NAVIGATING SOCIAL AND CULTURAL INDETITYIN LANGUAGE EDUCATION: A CRITICAL PEDAGOGICAL APPROACH TO DIGITAL INNOVATION AND INEQUALITY

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Abstract. The article investigates the influence of critical pedagogy on language learning in the context of contemporary technology breakthroughs and cultural identity. It examines how gender, ethnicity, and socioeconomic status influence language acquisition and emphasizes the importance of inclusive education that addresses social inequities. Drawing on Paulo Freire's concepts, the piece underlines the value of digital literacy and cultural sensitivity in language teaching. It advocates for a pedagogy that promotes social justice, critical thinking, and honors learners' different identities in a fast changing educational environment.

Key words: critical pedagogy, social identity, educational inequality, digital tools, literacy development, student autonomy, language acquisition, pragmatic competence , cultural sensitivity, online resources, sociocultural context, nultilingual communication.

Annotatsiya. Maqolada tanqidiy pedagogikaning til o'rganishga ta'siri zamonaviy texnologik yutuqlar va madaniy o'ziga xoslik kontekstida o'rganiladi. U jinsi, etnik kelib chiqishi va ijtimoiy-iqtisodiy holati tilni o'zlashtirishga qanday ta'sir qilishini o'rganadi va ijtimoiy tengsizliklarni bartaraf etish uchun inklyuziv ta'lim muhimligini ta'kidlaydi. Paulo Freire kontseptsiyalariga tayangan holda, maqola til o'rgatishda raqamli savodxonlik va madaniy sezgirlikning ahamiyatini ta'kidlaydi. U tez o'zgaruvchan ta'lim muhitida ijtimoiy adolatni, tanqidiy fikrlashni va turli xil o'quvchilarning shaxsiyatini hurmat qiladigan pedagogikani himoya qiladi.

Kalit so'zlar: tanqidiy pedagogika, ijtimoiy o'ziga xoslik, ta'limdagi tengsizlik, raqamli vositalar, savodxonlikni rivojlantirish, o'quvchilarning avtonomligi, tilni o'zlashtirish, pragmatik kompetentsiya, madaniy sezgirlik, onlayn resurslar, ijtimoiy-madaniy kontekst, ko'p tilli muloqot.

Аннотация. В статье исследуется влияние критической педагогики на изучение языка в контексте современных технологических прорывов и культурной идентичности. В нем рассматривается, как пол, этническая принадлежность и социально-экономический статус влияют на овладение языком, и подчеркивается важность инклюзивного образования, направленного на устранение социального неравенства. Опираясь на концепции Пауло Фрейре, статья подчеркивает ценность цифровой грамотности и культурной чувствительности в преподавании языка. Он выступает за педагогику, которая способствует социальной справедливости, критическому мышлению и уважает различные идентичности учащихся в быстро меняющейся образовательной среде.

The most effective technique to actualize all of the opportunities for learners, independent of time or place, is determined by "critical pedagogy." Language is a social practice as much as a linguistic system. Today, however, it is more difficult to remain consistent and to employ multiple linguistic repertoires due to the introduction of new technology and innovations into the language learning process as well as the advent of new digital environments. Students' rights to speak up are impacted by ideas like gender, ethnicity, sexual orientation, race, and economic circumstances.

Scholars attempted to distinguish among cultural identities in the 1970s and 1980s. The link between an individual and the social environment, which includes social institutions including family, education, employment, courts, and social services, is described by the writers of this article as one of "social identity." The link of both a citizen and people of an ethnic group, such as Mexicans or Japanese, who represent a particular language, a common history, and a common perception of the world is known as "cultural identity."

The overlap and parallels between these two ideas have been more apparent in recent years. Identity is viewed as a socio-cultural notion in a teaching setting and depends on cultural and structural behaviors to comprehend how pupils talk, read, and express in the target language.

People typically present many identities based on the setting or circumstances, such as ethnicity or gender. The researcher analyzed a construct based on these ideas. This theory holds that students are driven to learn a language and improve their language and literacy skills because doing so will enable them to acquire resources (material and symbolic), which will also raise their cultural and social worth.

The publication of the magazine "language, Identity and education" in 2002 served as the foundation for several studies on sociocultural and individual identity issues related to language acquisition. Language and identity are being studied separately as topics of study. These research have demonstrated that learners struggle with listening, shrinking subjectivity, and comprehending the context of the target language. The learner is not, however, accountable for diversifying their identity. These findings have led to the publication of several research articles that examine the use of digitalization in language teaching and learning.

The analysis of identification and educational theory in language learning has concentrated on concerns of power and social inequality as a result of the development of globalization and the quick development of technology and digital innovation. Three key topics have been developed as a result: social and educational gaps, power structures and relationships, and identity building and performance. According to several academics, the variety of ways that people may show themselves as a result of digital technology makes self-identification considerably more challenging. The writers also point out that educators who are conscious of social injustices and material realities might create revolutionary teaching approaches.

Digital tools have also developed into important symbolic resources that provide users social influence and cultural capital. However, utilizing digital technology might result in societal

inequality. It's also important to note that the adoption or disapproval of socialization depends on how technology is incorporated into family norms and lifestyles.

As a result, various digital tastes develop, and depending on the situation, their value will change.The need for an education attentive to class disparities is expressed by experts. To develop a critical pedagogy, social class hierarchies must also be dismantled. The authors analyzed two Filipino immigrants who were studying at various social class levels in Canada.

This study discussed things including disparities in capital, linguistic usage, home literacy, and technology usage. The two individuals' language and cultural social status linked to various socio - cultural trajectories and educational chances, in accordance with the variation in these elements. Additionally, the authors discovered that making films promotes language acquisition. Teachers mix multilingual ways of communication, transcultural practices, and multimodal epistemology. The educator must address two fundamental concerns as the effect of digital devices on the individual grows. They are:

1. How the learner adapts to new environments and social interactions. As a result, the instructor must consistently improve their literacy in this subject.

2. Due to their participation in virtual world and frustration in the environment, pupils occasionally struggle to recognize and manage in digital worlds. Due to this, there may be new types of inequity and less student autonomy.

The marketization of languages and language learning, which enables us to examine how social class interacts with gender, ethnicity, and class, as well as how students interact in various learning environments in our century, is another crucial element.

Studies have been carried out in "rich settings" and have assessed race, gender, and the inhabitants of various nations. Utilizing the sophisticated, constantly-evolving tools of language, technology, and online and offline learning environments is also crucial.

After reading this essay, I came to the conclusion that advocates of critical pedagogy see the pursuit of knowledge as a political, social, and cultural movement. The inequalities between pupils in terms of race, gender, ethnicity, and sociocultural position in society are heavily stressed by proponents of critical pedagogy.

Education, in my opinion, is about democracy, which includes social justice. The learning process shouldn't be impacted by social achievement in society, independent of factors such allied gender social standing. In addition, I believe that the lack of implicit bias in educational opportunities is crucial. However, the reality of today differ a bit from the recognized standards. The level of instruction in all areas is much higher in paid school than in free education if a student belongs to a wealthy background and has a specific social position. Even if in some nations, gender inequality is a thing of the past, it is nevertheless difficult for women to obtain a secondary education.

Several of the illustrations and features of this post resonate with me. Specifically, instructors should foster critical thinking and create a socially justified atmosphere in which all key aspects are considered and education system is delivered.

I would like share what I have learned about Paulo Freire's statements from publicly available sources on the Internet: With the advancement of new technology and innovation, education has never been neutral. The selection of material has always been geared toward certain social standards of a certain culture in which capitalistic foundations are created.

I've learned a lot of useful information, including how English developed but what it proceeded through to get where we know it to be today, different pedagogical styles, what characteristics a real teacher should have, how crucial it is to select or develop the necessary teaching materials, peer evaluation criteria, and how to help students learn the English language effectively in all facets.

This article provided interesting and useful information on critical pedagogy by revealing amazing facts.

As was already said, critical pedagogy sought to reduce the economic and capitalist impacts of contemporary tendencies and consequences in order to increase learning democracy.

As a result of technological advancement and digital innovation, "critical pedagogy" was born. Conole (2008) stated that English language learners need to increase their acquaintance with a range of online resources and efficient methods for collaborative and cooperative work in order to succeed in a world that is changing quickly (Conole,2008). Given the needs of today, language learning necessitates that both students and instructors continually improve their digital literacy.

Cultural sensitivity must be considered when teachers select or develop English language teaching resources.

And I can connect this to the language and culture course, which covered all the cultural impacts on speech in depth. Ishihara and Cohen (2010) assert that teachers need to understand how to emphasize the value of pragmatic competence in L2, how to draw students' awareness to the features of the sociocultural environment, and how to obtain and assess students' pragmatic language usage.

Despite the fact that students' first languages may vary, they all have the same rights. Students frequently remark in class when hearing news broadcasts, watching, and discussing media on asocial difficulties and other forms of discrimination based on messed-up classroom sexuality. a few ideas, both political and cultural (Brown,2007a, Chapter 3,p.42).

Every student, according to Brown (Norton, 2013, p. 3), aspires to raise the worth of their cultural capital, which has an impact on the culture of their community and the nation. (2004) (Canagarajah).

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