

A Critical Discourse Analysis-Based Course for Interpreting Anglophone Arab Diasporic Literature

مقرر دراسي قائم على تحليل الخطاب النقدي لتفسير مقاربة الأدب الأنجلوفوني للشعوب العربية

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Abstract :

Arab anglophones' diasporic literature depicts stories and tales of reminiscence, seclusion and melancholy in alien lands. They portray their journey from the familiar culture and costume to the foreign tradition and ideology. This kind of literature challenges dominating ideologies, marginalization and negotiation of identities and demand critical thinking skills. For that, the present research aims to incorporate critical discourse analysis (CDA) course in the teaching of Arab Anglophone Literature in diaspora for literature students. CDA is a method of studying how social power or government entities abuse their positions and spread discrimination. By analyzing power relations, discursive strategies, and subversive discourses, literature students can gain a deeper understanding of the complexities of diasporic experiences and the negotiation of identities.

Keywords: CDA, Diasporic literature, Course, Literature students, Anglophone literature.

المخلص :

يروى المؤلفين باللغة الإنجليزية العرب قصصا وحكايات عن الحنين والعزلة والكآبة في أراض غريبة في نوع من الأدب يدعى أدب المهجر. من خلاله يصورون رحلتهم من الثقافة والزي المألوفين إلى التقاليد والأيدولوجيا الأجنبية. يتحدى هذا النوع من الأدب الأيدولوجيات المهيمنة، والتمييز، والتفاوض على الهويات، ويتطلب مهارات التفكير النقدي. تهدف هذه الدراسة الحالية إلى دمج تحليل الخطاب النقدي في تدريس الأدب المهجر باللغة الإنجليزية إلى طلاب الأدب. تحليل الخطاب النقدي هو طريقة لدراسة كيفية إساءة استخدام الكيانات الاجتماعية أو الحكومية لسلطتها وقوتها في نشر التمييز. من خلال تدريس تحليل علاقات القوة، والاستراتيجيات الخطابية، والخطابات الفرعية، يمكن لطلاب الأدب اكتساب فهم أعمق لتعقيدات التجارب في المهجر وفهم الإشكاليات المتعلقة بالهوية.

الكلمات المفتاحية: تحليل الخطاب النقدي، أدب المهجر، دورة، طلاب الأدب، الأدب الإنجليزي للمؤلفين العرب

1. *Introduction*

Language, as Fairclough (2013) reminds us, is never a neutral medium; it is a site where power is woven into words, where authority is staged, and where social realities are quietly constructed or forcefully contested. Critical Discourse Analysis (CDA) takes this premise as its point of departure, investigating the linguistic and discursive processes through which social power is exercised, legitimized, or resisted. It examines how governmental institutions, dominant groups, or ideological systems abuse authority, perpetuate inequality, disseminate discriminatory beliefs, and construct social hierarchies while also tracing how such power relations are challenged through alternative texts and counter-discourses. CDA's principles are deliberately unorthodox; many scholars within this paradigm adopt an explicit stance to expose linguistic manipulation, unveil hidden ideological structures, and resist social injustice embedded in discourse. In light of these views, the present study explores how CDA techniques can be pedagogically employed to teach and analyze Arabic Anglophone literature in diaspora. This literary domain, shaped by displacement, identity negotiation, and power-laden narratives, offers fertile ground for critical engagement, yet several literature students continue to demonstrate limited criticality when approaching such texts. By integrating CDA tools into literary instruction, this research seeks to deepen students' analytical awareness and expand their interpretive horizons. Accordingly, the central research question guiding this study is:

- ✚ How can CDA techniques be used to teach and explore Arabic Anglophone literature in diaspora in ways that enhance students' criticality?

To address this question, the study proposes and examines a CDA-based course designed as an instructional intervention to cultivate more reflective, critically informed readers of diaspora literature. We recommend the designed course to be experimented in further future research to assess its effects in the real-world classroom, especially in the literature specialty.

2. Literature Review

2.1 Definition of Diasporic Literature

Diasporic studies are a form of postcolonial literature; the term “diaspora” denotes the dislocation of communities or people from their motherland to a strange region or area. It also presages some sort of cultural conversion from pure heritages to miscellaneous and mixed traditions of the newly settled territory. Due to the new shift of geographical location and cultural transition, these diasporic communities or individuals are notoriously enduring feelings of alienation, wistfulness, and yearning for their homeland. The newly hybrid reality carries connotations of sorrow and grief and forces them to merge in relentless experiences of ordeal and trauma (Raina, 2020). Anglophone Arab writers in diaspora are authors of Arab origin who write about Arab and Muslim culture, traditions, or themes, which are related to Arabs in exile. In fact, Arab Anglophone literature in diaspora received great attention after the 9/11 events, which made the world interested in knowing who these “Arabs” are. Additionally, this seminal event is what gave the Arab writers an opportunity to become visible and share their lived experiences in exile. The evidence of this is the global interest in Arab Anglophone Literature in Diaspora, which is on the shelves of various bookstores around the world, which have begun to parade their books.

2.2 Critical Discourse Analysis

The emergence of critical linguistics was in 1979 when the seminal book “Language and Control” was released by Fowler, Hodge, Kress, and Trew, who were colleagues at the University of East Anglia, Norwich. It gradually developed to be called Critical Discourse Analysis (CDA). The latter is a socially focused application of linguistic, textual, and social analysis. It utilizes concepts and methods principally linked with the ‘systemic-functional’ linguistics developed by M.A.K. Halliday.

The elementary prerogatives of CDA are that all linguistic practice encrypts ideological patterns or discursive structures which intercede representations of the world in language. Nonetheless, it is crucial to note that CDA is not a swift enchanted resolution to assist with reading off ideological insights or identifying linguistic structures that push for certain propaganda, as a matter of fact, utilizing concepts, such as “ideology,” is notoriously rigid and complicated for the inexperienced individual (Paltridge, 2012).

The term ‘critical’ in Critical Linguistics does not transmit the negative connotations of disapproval and complaint that seem to dwell in their prevalent usage. In fact, several students of linguistics and applied linguistics are under the impression that “critical” means to deliver harsh and unembellished talk in text. To what extent can we say that it is valid? CDA merely probes to recognize the associations between concepts and their social conditions. When these conditions are under investigation, they are not necessarily negative; therefore, CDA should be a method to fix or describe reality in terms of criticality (Widdowson, 2007).

Two seminal approaches marked the inception of CDA. The first one is the Hallidayan linguistics that merged the theories of grammar with social semiotics, which led to scrutinizing the interchange between two key concepts: society and discourse (Blommaert, 2005). The second approach is referred to as “the British Cultural Studies: The Birmingham Centre for Contemporary Cultural Studies”. It was founded by Stuart Hall; its purpose is to decipher matters from a cultural and political perspective. Thus, the first approach has a grammatical orientation, whilst the second one leans towards culture and social elements of study.

According to Rogers (2011), CDA “reflects and constructs the social world” (p. 1); thus, it always commences with the assumption that language usage is purely social and performs roles in its intermediate context. These roles vary from issues of gender, race, and identity. For Wodak and Meyers (2015), the authentic role of CDA is to decipher and scrutinize texts; to deconstruct, to challenge, and to reveal the hidden content, which is usually the true message wished to be transmitted. For that, Fairclough and Wodak (1997), as cited in Paltridge (2012), proposed a set of principles for researchers, which are as follows:

- Social and political matters are created and replicated through discourse;
- Power relations are conveyed and executed through discourse;
- Discourse both mirrors and duplicates social relations;
- Ideologies are fashioned and mirrored in the discourse used.

These principles are the cornerstone of how CDA operates. It is fair to say that it is not solely an interpretation or a description of issues in texts or talk; it generally provides answers to questions of “why” and “how”. CDA has an explanatory nature that probes to decipher the meaning of issues that are seemingly described as out of sight (Rogers, 2011).

2.3 The Application of CDA in the Realm of Teaching

CDA provides educators with practical and theoretically grounded tools for uncovering power asymmetries, ideological manipulation, and forms of social and cultural oppression embedded within discourse. As Van Dijk (2015) argues, the value of CDA extends far beyond local contexts; it should be employed on a global scale to help students recognize the mechanisms through which abuse, marginalization, and domination are reproduced across different settings, cultures, and geopolitical landscapes. Within literature classrooms, this imperative becomes even more noticeable. Students must be guided to identify the internalized, often invisible, discourses that shape their perceptions, discourses that may appear natural, neutral, or benign, yet are, in reality, ideologically charged.

In many Eastern contexts, certain ideologies are subtly normalized and circulated as unquestionable truths, discouraging critical engagement and fostering passive consumption of cultural products. Such ideological saturation can be particularly damaging for literature students whose interpretive frameworks are still developing. When students consume literary texts uncritically, without interrogating the assumptions and power relations embedded in them, they risk absorbing external value systems that may distort or overshadow the original significance of diasporic narratives. For this reason, diasporic literature, especially that produced by Arab Anglophone writers, must be taught with a conscious effort to preserve its contextual integrity and to resist the imposition of foreign ideological filters that may hinder accurate interpretation.

CDA offers a dynamic and generative methodology for this purpose. Its procedures, while grounded in well-established concepts familiar to scholars in the field, also invite innovation and flexibility. CDA encourages the integration of diverse analytical lenses systematically and productively, opening space for creative and autonomous learning. In this context, students are not confined to rigid evaluative criteria or prescriptive interpretive frameworks. Instead, they are empowered to develop their own informed perspectives, enabling them to explore the complex intersections of language, power, and identity, in due course fostering deeper critical awareness and intellectual independence.

2.4 Course Definition

A course is usually a set of premeditated lessons developed for the sake of enhancing students' competency in a specific area of study, or it merely focuses

on a single topic divided into separate lessons. By the end of it, students undergo an exam or an evaluation procedure to measure their level. According to Richards (2001), course design is a systematic procedure that involves forming a healthy learning environment and an organized assortment of instructional resources, such as textbooks or, in the case of the current research, novels and short stories. It typically specifies the date, place, and learning methodology, which is normally based on the students' learning objectives. When describing the course, it is imperative to include the following elements: the target audience, the objectives, and the type of learning and teaching allocated in the course.

3. Designing the CDA-based Course for Teaching Arab Anglophone Literature

3.1 Description of the Course

The name of the department should appear here. **Academic Year:**/.....

Field of study: Third World Literature **Target Students:** Master's students of Literature

Course: Diasporic Literature of Arab Anglophones

Table 1. Description of the Diasporic Literature of Arab Anglophones Course

Study Year	Hours	Period	Day/Time	Place
2024-2025	Varying from 1,5 hours to three hours per day	Beginning of November 2025 till mid-December	According to the planning	Faculty of Foreign Languages

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The following table summarizes the key points that should accompany each lesson in the course:

Table 2. Description of the Diasporic Literature of Arab Anglophones Lessons

Lessons	Targeted skills	Material	Evaluation Examples
Getting a Grip on Contextualization	Research skills, such as synthesis and note-taking.	Ameen Rihani's "The book of Khalid"	Class Discussions to raise collaboration and the spirit of teamwork, and to allow students to grasp each other's perspectives on the chosen novel. Using the research findings to support arguments. The use of the internet to search for the political, social and cultural status of the previous home to the newly settled land.
Understanding the Diasporic experience	Analytical and reflective skills, such as data analysis	Randa Jarrar's A Map of Home	Collaborative readings of the novel and selecting the most pertinent passages for text analysis. Group presentations to decipher identity issues and struggles.
Applying Criticality	Critical thinking skills, such as problem-solving skills and logical reasoning	Leila Aboulela's the Translator	In-class debates on critical themes, such as home displacement and cultural hybridity.

Planning a CDA workshop in collaboration with specialists in the field is a notoriously vital step that prompts successful implementation of the current course. The organization and application of the workshop should be planned ahead of the scheduled course. The content of the workshop should comprise of theoretical introduction to CDA, history, and approaches. Its uses in the applied linguistics field are to be general and comprehensive to provide insights to the students of literature. Ultimately, the techniques of CDA should be pinpointed in relation and real-life examples and conceptualization of its strategies, including language manipulation approaches, foreign ideological reinforcements through linguistic features and tools. By the end of the introductory workshop, the literature students should develop their understanding and expectations of the techniques and principles of CDA. This should enable them to use them approximately in the diasporic literature, which is a complex genre of writing.

3.2 Objectives of the Course

3.2.1 General Objectives

Taking into account the significance of critical thinking skills in developing the utmost and in-depth understanding of the complex themes portrayed in the anglophone literature of diaspora, using CDA techniques can assist the literature students to critically engage with the cultural and political insinuations of the texts they study.

3.2.2 Specific Objectives

By the end of the CDA-based course, students of literature are expected to be able:

- 1) To analyze the language and discourse used in the texts.
- 2) To scrutinize how power relations, identities, and cultural norms are created and epitomized in the diasporic literature.
- 3) To critically evaluate the depiction of characters, communities, and events, bearing in mind how they mirror and perpetuate dominant ideologies.
- 4) To communicate their own subjective thoughts about the diasporic experiences and profoundly appreciate their cultural and social wars in alien territories.
- 5) Finally, to question their own realities and recognize how dominant ideologies influence not only those diasporic communities, but the very essence of their seemingly free and independent land.

3.3 Methodology of Teaching

Every course is designed around a learning theory. Teachers can choose the theory that best fits their course's end goals; however, they don't have to stick to a single teaching methodology or approach. They can combine and implement different ones depending on the situation, as teaching is a process that demands flexibility. And teaching literature is very complex and requires great effort from the teachers and students alike. In fact, teaching the diasporic experience is challenging since that feeling is not an aspect that the students in an Algerian context could relate to. Understanding the context of the writers and the actual concept they attempt to sell is vital, for that, the current research insists on contextualizing the material. This means applying CDA can abridge some of these problematic aspects.

3.4 Application of the Course Suggestions

3.4.1 General Guidelines

The selected texts for this course are drawn from the body of Arab diasporic literature and align with the intellectual concerns of postcolonial studies. Their authors, Arab writers residing in Western contexts, compose in English while articulating experiences of displacement, estrangement, loss, and grief. These affective states are not only thematic motifs; they shape the very texture of the narratives and frame the authors' engagements with identity, memory, and cultural negotiation. Within a CDA-oriented pedagogy, situating literature students in relation to these texts is essential. One of the most effective entry points for instruction is helping students recognize that these writers do not share their sociocultural experiences or interpretive vantage points. This initial decentering prompts students to acknowledge the distance between their own lived realities and those of the authors, in that way encouraging a more critical, inquiry-driven mode of reading. By attaching students within the contextual landscape of the works, the course fosters an understanding that meaning in diasporic literature cannot be derived solely from the words on the page. Instead, it requires an informed engagement with the socio-political, historical, and emotional conditions that shape the production of these narratives. Consequently, students are encouraged, and indeed expected, to conduct background research on the events, cultural variables, and geopolitical circumstances surrounding each text's creation. This supplementary engagement ensures that they develop the contextual literacy necessary to grasp the layered, often intricate discourses woven throughout Arab Anglophone writing. The course, titled *Diasporic Literature of Arab Anglophones*, is structured around CDA principles and organized into three interconnected lessons. Each lesson integrates textual analysis with critical reflection, guiding students through close readings of selected passages and culminating in analytical essays that synthesize CDA techniques with literary interpretation. Through this design, the course aims to promote a more critically attuned, contextually aware, and interpretively sophisticated engagement with diasporic narratives.

Lesson One

Suggested Novel: “The Book of Khalid” by Ameen Rihani

Instruction

The teacher must ask the students to read the novel beforehand. Whilst in the classroom, the literature students follow these instructions:

Read the following passage, which is extracted from “The Book of Khalid,” and then answer the questions:

“And what is the use of binding, O Reverend Father, when a little sum of money can loosen anything you bind? It seems to me that these prohibitions of the Church are only made for the purpose of collecting alms. In other words, you bind for the sake of loosening, when a good bait is on the hook, do you not? Pardon, O my Reverend Father, pardon. I can not, to save my soul and yours, reconcile these contradictions. For if Mother Church be certain that my marriage to my cousin is contrary to the Law of God, is destructive of my spiritual well-being, then let her by all means prohibit it. Let her restrain me, compel me to obey. Ay, and the police ought to interfere in case of disobedience. In her behalf, in my behalf, in the behalf of my cousin’s soul and mine, the police ought to do the will of God, if the Church knows what it is, and is certain and honest about it. Compel me to stop, I conjure you, if you know I am going in the way of damnation. O my Father, what sort of a mother is she who would sell two of her children to the devil for a few hundred piasters? No, billah! no. What is unlawful by virtue of the Divine Law the wealth of all the Trust-Kings of America can not make lawful. And what is so by virtue of your Canon Law concerns not me. You may angle, you and your Church, as long as you please in the murky, muddy waters of Bind-and-Loosen, I have nothing to do with you.”...

- A. Probe for the biography of the author to understand his journey and whether his personal experience is divorced from the novel or not. This can assist the literature students to understand the circumstances surrounding the events and appreciate the material thoroughly.
- B. Analyze the vocabulary and word choices used in the passage. Are there any ideological associations?
- C. Consider formality, euphemisms, and metaphors if found in the passage. How do these contribute to meaning? And are there any religious expressions, if yes, extract them and discuss them.

The Objectives of the Questions

These questions lead the literature students, for instance, to search for Christianity and understand its social and cultural impact on Christian Arabs even when they are situated in secular countries, such as the United States. Additionally, it pinpoints the reality that not all Arab anglophones are Muslims. By this novel reality, the diasporic experiences differ significantly even among the Arab anglophones themselves, which provides a fresh insight to the literature student. However, one must admit that despite these cultural and religious differences, Arab anglophone writers remain subscribed to one shared Arab culture (Maleh, 2009).

Class Discussions

The teacher divided the students into groups of four, then initiated a discussion based on this question: Do Arab anglophones share the authentic Arab culture despite the linguistic, cultural, religious, and social differences?

Literature students are expected to share their subjective thoughts and personal interpretations, mixed with what is presented through the novel, from facts and truths. This combination of personal judgment and objective data from the novel pushes them to hang tight to criticality and creativity, the ability to view things accurately.

Writing Activity

The teacher asks the students to write an essay describing the diasporic experiences and cultural identity dilemmas of the main characters of the novel by relying on aspects of criticality and ideology: how did the alien territory enlarge their identity struggle and search for mental peace? Each paragraph describes a different aspect with evidence.

Lesson Two

Suggested Novel: Randa Jarrar's A Map of Home

Instruction

The divided groups must consider one of the following questions to answer:

A. How does Nadali's language change from how it is at home to school?

B. To what extent does the transformative journey of Nadali impact her culture and identity?

C. How might the novel's attempt to portray power, diaspora, and foreign ideology resonate with the student/reader from a dissimilar background?

D. How are the power and relations dynamics portrayed in the novel?

E. Pinpoint the power dynamic of Nadali versus her new culture, versus her parents and versus herself.

In the latter, the focus is on the gender expectations of her and how she reacts to them.

Writing Activity

The teacher instructs the students to develop a reflective essay wherein they opt for a cultural aspect in the novel that has been negatively impacted the most. And how did the writer use language features and linguistic strategies to do so, focusing on the discursive practices?

Lesson Three

Suggested Novel: Leila Aboulela's The Translator

Instructions

After reading the novel at home, the students are expected to answer the following questions. First, using the Fishbowl discussions wherein the teacher divides the students into groups. Then each group discusses a question in the center of the circle whilst the other groups listen and reflect on their conversations. This encourages them to listen and respect each other, but most importantly, it allows them to view different perspectives and interesting takes. Learning from other students is also vital in such a course. Finally, the other groups take their turn and expand the discussion by adding fresh insights or debating the provided arguments. Read the following passage and answer the related question:

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Loneliness was Europe's malaria," Rae said. "No one can really be immune. This is not so hygienic a place, don't be taken in by the idols it makes of itself. You might even come to feel sorry for it, just a little, not too much, for there is no injustice in this decay. I am anxious,' he said, 'that when you go back home you will realise that I am much cruder than you, that I am not as you think me to be.'

" The roads were blocked with cars that could barely move. The city's roundabouts and traffic lights were useless in the snow. So many feet of snow, the radio had announced, for so many years there had not been such heavy snow. Chaos was a rare visitor to this orderly city. It was flustered now, tense and stubborn as it insisted on following its daily rhythm. Shops must open, people must get to work. That was sacred. If Sammar had searched for anything sacred to this city and not found it, here it was. On people's faces as they pushed and scraped the snow off their cars, on the face of the bent elderly woman, miraculously still on her feet, beating the snow with her walking stick; she must get to the post office."

A. Analyze the descriptions of Scotland and Sudan in the novel. What kind of language is used to describe each place?

B. Consider how these descriptions position each culture. Are they presented as modern/traditional, welcoming/hostile, familiar/exotic?

For instance, consider the following passage when answering question (B):

Sammar did not like the word orientalist. Orientalists were bad people who distorted the image of the Arabs and Islam. Something from school history or literature, she could not remember. Maybe modern orientalists were different".

After reading the passage above, the students observe the following one and answer question (D):

D. How might these descriptions ascertain that Sammar has feelings of displacement or belonging?

Writing Activity

Consider how Leila Aboulela might be using this novel's plot to create a deeper commentary on cultural hybridity, political agendas, conflict, and social dilemmas. The commentary should be well-elaborated and encompass quotes and evidence from the source material. This can encourage the students to read and decipher the texts from a critical perspective.

4. Discussion and Recommendations

Universities are increasingly strained by the surging number of students, particularly within the human sciences, where many exhibit a demonstrable deficit in the aptitude required to achieve successful and logical interpretations of the complex material under study. This deficiency, a gap in both rigorous analytical skill and intellectual dexterity, demands systematic pedagogical intervention. The strategic implementation of CDA workshops can be a powerful antidote, significantly boosting students' skills, awareness, and sensitivity to the subtle and often hidden issues embedded within academic texts.

The study of literature, especially transnational and post-colonial texts, accentuates this analytical need. Diasporic novels and short stories are not merely superficial narratives composed of words and phrases designed only to connect one idea to the next; rather, they are complex socio-cultural artifacts carrying profound meaning and purpose. Therefore, criticality is not an optional extra but a central aspect in developing a sense of profound understanding. Recognizing and unraveling the intricate underlying complexity of diasporic literature is a demanding intellectual endeavor, one that inherently requires specialized attention and a sophisticated analytical toolkit.

A primary obstacle students face is the endemic lack of intuition and sense of direction when engaging with assigned readings, a struggle that precipitates a cascade of negative effects on their writing skills. They are constantly exposed to texts dealing with intricate narratives and employing specialized or even strange language. This difficulty is profoundly aggravated by a lack of shared experiences or cultural context with the Anglophone or transnational writers, creating a significant intellectual distance that impedes the essential conceptualization of the intended meaning. The challenge, therefore, is to guide students through a critical transition: moving past a passive, superficial

grasp of the abstracted semantic connotation to actively constructing a salient and rich analytical framework based on pragmatic realization. This level of engagement necessarily bypasses mere surface-level understanding to access deeper, contextual meaning.

The lack of critical thinking skills presents a major, enduring challenge in master's level instruction across various literary canons, whether American, British, or Third-World literature. The issue is often rooted in a fundamental student fallacy: the erroneous assumption that a shallow and insincere reading could somehow enhance the material's inherent value, or that merely extensive reading of numerous books and novels will automatically confer the ability to engage with complex themes through utmost criticality. This belief is, quite simply, a bold claim that lacks intellectual substance. Consequently, adopting a rigorous, critical methodology, such as CDA, becomes a viable and necessary solution to push literature students to merge comprehensively with the material under study. Analyzing and probing for supplementary contextual data is, in this context, the cornerstone for successful learning. Therefore, the systematic practice of collecting and scrutinizing material that is beyond what is presented in classrooms is an indispensable aspect that must be explicitly and continuously reinforced throughout the academic year.

To effectively address these deficiencies and cultivate advanced analytical skills, educators should fully integrate the CDA framework into the curriculum. This involves scaffolding the CDA Framework by introducing it not merely as abstract theory, but as a practical, step-by-step methodology, beginning with simpler texts and progressively moving towards the underlying complexity inherent in diasporic narratives. This approach requires explicit instruction on identifying ideological positions, power dynamics, and contextual references embedded within textual structures. Furthermore, establishing the Contextualization Imperative is essential: assignments must mandate research that extends well beyond the primary literary text. Students must systematically collect and scrutinize historical, political, and cultural material, such as historical documents, authorial correspondence, or contemporary media critiques, to consciously construct the salient and rich framework necessary for achieving pragmatic realization.

Simultaneously, the curriculum must incorporate an Intuition-Building Cycle where traditional comprehension tasks are replaced by analytical journals. These journals require students to document their initial interpretive struggle (the observed "lack of intuition") and then articulate the precise, strategic analytical steps they took to achieve conceptualization. This meta-cognitive

exercise successfully converts passive confusion into an active, conscious strategy. This should be paired with the Active Deciphering of "Strange Language", dedicating instructional time to deconstructing specialized terminology, cultural idioms, and complex rhetorical devices found within intricate narratives. The goal here moves beyond simple definition to analyzing *why* the author selected that particular language to convey meaning and purpose, directly mitigating the conceptual difficulty posed by the lack of shared experiences. Finally, a pedagogy that promotes Critical Writing as Dialogue is essential: the focus of academic writing must shift from mere summarization to informed, argumentative engagement. Assignments must demand that students use supplementary contextual data to actively challenge, corroborate, or extend the explicit claims of a text, thus requiring them to demonstrate engagement with utmost criticality rather than simply reproducing content resulting from a shallow and insincere reading.

5. CONCLUSION

Literature, as a specialized academic discipline, is undeniably profound, demanding sophisticated analytical skills beyond surface-level understanding. It requires an intellectual engagement that treats texts not as isolated artifacts, but as products of specific cultural, historical, and ideological moments, especially when dealing with diasporic literature. The latter contains complex emotions and feelings and requires contextual knowledge. These sets of critical skills and knowledge are seriously missed by literature students. Thus, in our article, we propose a course designed following the techniques of CDA to enhance the critical skills of literature students when dealing with diasporic novels. The proposed course, structured around "Getting a Grip on Contextualization," "Understanding the Diasporic Experience," and "Applying Criticality", is a cohesive and potent attempt designed to fundamentally shift literature students' engagement from passive reception to active, critical analysis. In other words, the integration of the CDA methodology is paramount, serving as the necessary toolkit to move students beyond merely reading diasporic novels and short stories to meticulously uncover social injustice, disparities, discrimination, and racism embedded within the texts. By emphasizing the practical tasks and suggested novels, the course directly addresses the analytical deficit, ensuring students develop the aptitude for successful and logical interpretations rather than relying on a shallow and insincere reading. This educational commitment to analyzing and probing for supplementary contextual data, the shift from abstracted semantic connotation to pragmatic realization, is what cultivates utmost criticality and a profound understanding. The ultimate objective is not just academic mastery but empowerment: transforming students into individuals of independent thoughts and opinions who can critically assess and challenge their own battered and ill-treated status quo; hence, realizing the full meaning and purpose of their studies and boosting their overall critical discourse analysis skills. At the end, we propose that the theorization made in the article, in the form of a "course" to be implemented in real-world classrooms, relying on experimental designs to validate its effectiveness. The latter is a vital step, serving as a complement to the efforts made in our paper.

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