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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 and challenges 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 provokes debate on what this 'Thing' called multiculturalism is, and proposes an alternative curriculum for all language teachers and learners worldwide. Drawing on my experience of living/ teaching/ learning amidst 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 affect 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



## **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. By exploring the address forms and the evolution in their usage by the Native Speakers of both Chinese and English, an attempt is made to see how the East and the West differ in their basic communication, whether formal or informal. I also intend to prove that Chinese is still a more formal and complex language in its address forms on the basis of the differences existing and varying with factors such as rank, age, gender, relationship and occupation, etc.

*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; nick name is employed to show endearment. Though there are

## 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*

### Introduction

*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



## **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



## **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, 2006; Aly, 2007; Siddiqui, 2010; The Pakistan



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### Book Review

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### On the Cover

*Spiritus Praxis (watercolor on paper)*

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R. Michael Fisher, PhD