

An Application of Critical Discourse Studies to EFL Education in Japan: Proposal of an Experimental Teaching Method Employing the Discourse-Historical Approach

Nanako OTA

1. Introduction

This paper aims to explore the potential of Critical Discourse Studies (CDS) in English as a Foreign Language (EFL) method for college students, especially in Japan. CDS is a multifarious field continuing to develop both theoretical and methodological frameworks for analyzing the relationship between language and power by visualizing the impact of language use on individuals and society. Previous studies have offered ways to incorporate CDS into EFL pedagogy, although they seem to be yet at an exploratory stage and in fact are hardly practiced in Japan. This attempt is important and will be of much interest in the near future, given the current era of English as a lingua franca and global Englishes, requiring EFL students to be aware not only of their classroom contexts but also of the larger social and political contexts.

To begin, this paper briefly describes the field of CDS and its underpinning concept of critical language awareness (CLA), emphasized by prominent, pioneering CDS scholar Norman Fairclough, to show how CDS can assist teachers in generating practical, fruitful EFL pedagogies meeting contemporary educational and social needs. The next section summarizes previous research on CDS applications in language education at Japanese universities and tries to present a holistic view of these attempts in Japan. After the literature review section, an overview of a CDS-oriented EFL teaching model suggested by Cots (2006) and an outline of a new teaching model employing the discourse-

historical approach are provided. The concluding section touches on possible opposition to the implementation of the teaching model based on CDS.

2. Critical Discourse Studies and critical language awareness

Critical Discourse Studies (CDS), since the paradigm-setting publication of the book *Critical Discourse Analysis* written by Norman Fairclough in 1995, has been employed mainly by linguists and sociologists to study discourse, both spoken and written¹. Having no unitary methodology, CDS has developed as “a trans-disciplinary, text-analytical approach to critical social research” (Hart & Cap 2014: 1) and can be best defined by “the ‘critical’ in its designation” (2).

This unique stance of CDS originated from two different traditions involving a ‘critical’ perspective². One is associated with critical theory developed within the Frankfurt School, which flourished before WWII and stressed critical examination of cultural products and the existing hierarchical order (Fairclough & Wodak 1997: 260–261). The other is adopted from critical linguistics closely associated with systemic linguistic theory as proposed by Halliday (1978), as well as systemic functional grammar later developed by his colleagues. His argument that texts are individuals’ voluntary choices from the available lexicogrammatical systems has resulted in providing a set of analytic tools for CDS, which complements the rather abstract theories from the Frankfurt School by demonstrating the relationship between language and society more practically. With these two critical perspectives intertwined, CDS researchers analyze language not as mere ‘text’ but as ‘discourse,’ “a form of ‘social practice’” (Fairclough & Wodak 1997: 258). According to their popular definition of discourse, it “is socially constitutive ... both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it” (258).

In addition, it is also a key element of ‘critical’ in CDS that CDS researchers should “produce and convey critical knowledge that enables human beings to emancipate themselves from forms of domination through self-reflection” (Wodak & Meyer 2016: 7).

In other words, they commit themselves “not only to describe and explain, but also to root out a particular kind of delusion” (7). It is this core value of CDS that is commensurable with that of education in the sense that CDS scholars and teachers are socially engaged in addressing issues happening in the current globalized world system and further, in assisting a particular group of social agents such as students in creating awareness of authority’s abuse of power, thus enabling them to voluntarily take action. CDS in both its theories and methodologies, therefore, can well be interpreted as an area of education with relevance to the ‘critical’ focus on language use as well as its pedagogic theories and teaching methodologies.

In fact, the ideas, attitudes, and methodologies of CDS have already been incorporated into educational research including theories, practices, and experimental designs (e.g. Fairclough 1995, Rogers 2011). For the purpose of this paper which is to examine and demonstrate the applicability of CDS in producing educational practices within EFL in particular, the concept of critical language awareness and the process of how it was introduced should be reviewed here.

Language awareness (LA), the term used since the early 1980s, specifically refers to the advocacy movement originated in Britain by a group of teachers and applied linguists, but also is used in a more general sense to mean “‘knowledge about language’ to designate ... conscious attention to properties of language and language use as an element of language education” (Fairclough 1992a: 1). LA, primarily discussed in Hawkins (1984), supports the education of standard English since students should not be prohibited from receiving many important opportunities which they cannot have access to without knowing standard English and thus have a right to study it (Fairclough 1992a: 34–36). The above-mentioned prominent CDS scholar Norman Fairclough criticizes the argument of LA in that it is “based in a tradition that sees a sociolinguistic order as a given and common-sense reality” and also in that “the question of *why* it is there scarcely arises” (15). He does not oppose teaching standard English per se but warns that students learning standard English without any critical awareness are most likely to blindly conform to the preexisting norm that asymmetrically distributes the ‘cultural capital’ (Bourdieu 1984).

Instead of LA, Fairclough introduces the new concept of critical language awareness (CLA), which builds upon the perspective of CDS. The difference between LA and CLA he describes is that the latter discusses “views about standard English, including critical views” (Fairclough 1992a: 15) by calling attention to how sociolinguistic orders are created, negotiated, and transformed in relation to power struggles. Furthermore, by recognizing the importance of language as a medium of social control which is exercised increasingly implicitly, Fairclough claims that CLA is “an urgently needed element in language education” (3). In his argument, not LA but CLA is “a prerequisite for effective democratic citizenship, and should therefore be seen as an *entitlement* for citizens, especially children developing towards citizenship in the educational system” (3), to survive in a society of intense social change.

Although presented more than two decades ago, Fairclough’s argument on CLA is novel and insightful to the ongoing EFL debate whether schools should teach so-called standard English spoken in the UK/the US or world Englishes encompassing different cultural values (e.g. Gally 2012). It is so because the concept of CLA reminds us that the essence of EFL teaching and learning may lie not in merely exposing learners to one definite, authentic kind of English or a too great variety of Englishes, but instead in enhancing students’ abilities to first find the interests and values of the author or speaker of a given English discourse, and then to detect a certain social context and a power relationship that have shaped the discourse into its present form³. In other words, with a CDS-oriented curriculum supported by the concept of CLA, EFL students no longer stop their learning at the point where they familiarize themselves with an English ‘text’ but are able to push themselves to reflect on why and how a particular English ‘discourse’ has come to be categorized as a standard or world English. Such EFL education does meet current educational and social needs, given that students are vulnerable to the influence of various media, replete with different kinds of Englishes that can be tacitly yet highly manipulative and biased.

3. CDS and its applications in language education in Japan

The field of CDS has not received adequate attention in Japan, and there seems only one study available concerning an experiment with CDS application in EFL teaching at a Japanese university. In order to have an overview of CDS applications in language education in Japan, not specifically limited to EFL, this section summarizes the findings and arguments discussed in the previous studies.

Although CDS by Japanese scholars or on Japanese discourse is not yet widely practiced, more CDS research has been done since the 2011 Tohoku earthquake, represented by the book edited by Najima and Kanda (2015) and also Najima (2017a) focusing on public media discourses on the nuclear disaster. Overall, the studies contained in the two books point out the importance of raising each citizen's 'critical' media literacy, possibly through higher education, so that he or she asks what is taken for granted as 'truth' and 'objectivity,' *shinjitsu* and *kyakkansei* in Japanese in these discourses, revealing how power is at work behind the texts he or she reads in a newspaper or hears on a daily basis.

The editor of the books Yoshinao Najima, a linguistics professor working at the University of the Ryukyus, attempts to make the most of CDS in the field of not EFL but Japanese language education for foreign students in Japan, which often values the teaching of Japanese language itself and Japanese culture. Through CDS research (2016) on editorials regarding the US military bases located at the Henoko district of Nago in northern Okinawa, he presents his study as a useful pedagogic approach. Specifically, he argues that CDS-oriented Japanese language education treats foreign students not simply as visiting academics but as active members of Japanese society and facilitates their social participation. In addition, Najima in his paper (2017b) discussing the development of democratic citizenship education suggests teachers can perform CDS-oriented education as classroom activities in which foreign students and Japanese students study together by sharing their views on any given newspaper article. Such activities in his opinion can create synergy among students in a collaborative academic setting, further allowing

them to recognize each other as “a person living together” (20) (*tomo ni ikiru hito*, translated by the author).

Najima (2016, 2017b) does not cite Fairclough (1992a), but the former certainly echoes the latter regarding the crucial presence of ‘others’ in practicing CDS-oriented language education. Fairclough emphasizes that students’ language practice “must be ‘purposeful’” in the sense that it must be motivated by “the learner’s real wishes and needs to communicate with specific real people, because this is the only way for the learner to experience authentically the risks and potential benefits of particular decisions ... about whether to flout sociolinguistic conventions or to follow them, whether to conform or not conform” (1992a: 16). In reality, it may be difficult for every EFL university class to have both foreign students and Japanese students. The corresponding arguments of Najima and Fairclough, however, illuminate the importance of selecting teaching material that assists students in recognizing others as a group of “persons living together” in society and also of taking enough time for discussion in class to enable “purposeful” communicative English practices, when CDS is to be applied in EFL classes.

While Najima (2016, 2017b) mainly discusses students’ reading skills, Tsujioka (2005) sheds light on another aspect of CDS-oriented language education in that it may well develop Japanese students’ English writing skills. Recognizing that CLA is an indispensable element for improving practical English skills, Tsujioka conducts an experiment for first-year university students by teaching how to critically read an editorial, letting them discuss it, and then having them write a response paper. She concludes that a CDS-oriented English reading class that asks questions to raise students’ CLA can consequently help them to become an English writer who can clearly present his or her opinion and use convincing expressions, such as the use of inclusive we, that represent not only the writer’s but also readers’ views when necessary (120).

Yanagida (2013) adds to Tsujioka (2005) from the viewpoint of Japanese writing education for Japanese students by claiming that they face difficulties in writing because they can almost never take a critical view when reading, for example, newspaper editorials or columns. Working as a tutor for Japanese writing at Otemae University and consulting with students about their aca-

democratic issues, Yanagida argues that this lack of active and critical reading can be ameliorated through CDS. He chooses an *Asahi* newspaper editorial *Tensei Jingo* written in September 2012 on the territorial dispute over the Senkaku Islands as data and demonstrates how the us-them polarization between ‘good Japanese’ and ‘bad Chinese’ is linguistically constructed through discursive strategies such as nominalization.

Although the latter focuses on Japanese language education, both Tsujioka (2005) and Yanagida (2013) are significant in pointing out the essential nature of reading and writing being interconnected. Their studies provide an important insight for CDS-oriented EFL education that it may shine most when students read, discuss, and write about the same subject matter or teaching material. This perspective indeed agrees with the previously quoted argument of Fairclough (1992a) that students’ language practice must be tied into “the learner’s real wishes and needs to communicate with specific real people” (16) since “communication” can be achieved both by accumulating knowledge of others through reading and by conveying one’s understanding of others through writing. In sum, for practical CDS applications in EFL classes at Japanese universities, what is needed is teaching material written about others, which can be provocative or controversial, and a curriculum that utilizes the material for the interactions of reading, discussion, and writing in class to let students have purposeful English communication to understand and embrace others as ‘people living together’.

4. Practical CDS applications in EFL education

As the above-discussed literature review has shown, almost no scholars at Japanese universities seem to have attempted to design a practical teaching procedure for CDS-oriented reading, discussion, and writing in EFL classes. This section presents a possible approach to the practical application of CDS by reorganizing and modifying some typical EFL teaching material that is examined by Cots (2006).

4.1. *An unusual community and its critical examination by Cots (2006)*

Based on his experience of fifteen years of teaching in an EFL

teacher training degree program in Spain, Josep Cots in his paper written in 2006 presents a practical EFL pedagogy utilizing CDS. In the paper which has been cited around 100 times according to Google Scholar, he proposes two teaching activities: *An unusual community* using an article on the Amish that demands a low English proficiency level and *Easy reading* using an excerpt from E. M. Forster's novel *A Room with a View* that demands a high English proficiency level. The present study chooses the former as the basis for developing a new teaching plan because of its topic on others, the Amish, neatly matching the suggestion reached by the literature review section. Also, it is better for students to learn from teaching material written in relatively easy English because they are required to not simply read the text, but first read it as discourse entangled with social power and then articulate their thoughts about it through discussion and writing. The rest of this subsection describes how Cots (2006) critically examines an activity based on *An unusual community* in a typical EFL textbook. In the next subsection, instead of quoting Cots's teaching model, a new one for teaching *An unusual community* by employing the discourse-historical approach, one of the dominant CDS approaches, will be provided.

Cots (2006: 337) cites a teaching activity based on *An unusual community* which aims at developing students' reading comprehension from a textbook (Oxenden et al. 1997: 30) targeted at pre-intermediate EFL students and explains how the exercise can be modified from a CDS perspective⁴.

An unusual community

- 1) The Amish live in Pennsylvania, USA. They came from
- 2) Switzerland and Germany in the eighteenth century and
- 3) live together on farms. Although they live just 240 kilo-
- 4) meters from New York City, their lifestyle hasn't really
- 5) changed in the last 250 years. They've turned their backs
- 6) on modern materialism: cars, high technology, videos,
- 7) fax machines, etc. and they have very strict rules which
- 8) they all have to follow.
- 9) They can't use electricity, so they have to use oil

- 10) lamps to light their houses. They're allowed to use banks
- 11) and go to the doctor's but they can't have phones in their
- 12) houses. They use horses for transport because they aren't
- 13) allowed to fly or drive cars or tractors. They can play
- 14) baseball and eat hot dogs but they can't have TVs, radios,
- 15) carpets, flowers, or photos in their houses. Although the
- 16) Amish don't have churches they're very religious.

(146 words)

Reading comprehension skills

- (i) grammar ('can'/'can't' to express permission; impersonal 'you'; revision of 'have to')
- (ii) vocabulary (describing appearance, for example, 'short hair', clothes; revision of colours and clothes)
- (iii) pronunciation and intonation ('can'/'can't': weak/strong forms, sentence stress)

Suggestions for students

- (a) answer a series of pre-reading questions based on an accompanying photograph from the film *Witness* portraying an Amish family (for example, 'Where are they?' 'Do you know anything about the Amish?' 'Have you seen the film *Witness*?').
- (b) read the text in order to 'find out three things about the Amish' and, in pairs, to 'complete a chart with what the Amish can do and what they can't do.'

Cots (2006) claims that, from the point of view of CDS, the quoted text and the associated pedagogy produce "an incomplete representation of language use" (337). "The work proposed for the text," he continues, "does not take into account aspects related to the production and consumption of the text such as authorship, purpose, intended audience, print source, and connections with other texts" and also fails to encourage students to reflect on "how the linguistic structures used in the construction of the text contribute to a global meaning representing a particu-

lar ideological position" (338). Based on these analytical points, Cots presents his own activity based on *An unusual community* as complementary, not as an alternative, to the activity suggested in Oxenden et al (1997: 30). In so doing, he draws on the CDS approach proposed by Fairclough (1989, 1992b) that analyzes discourse as the result of three different kinds of practice: social practice, discursive practice, and textual practice.

The pedagogic method presented in Cots (2006: 339–341, 344–345) utilizing Fairclough's approach is thorough and can surely be used in EFL classes at Japanese universities. However, let us recall that CDS is unique in its various approaches. It is thus worthwhile to create another method to teach EFL reading, discussion, and writing based on *An unusual community* by employing a different CDS approach that can adequately adopt the suggestion reached by the previous literature review on language education in Japan. Also, this attempt can demonstrate the flexibility and usefulness of CDS in the field of education in that EFL teachers can customize their teaching methodologies by drawing on different CDS approaches depending on their needs.

4.2. Discourse-historical approach

A CDS approach to be employed is called the discourse-historical approach (DHA) suggested by the Austrian linguist Ruth Wodak. The DHA first developed to analyze anti-Semitic stereotypical images during the 1986 Austrian presidential campaign (Reisigl & Wodak 2016: 31). Since then, it has been utilized to analyze discourses about migrants, racial discrimination, and national identity, aiming at revealing "the linguistic manifestations of prejudice in discourse, embedded in the linguistic and social context" (Wodak 2001: 70). Although it may be difficult for students to comprehend the detailed analytic procedures as well as the linguistic terms and concepts described in Reisigl and Wodak (2009, 2016), five discursive strategies proposed in the DHA will be helpful for EFL students. A discourse strategy is defined as "a more or less intentional plan of [discursive] practice ... adopted to achieve a particular social, political, psychological or linguistic goal" (Reisigl & Wodak 2016: 33). By finding out each strategy embedded in *An unusual community*, students will step-by-step see the intentions and connotations hidden behind the text and thus be able to digest it as discourse, which

intends to orient readers towards a certain direction that is favorable for the writer.

Table 1 below is a simplified summary of the discursive strategies that students can take advantage of as a set of analytic tools when reading an assigned text (see Appendix A for the complete table of the strategies).

Table 1. Five types of discursive strategies (Reisigl & Wodak 2016: 32–33)

Nomination	How are persons, objects, phenomena/events, processes and actions named and referred to linguistically?
Predication	What characteristics, qualities and features are attributed to social actors, objects, phenomena/events and processes?
Argumentation	What arguments are employed in the discourse in question?
Perspectivization	From what perspective are these nominations, attributions and arguments expressed?
Intensification or Mitigation	Are the respective utterances articulated overtly, intensified or mitigated?

Based on the strategies listed in Table 1, a new activity employing the DHA will be composed of three steps: reading, discussion, and writing. Also, a worksheet (see Appendix B) will be provided as a guideline to critically analyze *An unusual community*, helping students to visually see the interconnection of the steps of reading, discussion, and writing and how seeing it can be fruitful when they attempt to disclose what kind of social power and ideology are at work behind the text.

4.3. A teaching methodology employing the DHA

The teaching methodology to be described in this subsection assumes a 105 minute EFL class conducted in English. Its overall pedagogic aim is threefold: to read *An unusual community* while raising critical language awareness (CLA), i.e., trying to defamiliarize and challenge its presupposed reality; to discuss how *An unusual community*, a passage about others, can be critically read with others in the classroom; to write one's own *An unusual community* that treats the Amish as a group of 'people living together' with us. It should be noted that this teaching method-

ology seeks to reach not one definite, right answer but unique, diverse responses from students.

STEP1: Reading (30 minutes)

In the first step, a teacher distributes the original text of *An unusual community* and a worksheet (Appendix B) to each student and reads the material together with them for about thirty minutes. While reading, the teacher explains the meaning of each discourse strategy. It is important not to present the technical terms directly to the students but to ask as many questions as possible to facilitate their CLA. They are told to take notes in the blanks for Reading on their worksheets, which are to be collected at the end of the class for grading.

In terms of Nomination, for example, the students should write down the proper noun “the Amish” and the pronoun “they” in the Nomination-reading blank (see Appendix C for a sample worksheet filled with an imaginary student’s notes). Here, the purpose of reading with a CDS attitude is not to understand the grammatical correctness of English, such as “they” in this reading refers to “the Amish,” but to consider what kind of an impression this nomination strategy gives to a reader, and also what perspective the writer is most likely to have in naming “the Amish” “they.” Possible questions the teacher can ask the students are: Is there no variety within “the Amish” since they are referred to as one solid group of “they”? Are there other nouns or ways to refer to the Amish? Do we, the teacher and the students in the classroom, choose to call “the Amish” “they” or “an unusual community” as specified in the title?

The teacher can also point out what is referred to as “modern materialism.” Do you consider “cars, high technology, videos, fax machines, etc.” as something modern? If you were to list more things in this category, what would you add? Are the things listed presented positively or negatively? Does being modern mean being ‘normal’? These questions are examples that students can be asked and encouraged to ask themselves again and again while reading *An unusual community* in class.

STEP2: Discussion (40 minutes)

In the second step, the students are divided into two groups:

representatives of the Amish and those of people living in New York City. For about fifteen minutes, the former are told to collect information about the Amish online and the latter to first decide on who to represent in New York City, such as an international student at New York University from China or an American disk jockey, and then search relevant information online concerning the chosen individual's life in New York City.

After the period of online research, the students are given five minutes to reflect on their notes on the worksheets and think about what types of discursive strategies stand out as interesting, unimportant, careless, or even offensive from the standpoint of the person each of them roleplays.

Then the students are told to form groups of four – two from the Amish and the other two from New York City. In a group discussion for about twenty minutes, all four representatives share their opinions and again take notes in the blanks for Discussion on the worksheet. This discussion should let the representatives realize that there exist different ways of reading and reacting to the same material. The teacher listens to each group's discussion and assists the representatives to look beyond the linguistic forms and have a sense of community within the group, even if it is temporary and imaginary, through purposeful communication to understand each other in the sense of Fairclough (1992a: 16).

STEP3: Writing (35 minutes)

In the third step, the teacher should inform the students that it is now their turn to write *An unusual community* instead of the writer of the original. They are given twenty minutes to make a new version of the original which is about 150 words in length, given that the original is 146 words. They should not jump into writing; they start with filling the blanks for Writing on the worksheet to consider possible alternative ways of writing. In this process, the students are going to face the fact that there is no way to avoid exercising power even if they attempt to be careful or fair. That is to say, they must decide from whose perspective they write and to whom their writing is targeted, while anticipating what kind of power their writing will have and how it will function as discourse, which is to be consumed within the community.

For the last fifteen minutes, students make a pair to read each other's writing. They are expected to first read their new writing to a partner, describe what types of discursive strategies they paid attention to when revising the original and why they did so by showing the flow of thoughts on the worksheet. They also give comments on their partner's writing.

At the very end of the class, the teacher collects the students' writings and worksheets, which will be helpful for grading as well although it can often be a problem that there are no definite, clear criteria for grading a student's writing. The worksheet, indeed, is beneficial for both students and teachers.

5. Concluding remarks

This paper has examined the applicability potential of CDS to EFL education at Japanese universities by reviewing previous studies on CLA as well as on CDS research in Japan and also by proposing a new EFL teaching model employing the DHA. CDS-oriented English education, which concerns itself with not only linguistic competence but sociolinguistic awareness, can be a great pedagogy to let students detect and familiarize themselves with different cultural and social norms depending on the kind of English used in an assigned text.

Although the pros of CDS have been discussed so far, some researchers do point out its cons. Chilton (2005), for example, writes, "although [CDS] claims that its practice provides demystifying and emancipatory effects..., I want to pose the question whether [CDS] has any credible efficacy, on its own terms, as an instrument of social justice. And if not..., do we need it?" (22). It is true that the core aim of CDS in education to emancipate students, i.e., to empower them to become social agents with high CLA can be out of tune for some students who would like to receive English education only for specific purposes. They may need English teaching for specific areas and needs, including business, engineering, sports, medicine, etc. Another possible objection would be that a teacher, already having hierarchical power over students, should not discuss class materials in terms of power, which may directly concern political issues.

These expected objections should be well considered when a teacher attempts to incorporate CDS into EFL education, but

here, what is significant is that planning a CDS-oriented English pedagogy allows each teacher to reflect on the need for critical thinking ability for students today. Critical thinking has become a buzzword and seems to be having an impact on education in Japan, including the change of college entrance exams starting from 2021. It will be important for all English teachers to take a moment to think of what it means to be critical and whether their students need it at all. CDS-oriented EFL teaching should bring novel, valuable insights to this ongoing, controversial discussion, and in this regard, for further research, it will be necessary to extend the scope of CDS applicability in clear forms of class demonstration. I hope my teaching method presented in this paper will serve as a useful source for both EFL teachers and students in Japan to examine what kind of critical thinking we must aim at.

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Notes

1. The name of the field CDS used to be called and in fact still is widely known as Critical Discourse Analysis (CDA). In 2013, one of the prominent CDS researchers, Teun van Dijk, suggested to use the term CDS rather than CDA "for the theories, methods, analyses, applications and other practices of critical discourse analysts." He argues that CDS is discourse analysis for any critical scholars and that it should be regarded not merely as a method but as a social and/or political movement. For more details, see van Dijk (2013).
2. The definition of 'critical' in CDS will be explored and described in the following paragraphs, but here it will be helpful to refer to Gally (2013) to see how the word or concept of 'critical' is taken for granted and used in various ways in academic writing. Gally (2013: 12–13) has

shown four ways that the phrase ‘thinking critically’ is used in academic texts: 1) to think clearly, logically, and analytically, 2) to think disparaging thoughts about someone, 3) to examine something as a political or power-balance issue, and 4) to analyze some literary works. Among the articles which have been published in *Komaba Journal of English Education*, O’Dea and Redlich (2017), for example, seems to employ the word critical in the first meaning. Perhaps it will be necessary to teach university students the different meanings of being critical to remove the ambiguity and clarify each lecturer’s pedagogic intention for his/her English class.

3. Although she does not mention CLA in her research, Borlongan (2017) in examining acknowledgements in doctoral dissertations written in Philippine English stresses that “it is important that teachers of academic and research writing in the college and university level ... implement a writing instruction that will inform their students of the expected norms in their targeted discourse community” (31) that they are situated in. Her understanding of English teaching as a way of teaching what is expected and regarded as appropriate within a certain community echoes much of Fairclough’s argument regarding CLA.
4. The line numbers and the word count are added by the author.

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Appendix A: A selection of discursive strategies (Table 4.1 in Reisigl & Wodak 2009: 112)

Strategy	Objectives	Devices
nomination	discursive construction of social actors, objects/phenomena/ events and processes/ actions	<ul style="list-style-type: none"> • membership categorization devices, deictics, anthroponyms, etc. • tropes such as metaphors, metonymies and synecdoches (<i>pars pro toto, totum pro parte</i>) • verbs and nouns used to denote processes and actions, etc.
predication	discursive qualification of social actors, objects, phenomena, events/ processes and actions (more or less positively or negatively)	<ul style="list-style-type: none"> • stereotypical, evaluative attributions of negative or positive traits (e.g. in the form of adjectives, appositions, prepositional phrases, relative clauses, conjunctive clauses, infinitive clauses and participial clauses or groups) • explicit predicates or predicative nouns/adjectives/pronouns • collocations • explicit comparisons, similes, metaphors and other rhetorical figures (including metonymies, hyperboles, litotes, euphemisms) • allusions, evocations, and presuppositions/implicatures, etc.
argumentation	justification and questioning of claims of truth and normative rightness	<ul style="list-style-type: none"> • topoi (formal or more content-related) • fallacies
perspectivization, framing or discourse representation	positioning speaker's or writer's point of view and expressing involvement or distance	<ul style="list-style-type: none"> • deictics • direct, indirect or free indirect speech • quotation marks, discourse markers/ particles • metaphors • animating prosody, etc.
intensification, mitigation	modifying (intensifying or mitigating) the illocutionary force and thus the epistemic or deontic status of utterances	<ul style="list-style-type: none"> • diminutives or augmentatives • (modal) particles, tag questions, subjunctive, hesitations, vague expressions, etc. • hyperboles, litotes • indirect speech acts (e.g. question instead of assertion) • verbs of saying, feeling, thinking, etc.

Appendix B: A worksheet for *An unusual community*

	Reading	Discussion	Writing
<p>Nomination</p> <p>How are persons, objects, events, processes, and actions named?</p>			
<p>Predication</p> <p>What characteristics, qualities and features are attributed to those in Nomination?</p>			
<p>Argumentation</p> <p>What arguments are employed?</p>			
<p>Perspectivization</p> <p>From what perspective are the nominations, attributions and arguments expressed?</p>			
<p>Intensification or Mitigation</p> <p>Are the respective utterances articulated overtly, intensified or mitigated?</p>			

Appendix C: A sample worksheet filled by an imaginary student

	Reading	Discussion	Writing
<p>Nomination</p> <p>How are persons, objects, events, processes, and actions named?</p>	<p>the Amish = they</p> <p>modern materialism = cars, videos, etc.</p>	<p>→ Are the Amish people really one group?</p> <p>→ What does “modern” mean anyway?</p>	<p>→ give individual names</p> <p>→ should delete “modern” and replace with technology</p>
<p>Predication</p> <p>What characteristics, qualities and features are attributed to those in Nomination?</p>	<p>the Amish: living on farms in Penn. USA</p> <p>can’t use electricity, have to use oil lamps</p> <p>don’t have churches but very religious</p>	<p>→ Where exactly?</p> <p>→ Are the Amish commanded to do so?</p> <p>→ Can’t people be religious without churches?</p>	<p>→ more details to describe different communities</p> <p>→ do not/ choose not to / refuse to ...</p> <p>→ don’t have churches ‘and’ very religious</p>
<p>Argumentation</p> <p>What arguments are employed?</p>	<p>“They’ve turned their backs on modern materialism” (check the idiom!)</p> <p>“They can play baseball and eat hot dogs but...”</p>	<p>→ “modern materialism” is what people should follow, it is right, the norm</p> <p>→ How did the author get the info?</p>	<p>→ Their life does not follow what we often call modern materialism, but...</p> <p>→ replace with an interview of the Amish</p>

<p>Perspectivization</p> <p>From what perspective are the nominations, attributions and arguments expressed?</p>	<p>the Amish = they → the author is from outside the Amish community</p> <p>don't have churches but very religious → the author goes to a church</p>	<p>→ Is it possible to take a view of insider, even if you are an outsider?</p> <p>→ How should we express the difference b/w the Amish and us?'</p>	<p>→ Use a combination of different nouns: the Amish, they, and their individual names</p> <p>→ practice their religious activities, but not necessarily go to churches</p>
<p>Intensification or Mitigation</p> <p>Are the respective utterances articulated overtly, intensified or mitigated?</p>	<p>'just' '240' kilometers from New York City</p>	<p>→ Why is the distance articulated?</p> <p>→ The adverb "just" corresponds to how the Amish doesn't change their lifestyle? A sense of stubbornness?</p>	<p>→ close to New York City</p> <p>→ erase "just"</p>