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NATIONAL UNIVERSITY OF MODERN LANGUAGES  
ISLAMABAD PAKISTAN

## Editor's Note

In the spirit of Giroux's provocative oppositional and transformative politics, and radical trust in the potential of academic freedom vouchsafed in acts of being prompted by "critical", "critique", "criticism", resistance, etc., we bring to our readership this issue of *Journal of Critical Inquiry* (JCI) that re-enacts its first promise, that is, to educe something new and different, bringing on front lines, matters that ask for attention and anchorage in what is the hope of education so beautifully said by Smith (1988 a): How are we to respond to new life in our midst in such a way life together can go on, in a way that does not foreclose on the future? Otherwise, how can we as educators fulfill our roles as educating beings?

The educational nature of the matters themselves ask us to listen, to attend to silence that pronounces the end of the need to address them, because issues related to such matters like "returning of the possibility of the living Word", ask for a "return to the essential generativity of human life, a sense of life in which there is always something left to say, with all the difference, risk, and ambiguity that such generativity entails" (Jardine, 1992). It's a calling then, that asks us to return to a "liberal" education that involves an exploration in which one is engaged in confronting that which is "other" that will also involve a "moment of loss of self" (Gadamer, 1977).

Words prompted by such a return cannot be pinned down, for when we attempt to do so, the words, as Jardine envisages, will rise again recognizing the place of language, culture, and history in human life and discourse, eliciting from the academics as responsible

adults, and students as responsive agents, a promise to open up the “risk-laden conversation” and critical spaces that the narrative of education involves and requires.

Such a movement in education appears in the form of episodic conversation with the texts and textures of human life that make up this issue of JCI. Recognizing these advents as matters of education, thinking, inquiry, discourse, the task of inquiring then, is to take the risk and open up inquiry that propels the generativity of the word’s challenge to humankind to be in the world in another way, that is, in what Levinas calls “an affective state”. The cause of this affection, as Miskawayh, a 12<sup>th</sup> century Islamic humanist indicates, is “fellowship [*uns*]”, for man [*sic*] is, by nature, inclined to fellowship, and not savage or averse to others”.

Consider then, the imaginative wisdom and imaginative love we need to manifest to fulfill our basic love-need (*uns*) and this dreamful apocalypse, a dream of the highest compassion. Waking up with this dream, JCI offers 5 such attempts at criticality, and critical challenge to knowledge, word, many forms of language, and ways of polic(y)ing languages and statement on language policies, power of language and language of power, world and its many-faceted discourse, lived experiences and spaces, the nature of academia and role and responsibility of academics, and the university alibi, espousing attention to questions around pedagogy and the relevance of pedagogy to human sustainability and human solidarity. This also presupposes the way that meaningful education, value-laden pedagogy and language discourse and a significant world can become what they ought to be. The challenge is to explore the ‘change and

transform' technology that is necessary for the "horizon of future"  
towards which we have to move together and work together to create  
an inclusive context of intelligibility, to which we can respond in a  
meaningful, sensitive, productive, active and shared way.

This drooping dusk

out of suspense

figures, configures sense.

I and simultaneous Other is desire.

My smile seduces light

out of darkness and spreads.

If no-thing, what else is the matter with me.

Warmly,

A handwritten signature in cursive script, appearing to read "Ashraf Jamal".

**Final word from the Editor**

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end.

# NUML Journal of Critical Inquiry

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## **A Critique of Critical Thinking: Towards a Critical Integral Pedagogy of Fearlessness**

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## **Language Policies in Pakistan: A dilemma of linguistic choices**

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## **On the question of social justice: multicultural perspective Language curriculum**

**Sohaila Javed**

This paper questions the very notion of ‘Multiculturalism’ from the perspective of lived experience and practice in Canada, and because of its global manifestation, will be of interest to educators and thinkers worldwide. It critiques the theoretic aspect of this concept which, following Poststructuralist theories, draws attention to the cultural and historical specificity of all human knowledge, and cultural diversity of Western socio-cultural landscape, and yet falls short of translating this dream of reality in cultural representations and structures that give rise to inequities. My contention is that ‘multiculturalism’ exists more in theory than in practice and has yet to achieve a significant place in society, and for that, it makes considerable demands from stakeholders and transits debate on what this ‘Thing’ called multiculturalism is. Drawing on my experience of living/ teaching/ learning midst plurality, I invite you to join my conversation as I struggle to make sense of my lived interpretation(s) of teaching and learning in the multicultural context. Engage with me in dialogue as I explore such questions as:

1. How does global social change and the increase in ethnically diverse groups affect how we understand Multiculturalism?
2. What does it mean to live/teach/advocate Multiculturalism?
3. How do the spaces (social, cultural, educational, political, etc.) we occupy effect our living multiculturally?

4. How does this quintessential issue get expressed in and through language?

*Keywords: Multiculturalism, Language Curriculum, Social Justice*

## **Introduction**

The very concept of 'Multiculturalism' invites attention to the cultural and historical specificity of all human knowledge, and cultural diversity of western and eastern socio-cultural landscapes, and therefore, posits immense interest as a global phenomenon. It affects all social, cultural and ethnic groups worldwide, and immediately, fosters a special magnetic appeal to a universal standard of equality and justice that would occupy multiple diverse cultures in its all-encompassing embrace and consequently, affect equal social representation and practices.

On its explicit front, multi-culturalism is assumed to offer a check on oppression, privilege, and power in education and all manifestations of society so that, with its democratic ideal, it would provide a social habitus of equal opportunities of development and growth to all who inhabit this wonder land of dreams, imaginings, and open spaces and possibilities of becoming who they want to be. These constructs based on the promise of poststructuralist discursive undertakings, claim to constitute all inhabitants as conscious thinking subjects who, taking their responsibility in this equitable socially just context would contribute meaningfully to their world and act responsibly to transform it. It is believed that Multiculturalism is a master narrative with epistemic certainty, stable signifiers, and established identities, based as it is on traditions such as "progressive," "radical," "emancipatory," and "liberation" pedagogies whose root metaphors are distinctly modern (Bowers, 1993a). The nature of this ideological discourse and its assumptions about humans and their position in society are a given and therefore,

# **Cultural Implications behind Power and Solidarity- A Case Study of Chinese and British English Address Forms**

**Zhong Xiaopei**

Power and solidarity are two important notions in Sociolinguistics. Power indicates the social distance between people while Solidarity implies a similarity and a degree of closeness and intimacy between people who are equally powerful in the social order. As part of a linguistic system, address forms can signify power and solidarity between the addresser and the addressee. Rules of selecting appropriate address forms reveal the social norms and cultural characteristics of a nation. This paper explores the Chinese and British cultural characteristics behind power and solidarity by analyzing address forms which contains these two semantics.

*Keywords: Chinese and British Address Forms, Power, Solidarity, Culture, Sociolinguistics*

## **Introduction**

Address forms are really part of complete semantic systems having something to do with social relationships. Thus the use of address forms is essential to social communication which involves identifying and selecting appropriate address forms. The address forms of a language are arranged into a complex address system with its own rules. There are many alternative address forms for the speaker to choose from when addressing the same person. On the other hand, the hearer may make an assumption about the speaker's intentions or purposes, and prepare himself/herself for further communication. Thus if a person wants to communicate appropriately, he/she needs to acquire the address rules so as to know what forms of address are possible and appropriate.

There are universals in address rules; for example, title plus last name (TLN) is used to express respect; first name (FN) is used to show intimacy; pet name is employed to show endearment. Though there are variations in address form usage across individuals, there are general differences across languages, because address rules are closely related to the culture of a people. They vary according to social determinants. Hence, different peoples have different address rules which can reflect the distinct cultural characteristics such as the ethnic group's or nation's history, ethics, behavior norms or moral codes and beliefs of the nation.

The Chinese and English languages belong to different language families. Chinese culture and British culture have their own distinct characteristics. As is seen in this paper, the address forms of the Chinese language are much more complicated than the British

## **Classroom Silence About September 11: A Failure of Education?**

**Four Arrows (aka Don Trent Jacobs)  
&  
Rafiq (Robert Lewis)**

The consequences of uncritical belief in the official story about what happened on September 11, 2001, in light of the many substantiated contradictions to it, makes education's silence about 9/11 one of its greatest failings for future generations. Educators are responsible to help students do independent research and dialogue about the validity of the official account across many academic disciplines. Instead, most have become complicit in entrenching assumptions that allow for oppressive domestic and international policies to continue. This silence does not stem from direct attacks on academic freedom but relates more to a perceived need for self-censorship. This paper is perhaps the first published appeal for more courageous engagement with this important topic in schools, especially in higher education. This purpose reflects a concern for the state-of-the-world and for future generations and should not be interpreted as being "political" beyond the fact that any study of this topic would naturally include an analysis of governments and their affairs and motives.

*Keywords: Critical Pedagogy, 9/11, Educational Hegemony, State-of-the World*

*Nothing strengthens authority as much as silence.*

Leonardo da Vinci

*I know of no other safe depository of the ultimate power of society but the people themselves, and if we think them not enlightened enough to exercise that control with a wholesome discretion, the remedy is not to take it from them but to inform their discretion by education.*

Thomas Jefferson

Many educators see learning as an opportunity to understand what is true and teaching as a means to share this truth. Parker Palmer writes that “to teach is to create a space in which obedience to truth is practiced” (1983, p. 69). If educators are to fulfil this role, they must be prepared to acknowledge the existence of evidence contradicting the truths they are safeguarding. They must be obedient to the facts that arise even when they prefer the facts were not true. To do otherwise is to continue to allow lies into the history books. Unfortunately, education, especially in the United States, often is influenced more by hegemony than reality. Numerous scholars have made this case in the past decade with texts such as, *Education as Enforcement: The Corporatization and Militarization of Education*. (Saltman and Gabbard, 2010). A prime and tragic example of this tendency is the unquestioning acceptance of the official 9/11 story in most classrooms across the United States. Despite overwhelming evidence and peer-reviewed scholarship contradicting *The 9/11 Commission Report*, educators have not been encouraged to pursue,

## **A Critique of Critical Thinking: Towards a Critical Integral Pedagogy of Fearlessness**

**R. Michael Fisher**

The context of a post-9/11 era has placed a burden on critical educators to examine both the nature and role of critical thinking curriculum and pedagogies and their relationship with the critical theory tradition and critical pedagogies. After making distinctions between *criticism* and *critique*, the latter is taken as an appropriate idiom for elaboration of the fundamentals of *critical inquiry* as a *pedagogy of fearlessness*. The author argues that current cultural, spiritual, and critical pedagogical discourses of the *paradigm of fear to paradigm of hope* (and love) are well situated as an ethical-political-spiritual challenge to dominant curriculum and *pedagogies of fear* in a post-9/11 era. However, the author problematizes their over-simplicity, arguing they lack a critical integral perspective to their paradigmatic critique. Typically, they do not distinguish, and thus conflate, *state-shifts* from fear to hope (love) with the more difficult *stage-shifts* from fear to hope (love)—referred to metaphorically as a "quantum leap." In order to build existential capacities to prepare for that quantum leap and truly grow beyond a paradigm of fear and Platonic-logical notions of critical thinking, the author posits an alternative developmental and evolutionary integral-participatory framework, in light of a new paradigm for transforming critical thinking. An integral fearlessness praxis and epistemology is offered as a means towards the future development of a radical critical inquiry and paradigm as pedagogy of fearlessness.

*Keywords: Criticality, Integral Theory, Pedagogy of Fearlessness*

## **Introduction**

### **Locating the Inquiry**

Theoretically and historically, any discussion of *fearlessness* requires, at minimum, acknowledgement of the discourses on fearlessness that have occurred in the world that specifically mention the term "fearlessness." However, other terms, found in this essay, have also been used for what I distinguish as forms of the "spirit of fearlessness."

The East has offered the oldest and most articulate premodern discourses and understandings of fearlessness, with the classic version in *The Bhagavad Gita* which locates *abhaya* (fearlessness) as the first virtue of any sustainable and just commonwealth<sup>1</sup>. It is the virtue of all virtues, and if it is not well attained all the other virtues may be corrupted, and that is, corrupted by fear. The religious scholar Hibbets (1999), for example, has studied the universal ethic of fearlessness in what is interpreted as the "gift of fearlessness" tradition in Jainism, Hinduism, and Buddhism. My research has shown that Western literature does not exclude fearlessness but does not locate it in such a central privileged position as the East. We need to integrate these understandings to develop a more postmodern view of fearlessness for the 21st century, and it is this trajectory that this essay locates itself upon.

To further locate and contextualize this essay, it is important to remember it is a philosophical inquiry, not an already developed curriculum or pedagogy. To understand fearlessness one has to understand fear, as the two concepts infer an inherently dialectical interrelationship and meaning. Thus, a considerable space is given in

## **Language Policies in Pakistan: A dilemma of linguistic choices**

**Shahid Siddiqui**

Language is an important factor in social, political, cultural, and economic systems of a country. In the wake of globalization, the role of dominant languages is becoming more visible as the indigenous languages are facing the threat of desertion by their own speakers. Language at one level can be viewed as a linking force of communication and at another level a symbol of identity and nationalism. In Pakistan, which is a multilingual country, the issue of language becomes more crucial. It is further complicated as Pakistan has a colonial legacy of English. Thus the language policy and planning had to deal with the challenges of determining the status of colonial language, national language, and regional languages. Unfortunately the issue of language did not get much attention in terms of its planning in Pakistan. There is no separate document dealing with the language policy in the country. The education policies, however, would sometime have a section or two on language policy. The only exception to this is a detailed section on language policy in the National Education Commission report (1959). This paper critically examines the language policies reflected in the national Education policies and reports of conferences and commissions; highlighting the gaps between professed policies and actual practices, and reviews the factors responsible for lack of proper implementation of these policies.

*Keywords: Identity, Language Policies, National Language,  
Provincial/Regional languages*

## **Introduction**

Education is considered to be an important factor in the socio economic development of a country. The role of education has become more significant in the contemporary times where the focus is on 'knowledge economy' and 'human capital' has become the most desired capital. Pakistan, since its independence in 1947, suffered from insufficient educational institutions and lack of qualified teachers which resulted into problems of access and quality (Kardar (1998; Bergman and Mohammad; Aly, 2007; Siddiqui, 2010; The Pakistan Education Task Force, 2011). Another major challenge faced by the policy makers in education was the issue of Language for its central role in the process of learning and achievement of educational pursuits (Rahman, 1996; Mansoor, 2004; Siddiqui, 2010). Besides an instrument of communication and educational access, language is also an identity marker at personal and societal level (Rahman, 1996; Mansoor et al, 2004; Siddiqui, 2010). The role of national identity was quite evident during the Pakistan movement when different languages were being displayed as distinguishing identity markers for the different sets of population in the united India. During Pakistan movement Urdu was associated with Muslims whereas Hindi and Punjabi were tagged with Hindus and Sikhs respectively. Language remained a contested issue even after the independence of the country giving birth to a number of questions.

## Artist Statement

Barbara Bickel and R. Michael Fisher

### *Spiritus Praxis*

5.5 x 8 inches

mixed media drawing on watercolor paper

Sept. 11, 2011

*[S]pirit is a relationship that contains numerous aspects of human existence such that to speak of human spirit means a commitment to a philosophy of becoming, in which the self can become Other to itself, and from that position either remain alienated or transcend itself. (Ryoo, et al., 2009, p. 135)*

*In the movement to regain our humanity through education, we can draw upon [Thich Nhat] Hahn's words that stress the importance of love over force, and love over fear. (Ryoo, et al., 2009, p. 141)*

*Spiritus Praxis* is the result of a collaborative co-encounter on the 10<sup>th</sup> anniversary of September 11th. The process began by reading a collaboratively written article entitled "Critical Spiritual Pedagogy: Reclaiming Humanity Through a Pedagogy of Integrity, Community, and Love" by Ryoo, Crawford, Moreno, and McLaren.

Instead of discussing this thought-provoking article which overtly brings together a combination of pedagogies and contexts that rarely mix well, that is, critical pedagogy and spirituality (although Freire and hooks have forged various pathways to bridging these

domains), we engaged a dialogical arts-based inquiry with one foundational agreement: let the art lead.

We come to this collaboration as pedagogues, researchers and artists having journeyed together in a 21 year life-partnership, with distinct aesthetic preferences, and content-specialties. We knew this collaboration would be simultaneously enriching and challenging. Indeed it was quite chaotic overall.

Prior to meeting in the shared studio space, we individually read the article, made notes and sketched. Once in the studio, which we recognize as a creative and legitimate site of critical inquiry, we worked on our own spontaneous responses to the article with wet and dry art materials. Although working independently at this point, we were aware and affected by each other's energies and material use. After exhausting our individual explorations, we brought our work together and responded to their co-encounter. This provoked us to let go of our own ideas and subjectivity as "celibate artists" to working as "something more," capable to resolve aesthetic problems and unify a comprehensive idea and design.

We cut, tore, and made holes, juxtaposed and over-laid various elements, but disagreed on how the art piece was unfolding. We decided to start anew, this time working on the same paper simultaneously. This was followed by two more failures before one of us suggested that we change our attitude, format and medium. We agreed to use a smaller paper size and a dry pastel medium that was more conducive to physically blending marks, shapes and colors. The

result was a resolve from the more aggressive and individualistic mark making. A transient equanimity emerged.

One of us drew a free-hand frame, which gave us a manageable space to work within. This was followed by a decision to create a dividing line using masking tape, one side became cool colors and the other warm. But we felt there was no “critical” or challenging element to reflect Ryoo *et al.*'s paper. We sensed we were facing another failure.

In that moment of tension, an accident occurred in the studio, requiring a concerted cleanup effort. While one cleaned, the other continued working in an attempt to salvage the art. A single length of string was laid over the surface using a spiral movement, and became the mediator differentiating individual loops. The loops were then inscribed onto the paper by drawing on either side of the string. The tracings, left random lines and shapes producing a coherent design, which had various parts competing for attention.

We shifted our mark making then to an ordered and simple contemplative process of coloring in the negative spaces. This process reflected a more nurturing life-force. The aesthetic impact created a three-dimensional depth and sense of mystery. This was very satisfying. Yet, we both agreed more criticality was needed to embody the negative darker-side of the article.

At this point, one of us returned to the failed art pieces, and cut one strong piercing line out from each. The three lines were glued onto the surface, irreverently cutting across the image of swirling round shapes, integrating the aspects of the negative (fear) and positive

(love) that were binaries in the article. We achieved the primary aesthetic conflict we were looking for. However, secondarily we foregrounded our failures and thus our vulnerabilities in these remainders.

In contrast to the criticality achieved, one of us saw a “divine-like” shrouded figure in the upper right. It was both made of the strings, and at the same time emanating those strings to extend into the world as connectivity, and ultimately symbolized a source of unconditional love—a Platonic One-and-the-Many.

Through working with the unknown, the becoming, the tension, and sometimes overt conflict, we practiced our best pedagogical theories of liberation, acting as individual agents confronted with a plentitude of choices. We needed to negotiate a philosophical, analytical and yet an aesthetic-ethical agreement. One of us was intent to represent the chaotic darker-side of the article and the other, the integrity, and lighter-side. To manage the complexity, and to come to a place of transcendence without rejection required a full grounding within the *spiritus* of the artist as researcher in free association. As individuals, with egos and preferences, and our real moods at any moment, we were more rigid and judgmental. We observed this latter trait frequently and talked through it, which allowed us to return to letting the art lead.

At this moment we do not fully understand this art piece, as it has become Other to itself. We know the process, we reflect and make meanings about it. Yet, ultimately, it is for all of us to find meaning within it. Rather than taking our words too preciously we invite you

to dwell within the art and the central paradox of language “that communication itself avoids communication.... We have so many ways of not saying what we are saying that it takes a particular kind of listening to hear the void” (Britzman, 2003, p. 31).

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## Call for Papers

In this age of rapidly growing and progressing world, a huge drawback still persists in the field of Education in general; that being the centuries-old trends, approaches and methods still dominating the minds and cognitive processes of our researchers. There is still a shared disapproval by the veterans for the 'new' and the 'unconventional', which hovers as a threat on the minds of many while attempting to research and write. For one reason or the other, we are still unable to tear away the net of repetition(s) and resulting reductionism, and present something that can truly be owned 'personally', and that may be striking, individually credible and captivating.

In order to set new trends and be the trendsetters, what needs to be done is to re-search and re-investigate matters from an approach that may be individual and independent. The NUML JCI encourages the impulse to think on thinking and challenge and critique the in-box thinking and practices, and create alternative knowledges, skills and practices based on innovation of thought and research. Therefore, we call for papers that engage a deconstructive/ theoretical/ ideological critique of the standardized predicament as well as offer an intellectually challenging education that is international in scope, interactive in process, and interdisciplinary in content and approach.

Topics from all areas of Research, Language, Literature, Linguistics and Education are welcome without any limitations as long as there is conviction and reasoning. These topics might include (but are not limited to):

- How are we going to do language differently in diverse contexts of the world and explore it in its multidimensional perspective?
- How can we create legitimate spaces for, and practically build alternative knowledges, practices, and subjectivities?
- How can emerging trends in related fields (e.g. in language, literature and literacy, second and foreign language education, (critical) applied linguistics, critical pedagogies and education) that challenge ethnic or cultural self closure help to bring about new developments and paradigm shifts?
- How to bring about new ways of being in collaborative/participatory research?
- How may the personal observations and experiences of researchers and writers be the springboard for epistemologies and pedagogies that are transformational?

If you are interested in submitting papers, please consult the NUML JCI, [Note for Contributors](#) link on <http://www.numl.edu.pk/> and respond.

Contact at: [numl.editor@gmail.com](mailto:numl.editor@gmail.com)

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