Criticality in English Language Education in Nepal

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Abstract

This paper examines various critical theories and approaches in education, exploring how they can be applied to improve English language teaching in Nepal. It analyzes existing research and scholarship on the topic, providing a critical perspective on the current state of English language education in the Nepalese context. Criticality is the practice of socially situated thinking and valuation. In English language education criticality functions with the basic theory that materials and approaches should be relevant to the social, political, and cultural conditions of each group of students. This paper is theoretical and critically analyzes how English language Education is deeply connected to social inequalities and injustices in Nepal. My reflection on reading on Marxist-influence theories and postmodern/post-structural theories, especially in language education, deliberates on different critical theories (Marxist-influenced in postmodernist and poststructuralist) their argument and their implication in English language teaching and learning in the context of Nepal. It aims to discuss the position of critical theories and pedagogies in the context of ELT in Nepal. This study revealed that critical pedagogy offers a pathway towards educational transformation and social justice. This study also focused on democratization of education by encouraging active participation in addressing social injustices and advocating for equality.

Keywords: Criticality, English language teaching, educational transformation, critical thinking

Introduction

Criticality is the state or condition of being critical. It is the practice of socially situated thinking and valuation. It means questioning not only the assumptions of others but also questioning your assumptions. Criticality comprises, 'critical thinking, analytical reasoning, critical self-reflection, and critical action' (Barnett, 1997) p. 6). Indeed, the domains of criticality; knowledge (critical reason), the self (critical reflection), and the world (critical action) are essential components of critical thinking and engagement. Critical thinking involves questioning and analyzing information, ideas, and arguments objectively and systematically. It includes evaluating evidence, identifying biases, recognizing logical fallacies, and assessing the validity and reliability of sources. Critical reason allows individuals to go beyond accepting information at face value and encourages them to engage in thoughtful inquiry, actively seeking knowledge and understanding. Critical reflection involves examining one's own beliefs, assumptions, values, and biases. It requires self-awareness and the willingness to challenge and question one's perspective. By critically reflecting on our thoughts, emotions, and experiences, we can gain deeper insights into ourselves, recognize our limitations, and develop a more open-minded and empathetic approach to interacting with others. Critical

action refers to using knowledge and self-reflection to make informed decisions and engage in meaningful actions that aim to address social, political, economic, or environmental issues.

Critical action empowers individuals to take responsibility for shaping the world around them and contribute to a more just and inclusive society. By integrating critical reason, critical reflection, and critical action, individuals can develop a holistic thinking approach and engage with the world. This multidimensional perspective fosters intellectual growth, personal development, and positive societal impact. According to Banegas, and Villacañas de Castro (2016), criticality refers to the practice of socially situated reflection and evaluation. Being critical doesn't necessarily mean being negative about other people's assumptions or ideas. Critical thinking involves evaluating and analyzing ideas, arguments, and evidence fairly and objectively. It is about examining the strengths and weaknesses of different perspectives and making informed judgments based on reasoning and evidence. Being critical can involve asking thoughtful questions, seeking additional information, and challenging assumptions to gain a deeper understanding of a topic. In this regard, Pennycook (2001) argued that from a postmodernist viewpoint, while critical applied linguistics certainly needs to prioritize critiques of inequality, oppression, and discrimination, along with their associated politics and ethics, it should resist being constrained by rigid frameworks dictating the exact manner in which research connects with broader political contexts. Some of the terms and concepts related to criticality as presented by Kubota and Miller (2017) include questioning power dynamics and inequality, with a focus on broader social, ideological, and colonial contexts, complicating issues of gender, race, class, and sexuality, moving beyond established knowledge paradigms to envision transformative change, and embracing self-awareness and action-oriented reflection. Fostering critical thinking and reflexivity is a key aspect of criticality. It encourages individuals to question their assumptions, biases, and positions of privilege. Criticality values intellectual curiosity, open-mindedness, and a willingness to engage in self-reflection, recognizing that personal growth and social change are interconnected processes.

Critical Pedagogy aims to empower learners and deliver justice by offering special choices and deconstructing authoritative and logo-centric tendencies in education. It is an equal participatory teaching-learning method for all students' understanding, and cross-cultural, ideological, and political beliefs in the ELT classroom. It is the child-centered decentralized pedagogy where student actively raises their voice against the authority and create dialogue for the social construction of the meaning. It pursues to create a conducive learning environment for students by avoiding any unfair exercise of power and domination associated with gender, caste, social class, family background, and students' learning abilities to take. The concept of Critical Pedagogy originated from the teachings of the late

Brazilian educator, Paulo Freire, and was subsequently endorsed and popularized by Antonio Gramsci, along with the contributions of influential thinkers from the Frankfurt School (Aybar, & Bingol, 2023). Critical pedagogy has emerged in diverse forms, including postmodern pedagogy, feminist pedagogy, and radical pedagogy, pedagogy of empowerment, transformative pedagogy, and pedagogy of possibility, marginalized pedagogy, learner autonomy, and others.

This paper aimed to discuss the position of critical theories and pedagogies in the context of English language teaching in Nepal. The objective of this paper was to provide a comprehensive analysis of the concept of criticality in the context of English Language Education (ELE) in Nepal. The other objectives of this paper were to examine the current state of criticality integration within ELE, explore the challenges and opportunities for promoting critical thinking skills, and propose effective methods for incorporating criticality into English language teaching practices in Nepal.

Methodology

This paper is a review of the relevant literature of different critical theories and critical education which is concerned with English language education in the Nepalese context. This paper involved analyzing and evaluating critical theories and existing research related to the incorporation of critical thinking and analysis within the English language teaching and learning context. It offers a comprehensive exploration of the role of criticality within the context of English language education in Nepal. The paper engaged with the significance of fostering critical thinking skills and a critical pedagogical approach in English Language Teaching in Nepal. This paper tried to explore the Marxist-Influenced in Postmodernist and Poststructuralist Theories concerning English language teaching in Nepal.

Examining critical theories in language education

Critical theory known as a social theory aims to critique and transform society. It tries to go behind the social surface and expose the presumptions that prevent people from having a complete and accurate grasp of how the world functions. It emerged out of the Marxist tradition and was developed by a group of sociologists at the University of Frankfurt in Germany. It focuses on matters concerning the socialization of individuals to navigate life within society, often within a societal framework shaped by prevailing discourses, serving as the foundational premise for critical pedagogy. Kubota and Miller (2017) state that Critical theory encompasses two primary European conceptual frameworks: one influenced by Marxism, known as Marxist-influenced critical theory, and the other rooted in postmodern constructionism, which includes poststructuralist theory. Although these two domains are distinct, various conceptual strands intertwine, leading to mutual influence and shaping each other's development. Both theories problematize the

given in social structures and human experience (Houston, 2001) whereas the former influenced earlier work on critical perspectives in our arena, the latter has gained greater popularity and has been extensively used in critical applied linguistics research.

Marxist-Influenced in Postmodernist and Poststructuralist Theories

Karl Marx is one of the humanist ideologists who introduced class analysis and politics in education due to the unequal distribution of property and power. There is always a conflict between the two classes of society i.e., aristocracy and labor class. The rich class of the people always subjugates the poor class of the people. The labor classes of the people perceive class consciousness and class solidarity to raise their voices against the upper class for their justice. Marx opines that there should not be class division in society for equal power sharing and justice for all citizens in the nation. All citizens have their inalienable right to equal possession of power and property. There should not be any exploitation in society. Marxist theory is dedicated to democratic communism aimed at a better life for the world's inhabitants. It talks of the class consciousness of oppression and social class conflict for an equal non-oppressive society.

Before the rise of postmodern constructionism, Marxist-influenced viewpoints played a significant role in shaping applied linguistics (Kubota & Miller 2017). Critical thinking about power, property, and oppression are the key messages of Marxist theory. This Marxist orientation also shaped research on linguistic imperialism, language ecology, and language rights. Holborow (1999, 2015 as cited in Kubota and Miller 2017) offered a Marxist analysis that explores the interconnectedness of political economy, social institutions, human interactions, and capitalism, examining issues surrounding language, such as the global status of English and the influence of neoliberal language ideologies. Marxist-influenced Ideology provides a lens through which we can see how our realities are 'articulated from a particular social class but constructed as a world-view' (Kubota& Miller, 2017 p29). Social class has become a subject of recent focus in scholarship influenced by Marxist perspectives. In providing a comprehensive overview of social class, Block (2014 as cited in Kubota and Miller, 2017) naturally illustrated on Marx (and Engels), whose effort and legacy have provided critiques of the political economy. These Marxist-influenced views led Block (2014) to shift his scholarly attention from epistemology (theory of knowledge), which is privileged by the poststructuralist–postmodernist theoretical framework, to ontology (theory of being), which is explored in critical realism. Connected to Marxism and the emphasis on social class is the work of Pierre Bourdieu. His notion of cultural capital was introduced to second language research by Peirce (1995 as cited in Kubota and Miller 2017) in her analysis of immigrant women's language learning identities. Researchers in language and literacy education have employed Bourdieu's theories of capital, field, habitus, and symbolic power to elucidate how

institutional power dynamics rooted in social, cultural, and economic factors generate inequalities manifested in symbolic expressions (Albright & Luke, 2008; Kubota and Miller 2017) Bourdieu's concepts of capital, power, and social class are primarily symbolic and theoretical rather than grounded in material conditions, distinguishing his approach from Marxist orthodoxy.

Postmodernism describes the school of thinking that emerged from radical and anti-establishment movements in modern society. English (2003) asserts that postmodernism is about creating a lens through which to view the world of ideas, concepts, and philosophical frameworks that considers the historicity of context and the mutable character of linguistic meaning and symbols as they are expressed in discursive practices that permeate educational administration and related fields. Friedrich Nietzsche, Martin Heidegger, Jacques Derrida, Michel Foucault, and Karl Marx contend that absolute or universal truth does not exist, asserting that truth evolves with new events and discoveries (Kubota and Miller, 2017). Post-structuralism refers to theories that move beyond the structuralism of those that postulate a rigid inner logic to relationships describe any feature of social reality, whether in the language (Ferdinand de Saussure or, more recently, Noam Chomsky) or economics (orthodox Marxism, neoclassicism, or Keynesianism). It encourages a way of looking at the world that challenges what comes to be accepted as 'truth' and 'knowledge' (Stam, Burgoyne, & Flitterman-Lewis, 1992). Poststructuralists constantly examine how some widely held "facts" and "beliefs" serve to uphold the authority and domination of particular players in international relations. Because no world exists independently of human interpretations, poststructuralists question the viability of discovering universal rules or truths. In the 1990s, poststructuralism had an impact on feminist educational theories, prompting feminist academics to criticize Marxist-influenced critical pedagogy that was promoted by theorists like Henry Giroux, Peter McLaren, and Ira Shor and was seen as dogmatic and oppressive of women and other minorities (Gore, 1993; Kubota & Miller, 2017In the field of language studies, feminist poststructuralist critique has challenged the concept of empowerment, which suggests a unilateral transfer of power, and instead reconceptualized agency as constructed within discourse and power dynamics (Miller, 2010).

Criticality as Praxis

Praxis refers to the practical application of knowledge, skills, and theories in real-world situations. It is the self-creative activity through which we make the world. Praxis in Freirean critical pedagogy represents the integration of theory and practice, critical reflection, and action, with the aim of empowering individuals to become agents of change in their own lives and society at large (Prasad & Caproni, 1997). Praxis involves theorizing practice and practicing theory (Freire, 1998). Praxis implies a combination of the awareness gained from ideological critique with reflective strategies for social change. Praxis aims at bridging the gap between

theory and transformation action (Kubota and Miller, 2017). Reflection, action, transformation, interpretation, and change are three key words of praxis (Pennycook 2001) Thus, praxis is the critical reflection and action which aims at implementing educational practices (Kubota & Miller 2017). Criticality as praxis emphasizes the integration of critical thinking and action, recognizing the importance of actively challenging oppressive systems and working towards transformative change. It encourages individuals to be agents of change, using their critical analysis to inform their actions and contribute to the pursuit of social justice.

English in Nepalese Society

Nepal is known for its rich linguistic heritage, with a wide range of languages spoken throughout the country. In the preamble of its 2015 constitution, Nepal is described as a multi-ethnic, multi-lingual, multi-religious, and multi-cultural nation with a variety of regional features. The 2021 population census has recorded 124 languages spoken as mother tongue among them Nepali, Maithili, Bhojpuri, Tharu, Tamang, Newari, Bajjika, Magar, Doteli, and Urdu are on the top ten lists. It indicates that English is spoken as a mother tongue by a mere 0.01% of the country's total population. Nepal has all three language situations; monolinguals, bilinguals, and multilingual. Even though there is a smaller number of speakers taking English as their mother tongue, the English language is an indispensable part of Nepalese life as it has impinged on all the spheres of their lives. In Nepal, the role of English in education has been broadened, being introduced both as a subject and a medium of instruction. English is now mandated as a compulsory subject and mode of instruction starting from Grade 1. Kachru (1992) delineates three concentric circles—the inner circle, outer circle, and expanding circle, reflecting the sociolinguistic landscape of English. He states that the inner circle refers to the context of core countries in which English is spoken as their first language. The outer circle includes those countries where English serves as a second language in multilingual countries. The expanding circle encompasses a broad linguistic context that includes countries where English is treated as a Foreign Language (EFL) and is extensively used. English in Nepal is categorized within the expanding circle according to Kachru's concentric division.

The role of English in a globalized world is debated, as it can contribute to both social cohesion and social division depending on the context. Khati (2012) argues that English has extended the cultural influence of the Western world in Nepal and has led to the marginalization of local languages in the country. Giri (2010) states that English functions as a dominant language, serving as a tool and resource for achieving social mobility, linguistic superiority, and accessing educational and economic opportunities. It has played a fundamental role in facilitating education and fostering socio-economic advancement.

However, the teaching and learning of the English language also have negative implications. With increasing interest in learning English, indigenous languages are losing their native speakers. The influence of English has pushed many languages in Nepal to the brink of extinction, as numerous children from minority communities have ceased learning their mother tongue. Due to Nepali and English's predominance in the media and education, young indigenous tribal and marginalized (ITM) people are increasingly abandoning their mother tongues, not just in larger social contexts but also at home (UNESCO report, 2011). An entire generation may fail to understand and pass on this unique language characteristic of Nepal to the following. The youth no longer find speaking in their mother tongue to be interesting. They are wary about utilizing their "own" languages. People migrate to big towns and cities and want their children to master the English language. They do not perceive any 'token value' in learning and using their native language (Ojha, 2018). So, most students from nursery to university level, teachers, officials, bureaucrats, politicians, business people, and even common people feel pride in communicating in English and using it as a second language. Most of the parent's interest is to educate children in English, and admit to English medium schools, and to be educated means to be fluent in English. They believe that the knowledge of vernacular languages is considered inferior to English and English is taken as superior (Poudel, 2016).

English is burgeoning in Nepal but other vernacular languages are struggling to survive. Slowly and gradually, they will extinction. The extinction of each language results in the irrecoverable loss of unique cultural, historical, and ecological knowledge. English has a kind of hegemony and regularly threatens the survival of local languages (Shrestha, 2016). With the huge demand for English, the vernacular languages have been threatened and made in endangered conditions. English imperialism influenced society, culture, lifestyle, behavior, attitudes, anxiety, and psychology heavily diverted and changed. Those who like English prefer English culture, style, behaviors, foods, and costumes rather than their own. The current Nepali generation dreams of learning English, applying for a visa in their native countries of English finding opportunities, and settling there for a lifelong with the family. The tendency of brain drain is extreme which has severely affected the country's educational and economic system. The nation has run out of qualified human resources and healthy brain powers. So, the influence of English in Nepal has made the situation worse, as the entire people have become slave of English, losing their original language and cultural heritage.

Institutional English-medium schools have sprung up all over Nepal as a result of the introduction of English as a medium of instruction in the Constitution of Nepal (1990), which was a result of the economic liberation policies (Phyak, 2016). National Curriculum Framework (NCF, 2007) stated "The medium of school-level education can be in Nepali or English language or both of them" (p.34). Since then,

community schools have had the freedom to select either English or Nepali as the medium of instruction in their educational institutions. Consequently, many community schools in Nepal have opted for English Medium Instruction (EMI) since 2010 (Sah & Li, 2018). EMI has reproduced inequalities for mineralized students. English as the medium of instruction policy in schools has challenged the existence of vernacular languages. The elite English medium schools in Nepal are a powerful model, offering the English culture with the language, shading the local languages. Kandel (2019) states the schools in Nepal are directly producing Anglo-American and British hegemony through the language imposition of English as a neoliberal ideology that connects English to symbolic capital, encompassing economic, psychological, and strategic dimensions within the neoliberal market. This motivates parents to seek English education for their children's prospects (Sah and Li 2018). Neoliberal language policy generates the context of language hierarchies, language mineralization, social stratification, and the commodification of multilingualism (Sharma and Phyak 2017). Sah and Karki (2020) claim that such policies, coupled with the elite preference for English as the Medium of Instruction, exacerbate economic and educational disparities rooted in social class, ethnicity, and national identity. The widespread use of English threatens other languages; it has become the language of power and prestige in Nepal.

Theoretical Argument on Criticality in English Language Education

A philosophy of education known as "critical pedagogy" adapts techniques to the local environment i. e. macro culture in school, and micro-culture addresses the students' culture to be critically conscious and transform themselves in learning the English language. For educational transformation towards a completely democratic society, critical pedagogy helps to address each voice to be shared equally, examine critically self and society and act upon diminishing any social injustice. Giroux (1998) in his book 'Theory and Resistance in Education' stresses the revitalization of emancipatory educational debates. In addition, he states that political vocabularies and language that do not reduce the problems of power, justice, struggle, and inequality to a single script, an expert narrative that ignores the contingent, historical, and every day as a serious subject of study, are necessary (Giroux, 2001). In the same way,

Kumaravadivelu (2001) states, "As any language pedagogy, to be relevant, must be sensitive to a particular group of teachers teaching in a particular group of learners pursuing a particular set of goals within which a particular institutional context embedded in a particular socio-cultural milieu that is the pedagogy of particularity"(p28). Teaching-learning is the social and contextual adjustment of the learners in the learning environment for the construction of language in constant interaction with the self and society. The three basic tenets of critical pedagogy, about English language teaching and intercultural competence, are: (a) reflection over an individual's culture or lived experience, (b) development of the

voice through a critical look at one's world and society, and (c) transforming the society towards equality for all citizens through active participation in democratic imperatives (Giroux, 2001). There is a desire to reintroduce education into the reaction of a critically conceptualized society as educational theory and practice "are grounded in a desire for social change" (Pennycook, 2001, p.28).

As I discussed above critical pedagogy which is based on post-modernism, and post-structural constructionism work leads to post-method pedagogy. Post-method pedagogy is "the construction of classroom procedures and principles by the teacher himself/herself based on his/her prior and experiential knowledge and/or certain strategies According to Kumaravadivelu (1994, p. 29), the concept of method entails theorizers creating "knowledge-oriented" theories of pedagogy, while post-method entails practitioners creating "classroom-oriented" theories of practice. There seem to have been lots of implications of postmodernism in Teaching and learning English as a Second Language. Learners-centered constructivism rather than teacher-centered intuitivism is another major constituent of postmodernism. Postmodernism attempts to downplay the role of experts outside the field; to disbelieve in grand theories and supermethods, embracing only local and situation-based decisions. The trends are subjective, giving more power to the teachers as reflective, strategic researchers always involved in classroom-oriented action research; they seek to dispute the theory/practice dichotomy; also celebrate the diversity of the individual learners, rejecting one-size fits all philosophy; they are pragmatic, using every theory which is suitable in the classroom, and empower classroom participants to critically reflect upon the social and historical conditions that give rise to social inequalities and to question the status quo that keeps them subjugated or marginalized.

There is a change in basic assumptions in teaching the English language in Nepal from a teacher-centered method to a learner-centered method. It is the revival and learner participation in teaching-learning activities. Educationists and the ELT practitioners of Nepal are in favor of innovative approaches to teaching-learning. There are many attempts to develop the local and socio-cultural curriculum. To sketch the history of education and radical changing efforts, anti-Gurukul education provides freedom to learners. Montessori methods, communicative methods, task-based methods, and project-based methods are major shifts from traditional methods. The knowledge of indigenous people is another aspect of a critical pedagogical shift. Indigenous integration of intercultural competence has been put into consideration. Revitalization of gender, race, and ethnicity by making separate fundamental rights in the constitution is a good practice of critical pedagogy. Revitalization of gender, race, and ethnicity by making separate fundamental rights in the constitution is a good practice of critical pedagogy in the context of Nepal. It is a strategy that opposes the act of storing knowledge and instead aims to create knowledge through interactions,

negotiations, joint ventures, etc. Both teachers and students should act as learning managers in Critical Pedagogy.

Result and Discussion

Critical Perspectives in Language Education

Critical theory, originating from the Marxist tradition, was developed by sociologists at the University of Frankfurt in Germany. It aims to critique and transform society by delving beneath the surface to expose underlying assumptions that hinder a comprehensive understanding of societal functions. Critical theory comprises two primary European conceptual approaches: Marxist-influenced critical theory and postmodern constructionism, which includes poststructuralist theory (Dunworth, & Zhang, 2014). While these approaches are distinct, they often intersect, influencing each other in critical discourse. Critical theory serves as a foundational framework for critical pedagogy, which aims to address issues related to socialization within dominant discourses in society (Liddicoat, 2019). Both critical theory and critical pedagogy seek to challenge established social structures and norms, aiming for social transformation. While Marxist-influenced critical theory has informed earlier work on critical perspectives in applied linguistics, postmodern constructionism, and poststructuralist theory have gained prominence in contemporary research. These approaches problematize established norms and perspectives, offering insights into the complexities of language and society. Critical theory, with its roots in Marxist tradition and its intersection with postmodern constructionism, plays a significant role in shaping critical perspectives in applied linguistics research, aiming to uncover underlying power dynamics and foster social transformation.

The Impact of English on Linguistic Diversity and Education in Nepal

Nepal is characterized by its rich linguistic diversity, with over 124 (census, 2021) languages spoken While English is spoken by a very small percentage of the population as a mother tongue, it has permeated various aspects of Nepalese life, particularly in education. English has been integrated into the education system in Nepal both as a compulsory subject and a medium of instruction from Grade 1. Nepal falls within the expanding circle of Kachru's sociolinguistic framework, where English is treated as a foreign language and extensively used Kachru, 1992; Rajadurai, 2005). The introduction and widespread use of English has sparked debates regarding its role in Nepalese society. While some argue that English contributes to social cohesion and provides opportunities for socio-economic development, others contend that it perpetuates cultural domination and threatens indigenous languages.

The increasing emphasis on English education has led to the marginalization and endangerment of indigenous languages. Many young people from minority communities are abandoning their mother tongues in favor of English, leading to

concerns about the loss of cultural heritage and knowledge (Phyak, 2023). The adoption of English as a medium of instruction in schools, particularly in elite English-medium schools, reflects neoliberal ideologies and reinforces linguistic hierarchies. This neoliberal language policy exacerbates economic and educational disparities based on social class and ethnicity (Sah, 2021). The widespread use of English as a language of power and prestige poses a threat to linguistic diversity in Nepal, with indigenous languages facing the risk of extinction. However, English has brought opportunities for advancement, and its dominance in education and society has raised significant concerns about cultural preservation and linguistic diversity in Nepal.

Empowering Critical Consciousness: Transformative Pedagogy in English Language Education

Criticality in English language education emphasizes the significance of adapting educational practices to local contexts while fostering critical consciousness among learners. Central to this approach is the philosophy of critical pedagogy, which emphasizes the examination of self and society, as well as the pursuit of social justice through education. Giroux, (1998) and Kumaravadivelu (1994) advocate for educational transformation toward a democratic society, where voices are equally valued and where individuals engage in critical reflection and action to address societal inequalities. The evolution of teaching methodologies from traditional, teacher-centered approaches to learner-centered methods (Schuh, 2004). In Nepal, for example, there has been a shift towards innovative approaches such as Montessori, communicative, task-based, and project-based methods. Moreover, there is an emphasis on integrating indigenous knowledge and promoting intercultural competence within the curriculum.

In critical pedagogy, teachers act as facilitators, while students take on the role of learning managers. The role of both teachers and students as active participants in the learning process. This collaborative approach fosters a dynamic learning environment where knowledge is co-constructed through interactions and dialogue. Critical pedagogy plays an important of in English language education, particularly in diverse cultural contexts like Nepal. By embracing local perspectives, fostering critical consciousness, and promoting active engagement, critical pedagogy offers a pathway toward educational transformation and social justice.

Conclusion

Critical pedagogy is essential to the teaching of English as a second language. This approach promotes and practices critical and radical topics such as gender education, radical feminist pedagogy, global issues, and critical thinking, as seen among the members of some special interest groups in the ELT field in Nepal. This theory helps in challenging and struggling against any form of social oppression and related customs and beliefs. It is a form of theory and practice that serves to let

pupils gain a critical awareness. Critical pedagogy is a type of pedagogy in which criticisms of the established orders and social criticism are essential. It questions critically in its understanding of the roles that education has. The field of ELT is also affected by postmodernism. In that sense, there is a necessity for the learners and teachers to be rapidly changed. As a result, both language teachers and students of foreign or second languages have been impacted by this time. It is personal and situated learning that is grounded in home culture. It is practiced by negotiation with constant interaction between teacher and students. Knowledge is not value-free it is ideological. We can apply critical pedagogy in many ways in teaching, such as raising awareness, raising voices against inequalities, involving students in critical analysis of texts/reading materials, respecting diversity, and multiple perspectives, and being judicial in selecting reading materials and designing learning experiences.

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