, calls and sluts. It is the man who determines the role of a woman.”

The instances in WGPA furthermore unveil immediate discourse concerning us vs them. The usage of epithetic lexemes as pleasant, negative and curiosity show how the writer expresses his personal faith while debating on a different topic from faith. This sort of Perspectivation is a sort of false analogy and shows a hegemonic mindset.

“Pleasant thing that despite negative propaganda of West, the curiosity about Islam in West is growing”

One can observe similar tone working in WGPM

“Three inseparable ingredients like randomness, struggle for survival and natural selection, all seem to suggest that the universe is impersonal, utterly unrelated to any Creator. It is called final victory of skepticism over religion. Molecular Biology challenged the theory of Divine Designer.”

WFCL likewise mirrors the writer's casual way while deciding women's rights situations in Pakistan. It is quite possible that by these lines of confining one's views many required parts of academic writing are backgrounded.

“It is encouraging act in male chauvinist society. Our religion is misinterpreted and women folk are shut in the four walls accompanied by physical and mental torture. One thing we must keep in mind that our liberty is different from the west or the liberty before 1947”.

The mention of 1947 and west shows that the kind of liberty and freedom we enjoy is different. This communal stance on the one side blinds the learners' vision to estimate things by themselves and on the other hand teaches them half-truths. A critical pedagogy has quite the opposite approach where a learner is not instilled with planted facts but an investigative and reflective vision is developed.

Intensification and Mitigation. Intensification is an act of augmenting and amplifying one's message with the usage of such phrases, clauses and sentences which may serve a specific purpose. Mitigation is opposite to it where the objective includes diminishing or curtailing the good of the out group. These are imperative

discourse strategies used to get required objectives. Wodak (2010) is of the view that aims of applying these strategies include altering the epistemic status of a situation or proposition. The strategies used for this purpose happen to incorporate such devices which alleviate illocutionary forces. By the use of intensification, the aim for exaggerated and overstated messages is accomplished while intensifying the tone and mitigating the out-group goes side by side. Negative appraisal is another name for this act which is largely used in events of us and them discourse. The purpose is often accomplished by the use of syntactic terms, expressions, phrases and even sentences. Data shows that the entailment, implicature, discourse acts and other semantic and even pragmatic strategies are relied on to implant ideological seeds in academic discourse. A few examples from the collected data are presented. WGCLs is discussing at one instance an important subject of Islam and Islamism. The author in his essay uses the word "collapse". The very word in itself has a moderating impact which as a result redirects away readers' considerations from different components of the development of political Islam. This strategy closely views one cause for the effect. As said in the above sentence the word collapse in itself has an undercover significance of fate and its use signifies an important result of something not ordinary.

“The collapse of Ottoman Empire resulted emergence of political islam in Middle East”

In WFCLs on the off chance that one can see the use of words, "how might we", "blood" and "sweat" it intensifies the purpose of the author about the certainty of students' politics. The presence of these intensifying vocabulary items like sweat and blood minimizes the role of other characters which also played an important role in the formation of Pakistan.

“How can we stop our youth from participating in politics when his blood and sweat is included in the politics of Pakistan’s formation?”

The use of pronoun his is additionally strengthened which likewise shows the author's gender positioning regarding his choices and otherwise. (WFCL) has ardent strategy with respect to Iran Revolution which is explicit by force of word "shook". This gives an effect of doing and by the use of this discourse demonstration one can feel the trembling impact of revolution. "The Islamic Revolution in Iran shook the Western world". This strategy is simultaneously serving the purpose of Collectivization, Perspectivization and Intensification. WGPM is stressing on participation in sacred customs for sense of importance

“A cohesive, comforting set of beliefs and participation in sacred rituals may endow a sense of meaning, purpose and hope.”

The use of words like cohesive and comforting are used for intensification purpose to give ideological points of view a chance to have some impact. This expands the

epistemic status of a suggestion. This can be additionally found in the following argument. Here the use of the word endeavor in itself has force of a discourse act. The correlation of science's exertion with the Quran intensifies the veracity of the subject. Here the Religious Frame is used to bring dedication and a conceivable tilt towards suspicion about the writer's strategy of skepticism is moderated and mitigated.

“As science is endeavoring every day to explore the Universe similarly we see in the Quran such instructions and messages.” (WFCU)

The same is practiced in the following (WUOP).

“Science and religion, in their spheres, doing a lot to decrease the to which the man, made of flesh and bone, is an heir.”

WUOP is another important guide to demonstrate the use of moderating and escalating strategies.

“Literature interprets life through imagination and feelings while science deals with things empirically and objectively. Literature, humanism, science and religion are interrelated areas. For peace on earth these have to develop harmonious working relationship.”

These strategies are in one way or other are used to make one's message increasingly open and elaborative. As stated in the above passages there are different discourse strategies which have been used deliberately or unknowingly in the academic discourse of Pakistani academic institutions. A few examples have been cited from the collected data which demonstrate how discourse turns ideological. It is relevant to say that current data is collected from selected institutions. The findings demonstrate that there is hybridization in the discourse of teachers. The principle strategies in written texts are Referential, Predicational, Perspectivation, Argumentation and Intensifying and Mitigating linguistic structures. Each one of these strategies are widely used and overlap one another. The Nomination strategy is serving/supporting at some point the argumentation or intensification strategy. Predicational strategy frequently is there to satisfy some topoi or analogical position. It is likewise found that Nominational strategy is filling in as some situating position to oblige augmenting or heightening the discourse. After systematic analysis of written texts and classrooms' observation both in social and regular science subjects, it can safely be concluded that Wodak's (2010) strategies show how the brains of students are oppressed by consolidating power structures. A nonpartisan instructional method is required to make learners autonomous and powerful.

Conclusion

The phenomenon of intermixing academic discourse with other traditions is not a new one. Critical pedagogy finds it productive when it is positive in output in terms of helping learners in internalizing complex academic travails. Its antithetical impact appears when this hybridization compromises learners' autonomy and make them passive learners. The current study dealt with this phenomenon from a critical discourse perspective to dig out how power structures and ideological underpinnings reside in academic discourse contributing to academic impasse. The study opted for textual analysis only from various academic passages and analyzed them by applying CDA tools. The findings revealed how inclusion of ideological diction affect academic progress and promote nexus against independent inquiry. The power structures reuse historical, social and ideological choices in interpretation and progression of objective themes. Fairclough (1989, 1995) states that social relations are reproduced, and various objectives are served by discussions in a society. The signifiers in the text, choices of words, their juxtaposing, and allusions to particular history all refer to a subjective agenda which produce Us and Them positioning. The residues of power structures not only cause an academic bar but a national burden as well. These are the concerns of critical pedagogy and need attention to have an effective and supportive pedagogy in academic settings. An effective pedagogy can convert apparently tedious and boring academic activity into an exhilarating and productive way of teaching and learning. CDA is a very effective approach to research issues and problems of pedagogy in any academic discourse.

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