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Nazakat *

Muhammad Imran †

Adil Khan ‡

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Critical Pedagogy and Challenges of Interpellation used Through Discourse Strategies in Academic Discourse

Abstract:

Interpellation is an assumption about taken for granted roles assumed by culture or any dominant strain of society, and it serves as flagship to status quo activities. In a pedagogical sense, its presence is also one of the manifestations of certain social and historical choices. If interpellation consolidates and perpetuates certain assumptions, the Critical Pedagogy does otherwise. As described by Friere (1970), Critical Pedagogy empowers marginalized educational practices. Learner autonomy and successful pedagogy are guaranteed by a neutral educational method. This approach is used in this paper to critically examine academic discourse. Power dynamics and cultural underpinnings of academic discourse are thought to have distorted the concept of critical pedagogy. Research is restricted to written scholarly texts from a number of different universities. Textual analysis aided in the investigation of power structures created indirectly by a nexus of powers. These results were revealed in a variety of shapes using CDA.

Key Words:

Critical Pedagogy, Academic Discourse, Critical Discourse Analysis, Education

Introduction

Academic discourse appears to be a relatively new field of study, but it has existed in some form or another since the Greeks. A practitioner of academic discourse, according to Plato ([Barrow, 1976](#)), is a reflective soul. The well-known Platonic concept of education is "the turning of the learner's eye toward the sun," which represents the artistic nature of the academic endeavour. Rather than relying on well-worn roads, it guarantees autonomous and vital investigation. The holistic view of pedagogy is based on a participatory and collaborative approach to education, which necessitates equal involvement of all students. The instructional strategies emphasize learners' democratic and autonomous positions, as well as cultivating free knowledge cultures. The overall learning environment encourages students as agents and teachers as facilitators while simultaneously discouraging oppressive and dehumanizing influences, taking successful pedagogy home. Politics, racism, marginalization, dehumanization and other such words seem to be foreign to education and pedagogy. Despite their creeping into human discussions, layers of the power structure, existence of ideological patterns, sociopolitical underpinnings, and embodiment of values are often thought to be least used in academic premises, guarded by unbiased academic and technical aspects of educational institutes. It is not difficult to speak and guide the learner's eyes toward the sun. It may seem that maintaining objectivity and authenticity in pedagogical practises is not difficult, but there is a complex web of socio-cultural processes, political and personal inclinations at work, and ideological proclivities create a tilt that often results in opaque and distorted images to the learner's eye.

[Giroux \(2003\)](#) and [Delpit \(2009\)](#) discuss its meaning in a different context of working-class students who felt at ease when they were taught about communal identities. Delpit's work demonstrates the dangers of continuous corrective criticism, which creates an effective buffer that limits a learner's ability to learn. According to many scholars, such as [Friere \(2000\)](#), pedagogy is a political method of compelling and inculcate

* Lecturer, Department of English, Hazara University, Mansehra, KP, Pakistan.

† Assistant Professor, Department of English, Government College Havelian, Abbottabad, KP, Pakistan.

‡ Lecturer, Department of Pakistan Studies, Hazara University, Mansehra, KP, Pakistan. Email: adilseemab@gmail.com

thoughts that stir mechanical aspects rather than the students' creative being. Learners are not freed from their limits by political pedagogy; rather, they are reinforced in their servitude. This servile missionary spirit turns everything upside down, and students, rather than behaving as "co-creators of wisdom," serve as oppressors' facilitators. "To transform men into artefacts is to alienate them from their own decision-making," Friere says (p. 59). This range of banking education, in which a student is compared to an empty vessel or a bank. Its definition is discussed by [Giroux \(2003\)](#) and [Delpit \(2009\)](#) in the form of working-class students who felt at ease when they were taught about communal identities. Delpit's research shows the risks of constant corrective feedback, which creates an effective shield that lowers a learner's competence level. Understanding how ideological underpinnings work in academic debate and trigger power dynamics is a complex and difficult phenomenon.

Racism, according to [Ladson-Billing \(2009\)](#), persists in our social realities and influences educational practices. According to Moss and [Lee \(2010\)](#), the racial phenomenon is not a myth but a fact because it is perpetuated by powerful actions that are incorporated and promote falsified inequality as a key component of pedagogy. For pluralistic openings based on mutual respect and learners' autonomy, open-mindedness is needed in academic discourse. The Pedagogy of the Oppressed ([Freire, 1985](#)), which has piqued the researcher's interest in this study, proposes a pedagogy for critical consciousness. The slogan of Freire's critical pedagogy is partially in line with the inspiration of current work, as it also traces colonizing teaching patterns that create oppressive and suppressive tones in the classroom. Similar research has been undertaken in schools, and non-school environments in several North American states to track practitioners' practises and stances ([Darder, 1991](#); Fisher, 2007; Stovall, 2006). Some scholars who subscribe to the positivist theory of cold-blooded objectivity regard analytical pedagogy as harmful and subversive ([Hammer & Kellner, 2009](#)). Surprisingly, when fighting for the marginalization of the poor, critical pedagogy was marginalized as a consequence of these opposing viewpoints. Shor (1996) accuses schools of selling, developing, and marketing anti-critical thinking. Academic discourse is an important part of pedagogy since it is both an art and science of teaching. Written texts can also be used to teach, so it is an important part of pedagogy. The researchers believe that power structures exist in Pakistani academic discourse, especially in higher education, in the form of ideological trends and hidden agendas. Regardless of the truth value of academic nature, these secret trends serve the function of cultural, historical, or religious interpretations. It is the subjugation of minds that obey and accumulate whatever is provided from on high. There is replication of other minds on the receiving end, not original or creative work.

The current study proposes that critical pedagogy can address each of these concerns by responding to ideological interpellation and dominating patterns that not only weaken learners' autonomy but also establish a power archetype that is not only domineering in nature but also a major setback to any educational agenda's academic goals. [Lee \(1995\)](#) argues that pedagogical approaches that primarily facilitate effective learning techniques that favour oppressed learners are lacking or non-existent. Pedagogy is discussed in this article in the broad sense of instructional communication, rather than in the narrow sense of classroom oral practises.

This unseen relationship between learners and teachers, which evolved on an unequal basis, creates power dynamics that recycle the power politics of social structures. The hegemonic progression takes the form of a rolling stone that collects a lot of moss. The rolling stone represents academic discourse, and the moss represents the achievement of hidden agendas by academic discourse. It is essential to identify first discourse in order to comprehend how academic discourse works to maintain ideological arrays in both oral and written educational practices. Language and semantic restrictions do not restrict discourse, but it does extend beyond phrase and sentence structures. Discourse analysis, according to [Gee \(2011\)](#), is the study of language in use rather than morphemic words. It creates a linguistic gap between theory and fact. It's interesting to see how language becomes a speech act, an occurrence that seems to occur. It's a multivariate function that's widely used. They use it to cheat, take advantage of, and win favours from others. Discourse analysis can be approached in a number of ways. [Gee \(2011\)](#) supports the idea that discourse is a foe in his other well-known

work on discourse and discourse processes. In his other well-known work about discourse and discourse theoretical methods, [Gee \(2011\)](#) supports the idea that discourse research goes through various interpretational processes. [Bloor and Bloor \(2007:6-7\)](#) define discourse in a different way. For the cultural and sociopolitical backgrounds must invariably be included in academic discourses. If the same is applied to a student's cognitive development, it is beneficial from the perspective of essential pedagogy.

Acculturation in Academic Discours

The mixing of academic debate with non-academic legacies such as philosophies and religions is responsible for the persistence of power systems and ideological trends. Acculturation in academic discourse, or the blending of cultural realities and specific conventions, is a hotly debated subject in today's discourse studies. Among the essential characteristics is the display of various signs in writing styles and related patterns in textual structures that give such anomalies and variations, which are generally referred to as cultural traits. Academic communication and pedagogical style share many similarities and are influenced by a number of factors, including the effects of multicultural influences.

It is a useful and necessary prerequisite for global information exchange, according to [Duszak \(1994\)](#). He sees this as a positive rather than a negative aspect of academic ability. For him, the convergence of different discourse traditions demonstrates undeniably that non-native speakers' language is visible when reading academic texts. Some critical linguists believe that disciplinary influences on subcultures exist. For him, the convergence of different discourse traditions demonstrates undeniably that non-native speakers' language is visible when reading academic texts. Some critical linguists believe that disciplinary traditions have an influence on subculture and that disciplinary traditions and social impacts are relevant to each other. This wonder of cultural assimilation, according to [Duszak \(1994\)](#), is ambiguous and vague, i.e., an undetectable relationship in which various ideologies interact and influence one another. In his study, [Hyland \(2004\)](#) claims that environments are responsible for textual features and provide clues for critical understanding. Recognized patterns of power relations, according to van Dijk (1989), are useful topics for discourse analysis in the social sciences and humanities. Some Eastern cultures have a history of community cohesion and unification feelings, but their rhetoric is often vague and implied. Ambiguity is considered normal in some eastern countries, and people accept it.

Ideology and Discourse

The relationship between discourse, theory, and power is the subject of critical linguistics. The very idea of ideology is up for debate. It was coined in 1796 as the shortest English translation of the French term ideologies, which means "science of ideas" (William 1976). According to Merriam Webster's online dictionary, it refers to the ideals of a society or ideological group. In the same way, a person's ideology is created. Ideology and debate have a close relationship that often appears in linguistic structures. CDA linguists such as van Dijk, Fairclough, and Wodak have conducted systematic studies revealing ideological prejudice in recent decades.

The dominance of ideologically identified movements can be seen in a number of communicative contexts. The speaker's or author's intentions are often kept secret, which is one of the most critical aspects of controlling discourse. There is a distinction to be made between using hegemonic means to persuade the listener or reader of a point of view and using persuasive logic to persuade the listener or reader of a point of view. Power can be described in this way as deceiving addressees in order to convince them of something that benefits them. Mills' (1995) observations on power and ideological layers of the debate are often referred to as anti-women, and they have been translated into a number of languages. Mills and other linguists and scholars in the field of feminine sciences conducted extensive research to identify linguistic mechanisms that lead to discrimination and discourse division. Mills' mention of linguists who discover and reveal hidden agendas has sparked an interest. [Fairclough \(1992\)](#) discussed how seemingly impartial works are often adapted to further

a particular goal. These discourses are usually incontrovertible, natural, and serve pre-existing assumptions in the development of hegemons.

Ideology and Education

In academic circles, the politics of higher education is a hot subject. The role of academic institutions in disseminating specific messages is no longer a neglected research subject. Our educational institutions, particularly those in higher education, teach and reinforce ideological values and lessons while also assisting in the manipulation and strengthening of the type of item that is supposed to maintain a particular ideology's political, instructive, economic, political, and social authority (Michael, 1990). It is a specialized and technically well-understood mechanism that creates an imbalance in the development and dissemination of information, which serves as a source of legitimacy for economic and social influence. And social power. According to Michael (1990), the existence of such an ideological cornerstone in every text and academic practice is contradictory and counterproductive to learning advancement. Such methods result in one-sided tactics and inertia in the learning process. Michael (1990) coined the word "political football" to describe such a curriculum, which is pushed and forwarded by various players. It's easy to see how educational programmes and their useful framework, such as instructional techniques, have been easily handled as control apparatuses, whether covertly or overtly. Gender, ethnic, and class inequalities, according to Michael (1990), are the product of these ideological teachings. In light of ideological, educational modules, we can clearly deduce that he is aware of social underestimation. The aim of this analysis is to see whether there are any ideological underpinnings in the classroom and textual practises.

Statement of the Problem

Since power structures exist, it is clear that politically stacked instructing and promoting materials distort students' perceptions of social truth. In terms of basic ideology, it induces social, religious, and political labelling. Educators sift the knowledge and present it to the students. It's crucial to figure out what this filtration technique accomplishes.

Research Questions

The main research questions of the present study are:

- i. What ideological interpellations can be found in written Pakistani academic discourse?
- ii. How do ideological trends in academic discourse build power structures?
- iii. What role does critical pedagogy play in the phenomenon of intermixed traditions?

Theoretical Framework

The aim of discourse analysis is to raise awareness about language as an actual carrier of meaning in a particular cultural, political, and social context rather than as an imaginary thing (McGregor 2003). Meaning is not always obvious; it may be hidden, unseen, primed, or implicit. Critical discourse research is concerned with encoding, comprehending, and analyzing the relationship between a particular discourse and sociopolitical settings (Rogers, 2004). It is described by van Dijk (1996) as an investigation of written and spoken text to determine the layers and discursive structures that disseminate control, dominance, bias, and inequality—using a variety of information fields as a foundation. The term "critical discourse analysis" is often associated with renowned linguists like Fairclough and his school of thought, and one of its main goals is to reveal social and political imbalances in discourse. CDA considers how linguistic layers or systems are embedded with influence, both secretly and inherently. There is no single approach for conducting CDA while analyzing discourse; however, styles and methods vary according to linguists' conceptual and hypothetical introductions (Meyer 2001; van Dijk 1993; Wodak 2001a).

According to [Fairclough \(2003\)](#), the goals of CDA include a deliberate study of hazy causal relationships between linguistic and discourse systems, documents, and occasions in order to investigate how ideological activities and occasions are ideologically shaped as a result of power struggles. Locke (2004) discoursed how explanatory discourse structured in a critical manner can be used to understand CDA. He describes how language is at the centre of discourse analysis and how CDA can reveal design, style, accentuation, sentence structure, and structure, as well as identify semiotics such as the setting of community, setting of situation, work/reason, ordinary material, and expose design, style, accentuation, sentence structure, and structure. He offers courses that will work to fulfil the role of power over the course of explaining CDA. Architecture, documents, grammar and sentence form, aural elements, and topical connection and attachment are all included in these classifications. One of the many challenges of CDA is to expand its hypothetical set for breaking down texts to explore new kinds of crossover texts brought about by computerized revolutions, which is one of the many new things this work explains. This thesis is diverse in that it asks for a capricious and technical element of CDA that can be useful in today's academic setting.

Transitions of eccentric factors, especially innovation and devices, unavoidably affect discourse. This point of view is critical if another analyst may use analysis to investigate the intersection of scholarly and ideological discourse. Dijk (1996) has addressed the types of research that CDA primarily conducts. This inquiry aims to bring what is daunting, authoritative, extraordinary, and coercive to the surface from the unseen. Gender discrimination in media/journalistic discourse, political party discourse, bigotry, ethnocentrism, anti-Semitism and patriotism, and so on are all investigated. Gee (2011) distinguishes between the lowercase "d" and the uppercase "D." The capital D denotes a genuine sense of superiority that persists in groups, while the small "d" is a tangible symbol of it in discussions and texts. Gee (2003), for example, addresses this aspect of the little and capital D as for different looks at embraced in this manner. In terms of defamiliarization and critical consciousness, [Fowler \(1994\)](#) lays out what discourse investigators would strive for. He contends that investigators should investigate critically in order to arrive at the true positions influencing the synthesis of different discussions. Wallace (1992) has linked CDA to EFL groups, and the research focuses primarily on literary knowledge. Although the research is limited to a single topic, it has a broad scope in terms of CDA application. [Fairclough's \(1992\)](#) investigation was once regarded as a comprehensive and self-submitted effort to comprehend implicit power dynamics in different ideologies. It's all about being critical. Mayr (2008) delves into the territory of language, power, and organizations in his well-known dissertation, showing how language and power are interconnected in educational settings. Discourse influences the creation of institutions such as universities, prisons, and defence departments, as well as the shape of discourses. The study focuses on the rise of overt institutional discourses and their legal status in surrounding mentalities. The study is a valuable attempt to think about the relationship between power and language in organizations, and it has provided some useful context for current research.

Due to time and space constraints, all CDA strategies, especially in classroom discourse, are not applicable in this study ([Carvalho 2013](#)). Only textual study of selected written academic passages and pedagogical practise is conducted using techniques such as transitivity, word choices, and referential approaches. Transitivity is a syntactic analysis of the frequency and arrangement of units in the grammatical unit at the clause or sentence level ([Fowler, 1991](#)). Word collection and choice is another key element in deciphering the true perspective of every text under investigation and hidden ideologies (McGregor 2003). People are referred to each other using referential methods. Another crucial factor in deciphering the true perspective of any text under analysis and secret ideologies is word selection and choice (McGregor 2003). Referential techniques are methods for referring individuals or groups to one another. These techniques are used to refer to different social actors in written and spoken texts and make a corresponding sociopolitical effect (Reisigl & Wodak 2001). Influencing listeners or readers serve a variety of social, national, or psychological goals (van Leeuwen 1996). The information was gathered from ten (10) scholarly essays that were written for educational purposes. There are distinct names that have been codified and elaborated separately. It is then examined using CDA tenets such as grammatical markers, linguistic choices, foregrounding, and backgrounding to investigate

power dynamics and ideological underpinnings in the form of grammatical markers, linguistic choices, foregrounding, and backgrounding.

Data Analysis

Data was collected from the written content from the selected author's work. When we look at [Naeem \(2004\)](#), we can see that the author employs a lot of power-related strategies. The author's irregular usage of gender discriminatory terms in discourse is evidenced by his repeated use of the term "Genitive." Modifiers such as very, most, and generally, among others, represent a passionate power for the writer's propensity to emphasize the importance of religious structure in the understanding and description of human activities. Exclusion or Erasure is a tactic that involves frequently citing religious sources while ignoring mundane and secular sources to support one's point. Exclusion or Erasure is a tactic that involves frequently citing religious sources while ignoring mundane and secular sources to support one's point. Characters who seek to disrupt the boundaries between domineering and subordinate personalities must be erased in order to ensure the existence of consistent, separate, and distinct identities while maintaining a reasonable chain of command in discourse. Wodak (2010) has listed the different discourse techniques in use. According to Wodak (2010), the purpose of defining and describing a reference strategy is the growth of in-group or out-group camps. These techniques are used to denote membership categorization relationships, metonymies and metaphors, and so on (pars pro toto, totum pro pars). There are several examples of using these dialogue approaches in texts and interviews if we think about what we've learned. In the semantics of discouraging, grammatical words, nouns, modifiers, and modal operators are used.

If we ponder over ...use of Nominational strategy. The following line unmistakably shows the author's particular stance on life. The emergence of an out-group as a digressed group is shown by the use of terms like practising Muslim in the current [Majid \(2009\)](#). Genuine Muslim creates a small-scale community within a larger group. The aforementioned strategy is what leads to the formation of a hierarchy that progresses from stronger to weaker. Sex gets the same treatment. "To establish their authority over the sold-out men and torture them as they see fit." According to Wodak (2010), such techniques reveal discernment constructions. By using the epithet of "betrayed men" versus "led men," it demonstrates how the use of Prepositional Phrase leads to the use of the Referential Strategy, i.e. Collectivization. The same proof.."The evolving reality in Pakistan: Western social and social forms." The term "Western" refers to time-based divisions between occidental and oriental cultures. Religionization and nationalization are being used to exploit this division. The same drives the development of similar feelings of love that have been lost as a result of Western culture's influence. If our misfortune and misery are direct consequences of the West's social modes, the passage makes sense. This could be referred to as an Oriental Culture context for this research. The epithet "old traditional qualities" brings it dangerously close to a negative evaluation. "We've lost faith in old-fashioned virtues like composure." Other examples of out-group structures can be found in [Islam \(2005-06\)](#) writing. The subjective label "genuine" is used to construct a party (nominal) or group feeling faction. The classifier or adjective "true" serves as a sharp modifier for radicals (terrorists): a notable effort to arouse the identity of terrorists who are executing and killing innocent Muslims. It's a word from the Islamic Ideology (II) Frame. It's known as a Negative Ideologization tactic, and it's used to describe terrorists who kill religious people in just a few Muslim countries. "The writer's use of this epithet reflects his personal stance in contrast to fact." Intriguingly, there is a very opposing viewpoint in the following lines. On one level, it is said men (human) can never be powerful (subjective but is trailed by a contradiction. "Men must live by thought, not by emotion if they are to become great and powerful" (ibid., p. 31). The use of the referential strategy of Religionization in sentences like "Economic process began soon after the birth of Adam and Eve" WGPM (6) shows the use of the referential strategy of Religionization, which views the importance of the topic of Economics in relation to faith. I thought; otherwise, this also obscures the origins of economic growth. The importance of matters relating to the Bible is determined by the scripture frame "A man cannot be a saint, a lover, or a poet unless he is a poet unless he

is a poet unless he is a poet unless he is a poet unless he is a poet unless he is a poet "So-called scientific progress and advancement," says Malik (2007), referring to a Nominal Scientific Progress preceded by the Negative Epithet "so-called." As a result of this tactic, the effect of illocutionary force on the topic of science is reduced, and a Hostility Frame with respect to "failed mankind" emerges. The sentence in the same writing builds a specific frame and points to a secret message. "The Western science, culture, and the academic system that goes along with it have failed mankind" (idid. P. 7). It's easy to imagine putting together an in-and-out community effort.

According to Wodak, argumentation is the method of explaining positive and negative attributions (2010). The techniques are used to illustrate basic objectives. There are many examples of this technique in the texts selected. According to [Majid \(2009\)](#), religion and science are examples of claim from the partnership, which "pervade every area of life." "If the world wants to end terrorism, the Kashmir and Palestine issues must be addressed," says another analogy (WGPAs). This is a false analogy used to argue that the presence of these two unstable areas is due to terrorist activity. The syntactic structures reveal a valuable assumption: that different items with sufficient faith in valiance alone can defend a nation. A number of defence-related variables are conveniently overlooked in the sentences. The use of such systems runs the risk of instilling in learners a specific faith or idiom. This does not allow a learner to see with their own eyes, and they may become victims of a "projected" reality. Another critical aspect of anticipating reality is the state of mind. We have the *reductio ad absurdum*, or "Argument from Absurdity," which allows us to keep a strategic distance from absurdity and have confidence in anything. Proof of this can be found in [Majid \(2009\)](#).

Perspectivation

Another essential technique used in discourse is perspectivation. The use of academic discourse in teaching the learning process is extremely important. In both oral and written sources, it's known as framing, discourse representation, or depiction. According to Wodak (2010), the primary objectives of this approach are to communicate and situate the speaker's viewpoint. The installation of the writer's or speaker's perspective, especially in educational matters, necessitates careful consideration. Detailing, reporting, depiction, narrative, or citations of different events and phrases are some of the guiding tactics for this phenomenon. Under the Perspectivation approach, the writer attempts to introduce his exposition from his religious sources. When it comes to economic issues, the article often tends to be overflowing with the writer's own viewpoint rather than credible sources. In [Ijaz \(2007\)](#), the author discourses the quality of Arab women in Muslim society, despite the fact that he is attempting to address every woman on the planet. The subject often becomes trivial, and the author straddles the line between particular and general. The author's point of view is clearly expressed by the use of changing terms. "Of all living things, man is the most visible. The honour is bestowed by the world's creator." The writer

[Majid \(2009\)](#) illustrates another patent case of Perspectivation with regard to human advances and growth in another piece of scholarly literature. The author develops his own perspective in the following example of academic discourse, as shown by the use of terms like an enthusiast, fundamentalist, extremist versus astute, edified, and imaginative, among others. A close examination of one of the examples in [Islam \(2005-06\)](#) shows sentence structures that represent the writer's own viewpoints on observable or false objectives. Two inverse layers of thinking are formed by words and phrases such as "for the good of humanity" and "the lost glory of Muslims." One request is all-inclusive, while the other is public in tone. The author's positioned stance in the discourse is clearly highlighted in this form of discourse exposition.

The use of pronouns like them and us in the preceding sentence reveals ideological and power structures and employs a specific strategy. The author's use of Speech Acts, such as capable passionately shows how he is stressing his unique point of view. The phrase "it's just the guy" is vehemently endorsing a particular ideology, demonstrating the writer's exaggerated position on privileged Femininity. Rather than broad and absolute opinions, a rational judgement based on solid references is required. Malik (2007) also reflects the writer's laid-

back attitude when deciding on women's rights issues in Pakistan. Many necessary sections of scholarly writing can be obscured as a result of these lines of confining one's views. Intensification and mitigation are two terms that are used interchangeably. The act of enhancing and amplifying one's message by using words, clauses, and sentences that serve a particular function is known as intensification. Mitigation is the polar opposite, with the aim of reducing or limiting the benefits of the out-group.

Discourse techniques were used in order to achieve the desired results. According to Wodak (2010), one aim of implementing these techniques is to change the epistemic status of a situation or proposition. Devices that reduce illocutionary forces are included in the tactics used for this reason. The goal of exaggerated and overstated messages is achieved by the use of intensification, thus intensifying the tone and minimizing the out-group go hand in hand. This act is also known as negative appraisal, and it is often used in them and our discourses. Syntactic words, gestures, phrases, and even sentences are often used to achieve this goal.

Conclusion

It is not a modern practice blending academic discourse with other practices. As critical pedagogy produces positive results in terms of assisting students in internalizing complex learning challenges, it is considered productive. When hybridization undermines learners' autonomy and turns them into passive learners, it has an antithetical impact. The current research took a critical discourse approach to this phenomenon, attempting to uncover how power dynamics and ideological underpinnings exist in academic discourse, leading to an academic impasse. Only textual analysis from various scholarly passages was used in this research, which was analyzed using CDA software. According to [Fairclough \(1989, 1995\)](#), in a society, discussions replicate social interactions and serve a variety of objectives. The text's signifiers, such as word choices, their juxtaposition, and allusions to specific history, all point to a subjective agenda that produces Us and Them positioning. The repercussions of power systems are not just academically inconvenient but also a national responsibility. These are critical pedagogy's issues, and they must be addressed in order to provide a successful and supportive pedagogy in academic settings. A successful pedagogy can turn an academic practice that appears to be repetitive and boring into an exciting and efficient way of teaching and learning. CDA is a highly effective drug.

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