DESCHOOLING ELT WITH POST-METHOD PEDAGOGY IN A DIGITAL ERA AND PANDEMIC STATE

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Abstract: Proposed by Ivan Illich in the 1970s, the deschooling society was one of the most contentious and radical thoughts in education in terms of its critics against compulsory education around the globe and proposals in the name of networks in which everyone in need of learning and teaching can participate to learn and teach anywhere and anytime without any prescriptions or proscriptions. With the advent of the internet and technology, the paradigmatic change towards post-method pedagogy in education and ELT, and the constricting current pandemic state, we have been much closer than ever to the actualization of deschooling society. This work, as a caveat, was not solely formed to deliver brief information about the contents of the book but rather also to reassess, renew, and readapt the deschooling concept of the 1970s into the 21st-century digital era at the time of the Covid-19 pandemic with the implications of a post-modern understanding of ELT. The issue discussed in the present paper is in general about the way of formal compulsory education through schooling, yet in specific the implications of deschooling on ELT in the current chaotic state of the world. Therefore, a brief reappraisal of the book was preliminarily outlined, and later its connections with ELT within the framework of post-method pedagogy were explicated in the revival part.

Keywords: Deschooling society, digital age, English language teaching, pandemic condition, post-method pedagogy

The Reappraisal

The book 'Deschooling Society' was written by Ivan Illich in 1971 on the grounds of dialogues with scholars such as Everett Reimer, Paulo Freire, and others with the aim of criticizing the universal compulsory education and finding alternatives to it to gratify people's rights to learn, which was curbed with protracted compulsory education. This book was also within the list of suggested books around the globe and also by the Ministry of National Education for all professional shareholders of education in Turkey. The book encompasses seven chapters and was reviewed by indicating the main points.

The preliminary chapter ratiocinates the underpinning causes to deconstruct schools on the basis of logical reasoning and statistical numbers of the invested money on the components of schooling. As for logical reasoning, in compulsory education, learning, education, competence, and telling unsaid things were undermined for the sake of teaching, grade advancements, diploma, and fluency. In terms of statistical data, the money invested in the low-income communities, which was not disseminated judiciously and evenly amongst the students and on educational necessities, inversely increased the level of poverty and injustice by making the poor individuals stuck to compulsory education without having the chance

to live an alternative life with more prosperity by means of natural and informal education, which is an intricate, long-lasting, and unorganized way of education.

The second chapter deals with the definition of schooling before passing to find alternatives to schools. Schools can be defined at two levels. One encompasses its hidden functions as custodial care, selective role, the role of instilling information, and lastly the function of learning. At the other level, the school can be defined as an "age-specific, teacher-related process requiring full-time attendance at an obligatory curriculum" (Illich, 1971, p. 13). In terms of age-related definition, schools are deemed to be an institutional requirement which children must learn in. However, constricting childhood to schools is a way of segregation between ages and hinders creativity and self-awareness. As for the teacher-pertinent process, schools as such institutionalized cannot be envisioned without the presence of teachers or teaching, but in fact, most of people acquire the required information and skills outside the schools devoid of any succour from teachers. As opposed to the inherent quality of schools requiring full-time compulsory attendance, full-time attendance to schools which employ teachers as custodians, moralists, and therapists withholds children from acquiring knowledge outside the schools and living the real and vital life outside.

The tertiary chapter tackles the ritualization of progressive consumption in the modern age. In this respect, schooling specifically universities with their modern missions and visions which are amongst the modern institutions related to wealth, health, and security reflect and preserve this ritualization of modern progressive consumption of society. This maintaining and progressing consumptive society with the help of schooling is sustained via myths. These myths can be counted as institutionalized values which ascribe learning to the corollary of teaching, values that can be measured or calculated, values that can be packed and served as in "student-designed", "team-taught", "visually-aided", or "issue-centred", and the myth that progress continues on its own. This latest and modern lifestyle conserved by schooling supersedes the deistic religions with the new world religion typified by scientific, secular, death-denying, progressive, universal, and consumptive qualities. Schooling is also the world's fast-growing labour market requiring more teachers and pertinent professionals around the globe, which can be characterized as a knowledge industry. On the grounds of the aforementioned issues, deschooling is not an option but a revolutionary must to liberate humanity from the entirely demolishing and incessantly progressive pattern of full-time compulsory schooling by declining the surmise that knowledge is a goods that can be exploited.

That institutions can be aligned on the right and left continuum is the topic of the fourth chapter. While the institutions at the right of the institutional spectrum as nomothetic enforcements including the military, social agencies embodying schools, jails, mental hospitals, etc. are manipulative and addictive institutions, the left institutions as subway lines, public markets, etc. are defined as convivial and self-limiting ones. More other institutions are situated at the mid-line of this spectrum directed either to the right or to the left as bakeries, laundries, hairdressers, hotels, cafeterias, highways, and more. Schools at issue are located on the right side even though it can be estimated to be open to everyone and on the left side. The reasons for the place of schools on the right side are attributed to the hypothesis that learning is the outcome of teaching, the ever-lasting obligation to go to a full-time school, detaining individuals from self-growth, and the bureaucratic, competitive, and manipulative nature of schooling. It can be estimated that the technological developments in the 21st century specifically social media platforms can be located on the left side of the institutional spectrum despite Ivan Illıch's allegation that technology supports the right institutions. However, this assertion was stated at the time of the publication of the book in the 1970s when the internet, social media, and mobile communication systems were yet to be available, free, and diversified. However, what Illich alleged was ahead of his time yet a precise predictor of what was to come in the following century. Therefore, with the help of common usage of the World Wide Web and its utilities in the 21st century, deschooling typified as such can be activated to have a society more spontaneous, independent, and in a more cooperative relationship with each other so that demoralizing unemployment and idle leisure can be eradicated.

In the fifth chapter, it was narrated that the schools have been serving as both protagonists of social control and free cooperation, which connotes irrational consistency in a tripartite controversy between the school institutions, educational technologists, and free schools. Even though it is not so easy to free schools in this multifarious framework, a new

paradigm of research and a novel viewpoint of the educational style of an emerging counterculture can alleviate this irrational consistency to free schools from socio-cultural impositions and individuals from schooling conventions.

The penultimate chapter is the longest as the heart of the matter culminated in discussing learning webs on the grounds of the above discretional underpinnings. Based on the fact that most of the learning occurs outside the schools rather than inside, a new educational paradigm that is leant on the link between man and his environment consisting of things, relatives, friends, elders, street shops, media, etc. should be set up. This new educational paradigm can be recapitulated as follows (p. 33):

> A good educational system should have three purposes: it should provide all who want to learn with access to available resources at any time in their lives; empower all who want to share what they know to find those who want to learn it from them; and, finally, furnish all who want to present an issue to the public with the opportunity to make their challenge known.

However, to incite and sustain such a paradigm, man's attitudes, learning tools, and the pattern of daily life should also alter. The positive attitudes towards compulsory schooling have been already fluctuating towards voluntary self-learning and self-teaching of a society bereft of consumerism and progressivism. The new community-oriented learning tools or opportunity networks are *things* outside the classroom such as libraries, theatres, factories, showrooms, etc., *and the exchange of skillful models*, *peers*, and *elders* as educational professionals.

To start with *learning from things*, viz. educational objects, these objects or things can be categorized into two groups; one embodies educational objects such as labs, maps, etc. that are restricted to use only by educational professionals and the other one subsumes objects as shops, film clubs, museums, etc. outside the schools that can be availed by students for educational purposes. However, all these tools should be compromised by comforting educational tools from schools and wielding everyday things for educational purposes by all individuals. These things in the 21st century can be counted as educational, mobile, and free tools such as personal computers, laptops, smartphones, tablets, and boards.

As for the secondary networks for self-learning, *an exchange of skills* can be an opportunity to save skills from schools' compulsory certificates, which lead to a scarcity of skills, and provide those skills for free and common learning. An exchange of skills can be signified as that a skillful person being a teacher, artisan, musician, farmer, and so forth can illustrate and teach his skills on his own will in free skill centres or somewhere like banks for skill exchange and in specially organized educational groups. Social media platforms, web pages, and Youtube channels can serve as networks for self-learning in this age.

In terms of *peer-matching* which denotes finding a partner for the learning activity that learners are interested in and curious about, a computer, bulletin boards, or classified newspaper adverts can be harnessed to match the most appropriate peers according to their descriptions of their learning, interests, needs, and problems. Afterwards, they would organize a social and free meeting of these peer-matching networks. All these gatherings would rehabilitate the comfortable and trustworthy local communities saving the individuals from urban bureaucratic civic services. Webinars (Web Based Seminars), online meeting platforms, and video conferencing applications can be helpful in organizing such meetings in this era of online education.

As for the last network or tools for learning, *professional educators* can serve as a wise and independent guide but not superior or dominant for the deschooled learner in their quest and utilization of the first three networks to learn from objects, with peers, and from skillful models. Educational professionals tutoring on the net as Youtube or freelance professors can help guide those in need of education in this distance learning. This counselling and assistance are reposed on the moral virtues of love, mercy, friendship, etc. devoid of any clandestine purpose or affairs so as to lead to a brave new world by wisely utilizing the above four networks. In this new brave world, man can be characterized as the Epimethean man in the deschooled learning saved from the Promethean way of universal compulsory schooling.

The last chapter delineates the nature of this recovered human being. The author, in this last chapter, prioritizes the worth of hope, which was the only good thing in Pandora's box, instead of expectations which are based on predictable processes. These predictable processes are both the reasons and results of unsatisfied consumerism, scientific idle progression, ideological obsession, entirely man-made environment, inhumane society, poisonous nature, paucity of inner life, institutionalized lifestyle, dormant humanity, and more. Love, on the other hand, involves loving people more than products, collaborating with others to enhance the care for others, and valuing the earth for sustaining life.

As a recap of all these ground-breaking rationalizations and proposals, Ivan Illich in dichotomy prioritizes learning over teaching, volunteering learning over compulsory teaching, cooperation over competition, equal life opportunities over unequal educational circumstances, love over expectations, the natural atmosphere over the man-made environment, preservation of nature over progressive yet destructive science, and creative production over inactive receptive learning. Even though we live in a knowledge and industrial era and digital environment, we should not live for acquiring knowledge but use this knowledge via digital tools to contribute to human survival and the preservation of the planet. All in all, according to Illich, a well-constructed educational system should hold three missions (Hart, 2001, p. 71):

It should provide all who want to learn with access to available resources at any time in their lives;

It should empower all who want to share what they know to find those who want to learn it from them; and

It should furnish all who want to present an issue to the public with the opportunity to make their challenge known.

In light of the above priorities along with the existential risks in the 21st century inflicted by destructive prospects of nuclear wars, political conflicts, endemic and pandemic diseases, global warming, natural calamities, possibly-malicious artificial intelligence, widespread immigration, and more, a philosophical and theoretical educational change with the aid of social media and online educational technologies situated in the left spectrum of institutions seem to be an imminent necessity. In the context of English language teaching (ELT) in which English is seen as a lingua franca and spoken widely around the planet, ELT can serve as a catalyst in transforming the extant educational philosophy and life philosophies by coordinating a dialogue between the world citizens over the worthwhile issues that can be of great assistance for global problems. Therefrom, the next part delineates the implications of Ivan Illich's insights for improvements in English language teaching and later enhancement of humanity via English and its education.

2. The Revival

Even though it would sound like a pretentious claim to de-school society to have a new saying for the survival of humanity and sustenance of natural sources of the earth, it would be quite an appropriate and crucial exertion to deconstruct the missions and visions of schooling in the post-modern sense. Hereafter, deconstructed schooling was verbalised and utilized in lieu of deschooling. Therefore, as the notion and suggestion of deconstruction can also be linked with the postmodern understanding in education, specifically English language teaching, the four foundational skills (speaking, listening, reading, writing) and two structural domains (vocabulary and grammar) in ELT might be reconceptualised to serve the practice of practitioners in this global, digital, and anomic epoch in which English is harnessed as the lingua franca. ELT might not only be saved from the Western-based grand theories, methods, concepts, assumptions, and even research, but also be comforted from the unnecessary necessity of brick-mortar schooling which does not suffice to teach a foreign language as English in this globalized, mobile, virtual, and social media-driven world not to mention the educational materials teeming on the internet.

The dissidence against consumptive and destructive outcomes of the modernist paradigm has led to postmodern philosophy in education, thereby post-method pedagogy in ELT. On the grounds of the parameters in the post-method pedagogy as particularity, practicality, and possibility as such proposed by Kumaravadivelu (2006) and inquired by interested researchers, the shareholders of education have been directed to attune their theoretical practice to the extant particular circumstances resulting from the pandemic state as in the online schooling by adhering to the survival of oneself as a possibility parameter. To give an example, by researching post-method pedagogies through the lenses of teacher

candidates, practising teachers, and teacher educators, Gökmen (2018, 2020), based on the findings, came up with a personal and professional theory moulded in the above parameters focusing on teachers' creating optimal particular conditions for students in and outside the classrooms to engage them in constructive dialogues of global issues distressing the humanity for the last century. In sum, stakeholders of education particularly implemented their praxis with the aim of the possibility of survival.

Education and specifically ELT embody complexity (Larsen-Freeman, 1997) along with dynamism and variability (Mercer, 2011), which should not be seen as deterring constraints yet optimal conditions to be gratified (Widdowson, 2004, as cited from Larsen-Freeman & Freeman, 2008) because we will need to use more of our ability to outfit our language learners with favourable contexts to acquire a foreign language rather than inculcating the traditional linguistic and language learning information sets (Russell Campbell, personal communication, 1990, as cited in Brown 1991). To satisfy these conditions both globally and locally, Allwright's (2005a) dictum 'think globally, act locally' would simplify this complex, dynamic, and various educational processes. Language professionals should think more globally as ascertained by the pandemic breaking out at the edge of the world and inflicted the whole world. Therefore, we, as ELT professionals, should think for the sake of human survival around the globe, but act locally, that is be responsive to the local varieties and dynamics of schooling both inside and outside it and then improve them if required.

Language practitioners might seem to be undervalued in the deconstructed education because of the modernist institutional constraints and their institutional higher-rank professionals who imbibe what they know in a patronizing and exposing manner. For instance, all the knowledge about methods, techniques, and theories about language teaching is learnt in the ELT programs yet ignored because of the particular dynamics of the classrooms by the language professionals. That amounts to the fact that even teachers learn how to teach outside the institutional context. However, language teachers should be empowered as guides to direct students by catering to students' own needs, likes, and plans. Therefore, the time in classrooms has to be harnessed to boost motivation, engaging dialogues between practitioners and learners, and other social, motivational, cultural, and environmental matters, also conveyed by Canagarajah (2016, p. 32, quoted from TESOL, 2014, p. 2) invoking that "increased emphasis on the agency of teachers as advocates for change inside and outside of their classrooms". By empowering language teachers with the aforementioned learning means outside the classrooms to orchestrate their personal theories and theorized practice, language teachers would attain the flexibility and valour to react to the world issues and in return transform society (Mehan, 1979, as cited in Fanselow, 1988). If 'learning to learn' is to be internalized and lived out, English language learners are quite lucky in pursuing their self-development in all fields of ELT by using the learning tools available on the internet.

What the approach of deschooling society could not achieve in education has been fulfilled by World Wide Web and its technologies (Hart, 2001). In another review of Deschooling Society written by Marin et al. (2018), it is stated that from the 20th century and onwards, screens as text-as-code have replaced the sacred books and critical texts, and media and communication have also covertly superseded the book page, letters, and reading. Screens replaced books and texts, media-like interfaces of computer programs replaced university campuses or gatherings of students and masters, and communications or social media platforms took the place of deep, inner, and silent readings. For example, for foreign language listening, there are myriads of podcasts, Youtube channels, websites, and audiobooks for self-use. Podcasts can aid the process of mobile learning in distance education. The survey conducted by Lee and Chan (2007) proved the effectiveness of podcasts in terms of students' uptake levels of the subject matter. In a Turkish university context, Gökmen (2021) explored that intermediate-level students had positive metacognitive awareness of the effect of extensive listening in developing their listening skills. For speaking, students can avail of numerous speaking groups on social media platforms, applications that provide such groups, and websites that help find partners for practising a foreign language. English learners can download a great number of books for free or by paying a small amount of money to read on their laptops or smartphones or by printing them to read. For the last skill, writing, language learners can enhance their writing by virtue of websites that provide proofreading through special computer programs. The competence and usage of

vocabularies can be improved by using online distinguished dictionaries and with their applications in mobile phone stores. Lastly, students can also develop their grammatical competence by downloading pedagogical grammar books or looking for their answers on trustworthy websites. However, these opportunities can be availed on the condition that students can examine English materials at the intermediate level so as to help in their self-learning. The sole role of English professionals is to serve as a guide for the aforementioned opportunities; therefore, language teacher developmental programs and professional self-development should be organized in this line.

However, this journey of self-development is not bare of some problems and requires recourse to knowledge. According to Marin et al. (2018), the latter-day reader consults Google or other websites in case of incomprehensive text or a possible misunderstanding but does not indulge in reading to comprehend more in-depth. In addition, in the case of search for knowledge, they also consult Youtube channels instead of perusal of trustworthy resources, which explains the reason for the growing spread of Youtubers around the world because students started to prefer watching over reading. Nowadays people do not come together to have deep readings, which led to losing a being in the world and also intimate human relations. Therefore, we might need to reconstruct the nature of education in concert with critical pedagogy to guarantee individual and social peace through language and language education because if everything is fine socially, so must be pedagogically (Allwright, 1990, as cited in Larsen-Freeman, 1990). In this context, Giroux came up with "transformative intellectuals" to commission teachers;

> "as professionals who are able and willing to reflect upon the ideological principles that inform [our] practice, who connect pedagogical theory and practice to wider social issues, and who work together to share ideas, exercise power over the conditions of [our] labour, and embody in [our] teaching a vision of a better and more humane life" (Giroux & McLaren, 1989, p23, as cited in Pennycook, 1989. p. 613).

Language teachers as transformative intellectuals could educate language learners in their classroom settings in terms of social justice and social transformation to halt the social problems by raising awareness about "inequality and injustice in the wider society and to address and redress them in purposeful and peaceful ways" (Kumaravadivelu, 2003, p. 14). Language teachers should take heed of educational ideologies as the consideration of individual differences including the handicapped and social minorities, constructivism, collaborative and student-centred education, and social inequalities (Hart, 2001). In this deconstructed language education, two functions *contextualization* (Walz, 1989; Slimani, 1989, as cited in Thornbury, 1996) and meaningful *dialogue* stand out to be important.

Contextualization can be achieved through meaningful topics that could involve students by incorporating their perceptions as a means of the configuration of the classroom contents for communication between learners to raise awareness as an incipient phase of igniting a change in society (Pennycook, 1999). The world of modern times suffers from anomic turmoil teeming with socially destructive issues such as terrorist activities, wars, suicides, murders, pandemics, drug and alcohol addiction, sexually transmitted diseases, violence, suicides, dearth, environmental issues, widespread illiteracy, etc. as a consequence of modernist life expectancies. Therefore, issues of moral and ethical virtues such as justice, equality, citizenship, morality, democracy, trust, altruism, respect, human welfare and rights, philanthropy, awareness, and objectivity could be suggested as more politics-free matters through which subject matter like language teaching could be achieved to again raise awareness on these issues (Shulman, 1987). Education is solely a matter of teaching literacy and numeracy in schools because;

> . . . if their parents do not read, if they have no books at home, if they are awake half the night then half asleep all day, if they have been emotionally damaged by problems in their family, if their environment exposes them to drug abuse, violence, alcohol abuse, the collapse of social boundaries . . . then the school is likely to fail academically. (Daivies, 2000, p. 21, quoted from Hart, 2001, p. 71).

In terms of the value of dialogue lacking nowadays in the world, some scholars have drawn the attention of people to that requirement. For instance, supporting the fact that "in a purposeless world that has lost its ultimate objectives, dialogue, like all action, becomes a mere game to pass the time" (Essling, 1968, p. 86, as cited in Dinsmore, 1985),

Savignon (2007) summarily states that dialogue is at the centre of national and cultural consciousness. In the same vein, Bakhtin (1981) coined a phrase as "dialogue of cultures" situating dialogue as the basic requirement for people to have a mutual understanding. As an implication of international dialogue to language teaching, Saphonova (1996, p. 62, quoted from Savignon, 2007, p. 212) depicted language education as "teaching for intercultural L2 communication in a spirit of peace and a dialogue of cultures".

The proverbial dictum of Einstein as "do not try to become a person of success but try to become a person of value" was understated as a misfortune due to the progressive politics and curricular orientations. However, the above adage should be gravely appraised for the educational goals of schooling in the long term (Allwright, 2005b). In this sense, as teaching was perceived as a moral act (Halliday, 1998), moral character became a necessity for language practitioners to have in the colonial age (Lortie, 1975) and teachers' personal practical knowledge also involved an emotional and moral dimension (Clandinin, 1985); therefore, moral education could be incorporated into the curricula of ELT as it has become more common in the mainstream education. As a repercussion of this trend and on the grounds of the participatory method dealing with social problems and language socialization defining education as pragmatic, collaborative, and emergent through using the language outside the classroom (Canagarajah, 2016; Ochs & Schieffelin, 2008;), Brown (2007, p. 520) epitomizing the functions of contextualization and dialogue in the classroom assigns the language teachers with the role 'teachers for social responsibility' and stresses that:

> Your role as a socially responsible teacher serves to highlight the fact that you're not merely a language teacher. You're much more than that. You're an agent for change in a world in desperate need of change: change from competition to cooperation, from war to peace, from powerlessness to empowerment, from conflict to resolution, from prejudice to understanding.

To abstract, it cannot be denied that public schooling was invented in the 19th century and accomplished the wealth, standards of living, and technical achievements of the 20th century and forthcomings in the near and far future; and paucity of schooling in the third world countries made them suffer from poverty, tribal conflicts, and illiteracy (Hart, 2001). Despite the internet's effective opportunities as autonomous and lifelong learning and benign qualities as being undisciplined, unstructured, anarchy rather than a hierarchy, and not controlled by any single person, corporation, or state, the internet and its opportunities cannot be detached from the potency to be a greater means of social control besides schooling in the imminent future (Hart, 2001). More, this pandemic of Covid-19 has evinced the world citizens that health is much more crucial than schooling or other institutionalized processes but not education per se. Survival is thus much more vital than living a life in luxury and in profusion bereft of any care for humanity and the Earth. Being inevitable by virtue of technological advancements and educational and digital tools, education should be prioritized over schooling. Therefore, contrary to the historical roles of English as economic growth, technological objectives, and political and security goals, English as an international language and ELT professionals as the actors of that language might aid to establish world peace via transformative intellectual teachers' being engaged in peace education and environmental consciousness to transform the future generations by candidly creating a peaceful atmosphere in the classrooms through dialogically discussing moral, humane, environmental, educational, and health issues (Brown, 1991). As a final word, the future might appear like in the plot in the novels in '1984' by George Orwell, 'Brave New World' by Andrew Huxley or in the song called 'The Happiest Days of Our Lives/Another Brick in the Wall' in the movie, 'Pink Floyd: The Wall' (1982). However, a deconstruction process rather than a deschooling process might save us and be more worthwhile in action in the future of the humanity and planet.

3.Disclosure of Conflict
The author declares that he has no conflicts of interest.

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