

## **EXAMINING THE EDUCATIONAL VALUES OF CRITICAL LANGUAGE AWARENESS FROM AN ARISTOTELIAN PERSPECTIVE**

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### **ABSTRACT**

This study aimed to examine the educational values of Critical Language Awareness (CLA) from an Aristotelian perspective. Considering CLA theory and principles and taking account of its educational values, I wondered about the extent to which this foreign language teaching approach reflected the educational values encouraged by the famous Greek philosopher, Aristotle. The examination of the educational values of CLA in light of Aristotle's educational philosophy led to the conclusion that this approach allows the practice of social virtues (intellectual and moral). I therefore suggested that in order to train their learners to integrate society equipped with social virtues (intellectual and moral) the implementation of CLA should be encouraged in foreign language classrooms.

**KEY-WORDS:** Critical Language Awareness (CLA), Educational values, Aristotelian, Foreign Language Teaching, Social Virtues, Language Awareness, Critical Discourse Analysis (CDA).

### **INTRODUCTION**

Traditionally, foreign language teaching involved teaching about target language. In this respect, such methods as Grammar Translation Method (GTM), Direct Method, and Audio Lingual Method (ALM) among others were used in language classrooms. Later, with the advent of Communicative Language Teaching (CLT), there was a shift from mere knowledge of language to a focus on its communicative dimension. Today, this approach, which involves learners in the completion of real-world tasks, allows training them to be able to use language to achieve communication functions beyond classrooms. In terms of fulfilling learners' communication needs CLT is an undeniable asset. Nevertheless, it fails to fully integrate some values encouraged in contemporary society. Critical Language Awareness (CLA), to some extent, compensates for this deficiency. It provides an inestimable contribution to the learner's personal development as a critical thinker whose reasoning abilities will allow him to be a dynamic participant in contemporary society. The flourishing literature on CLA today confirms the particular interest of many theorists in this approach. Fairclough (1989, 1992, 1995, 2003), Clark (1992), and Janks (2012), to name but a few, are among the ones who scrutinized it with special care in the 1980s and the years following. They all focused on CLA as an appropriate framework for helping learners integrate critical values while learning foreign language. Though I fully adhere to their views, my paper takes a different path by examining it from an Aristotelian perspective. Considering its theory and principles and taking account of its educational values, I wonder about the extent to which CLA reflects the educational values encouraged by the famous Greek philosopher, Aristotle. This reflection is innovating for literature reveals no formal study which has addressed the issue. I will begin with a discussion of

Aristotle's educational philosophy with a focus on the virtues encouraged before examining the educational values of CLA from an Aristotelian perspective.

## 1. ARISTOTLE'S PHILOSOPHY OF EDUCATION

### 1.1. THEORETICAL FOUNDATIONS

The educational theories of the Greek philosophers, Aristotle (384-322 B.C.) and Plato (c. 427-c 347 B.C), were the catalyst of western education before the 1600s. Though Aristotle's pragmatism keeps him distant from Plato, the idealist, both scientists do not differ fundamentally in terms of educational philosophy. They both advocate the view that the actualization of the individual's potentialities in order to fit the requirements of contemporary needs of society determines the achievement of happiness. Plato's Allegory of the Cave<sup>1</sup> which presents the individual as a captive who should be sent out of the cave suggests that education aims to train the individual to understand and follow the principles of his successful socialization.

Education is also at the core of the Aristotelian ethics<sup>2</sup>. He considers it as "an internal process, aided by external agents, in which, primarily through individual activity and effort, potentialities are actualized and happiness is gained." (Noll and Kelly, 1970, p. 16) Aristotle encourages "the development of all of the individual's "virtues"-the purely intellectual, the practical, the artistic, the moral" and complete actualization of the individual in terms of intellectual and moral virtues through education. For him,

There are two different kinds of virtues. To exercise actively our reasoning abilities, as when we study nature or cogitate about something, is to be intellectually virtuous. But we also exercise our rational capacity by moderating our impulses and appetites, and when we do this, we are said [...] to be morally virtuous. (Kabadayi, 2013, p.78)

Virtue theory did not begin with Aristotle. Its roots "lie in pre-Socratic times but commenced in earnest with Socrates' infuriating questioning of the values and beliefs of his fellow Athenians. The theory was significantly advanced by Plato and was elaborated by Aristotle himself." (Stedman, 2010, p.57) With his reference to virtues both intellectual and moral Aristotle's attachment to human development as an unavoidable requirement of social life clearly stands out. In order to have more insight into the relevance of his particular interest in these two dimensions of virtue, one first needs to scrutinize them individually before showing how, taken together, they value his philosophical view of social virtue. In this respect, this study draws from some developments on what intellectual and moral virtues entail in terms of social behaviors.

For Baehr (2013), "an intellectually virtuous person is one who desires and is committed to the pursuit of goods like knowledge, truth, and understanding." (Karimov, 2014, p.48). He explains that "the idea is that for any intellectual virtue V, a subject S possesses V only if S is (a) disposed to manifest a certain activity or psychology characteristic of V (b) out of a love of epistemic goods." (Ibid) Intellectual virtue includes such elements as reasoning, knowledge, sharing views, objecting to views, argumentation, and objective reflection, to name but a few, which are indispensable for the manifestation of the right judgments, fundamental to peaceful social life. On the grounds of what precedes, an intellectually virtuous person fits the requirement of contemporary society which expects the individual to function as a dynamic participant in social life. For his social self-

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<sup>1</sup> Book VII of *The Republic*

<sup>2</sup> A statement of Aristotle's aims of can be found in *Politics* (1932/1967).

fulfillment depends on intellectual virtue which allows him to positively influence the present and the future of society.

As for moral virtue, it relates to the fact of doing what is morally acceptable in social life. Brown (1965, p.405) indicates that “among psychologists who study morality only one, Kohlberg (1958, 1963a, 1963b, 1964), seems to have made a serious effort to separate moral values from other kinds ...” He affirms that “philosophy, at least since Kant, has distinguished value theory from ethics or moral philosophy.” (p.404) He goes further as to conclude that “a sharp distinction between moral values and other values is not easy to make but the central idea is that moral values carry a sense of absolute obligation, of “ought” or “should” whereas other values carry only a sense of desirability, of “I like” or “I want” ”. (pp.404-405) Damon (1988) cited in Vessels and Huitt (2005, p. 2), identify six ways that social scientists have defined morality: (1) an evaluative orientation that distinguishes good and bad and prescribes good; (2) a sense of obligation toward standards of a social collective; (3) a sense of responsibility for acting out of concern for others; (4) a concern for the rights of others; (5) a commitment to honesty in interpersonal relationships; and (6) a state of mind that causes negative emotional reactions to immoral acts. These categories which corroborate the views mentioned earlier suggest that moral ethics contributes to the improvement of social life.

For Aristotle, education is a prerequisite for the practice of intellectual and moral virtues. Though their closeness makes it difficult to set a clear boundary between them, these two concepts are at the core of effective social relations. The individual should then be trained accordingly by emphasizing his potential roles in the good functioning of society. In one word, Aristotle encourages preparing the individual for life. The emphasis is on the achievement of more mature virtuous behaviors in terms of intellect and morality.

## 1.2.SOCIAL RELEVANCE

Life in society in general and particularly contemporary society rests on the quality of education provided to its members. Education is therefore a requirement for an improved social life. In this respect, the relevance of Aristotle’s educational theory to contemporary society clearly stands out. For, the above development shows his concern with the individual’s successful social integration which, he thinks, is conditioned by an appropriation of social virtues through adequate intellectual and moral education.

The relevance of Aristotle’s educational philosophy is undeniable. However, the current situation in most places of the world where intellectual ‘dishonesty’ and social immoralities have become everyday experiences reveals the gap between his educational theory and reality. Either the realities of contemporary society make such a philosophy inappropriate or the problem lies in the failure to effectively implement it. This last apprehension sounds more reasonable. For it raises the issue of the need for schools’ educational approaches and teaching practices to draw from the worldwide praised intrinsic value of Aristotle’s educational theory. My current reflection on the educational value of CLA from an Aristotelian perspective stands in this vein. The intention is not to impose Aristotle’s view as an indispensable dimension of education in general and particularly foreign language teaching. I will rather examine CLA in light of the social virtues (intellectual and moral) he encourages.

## 2. CLA: ORIGINS AND THEORETICAL FOUNDATIONS

Critical Language Awareness (CLA) is rooted in the Language Awareness movement and Critical Discourse Analysis (CDA) approach to the study of language of the 1980s. In terms of foreign language teaching, this orientation led to the view that making language itself an object of study would help learners to have more insight into the target language. According to Ali,

Language awareness is a mental and internal capacity which the learner gradually develops by giving motivated and conscious attention to language in use to discover its patterns. [...] The important aspect of language awareness is that it helps to develop a spirit of investigation in learner, because learners put their all mental energy and intellect in the learning process. (2011, p.29)

Though language awareness has the merit of involving learners in the purely linguistic dimension of language, it ignores the fact that as a social phenomenon it is best studied in its context of use.

The advent of CDA, with its concern with the discovery of social power and language dominance, is a step forward. Fairclough (2003), a leading figure of this movement, suggests a three-dimensional framework for the implementation of critical discourse analysis: language texts (spoken or written), discourse practice (process of text production, distribution and consumption) and discursive events as instances of socio-cultural practice (Ali, Op.cit). In the preface of his book, Candlin writes that the emphasis on

... the conditions of production and interpretation of texts, in sum the process of communicating of which the text is only a part [...] marks a movement away from the merely descriptive towards the interpretative, to an inclusion of the participants in the linguistic process, to a reconciliation of the psychological and the social with the textual, which radically alters the map of conventional linguistic study. (1989, p.viii)

The demarcation from an exclusive concern with the textual and the more dynamic and challenging approach it takes for the study of language make CDA a revolutionary era in this field. The relevance of this movement, a catalyst for studies which provide more insight into the psychological and social dimensions of texts (spoken or written) is still perceived in many contexts today.

However, CDA does not address issues relating to language teaching in general and particularly critical pedagogy. For, as Wallace (2003, p.64) puts it,

It was by way of Hallidayan linguistics that a critical pedagogy began to take shape in Britain through the work of Fowler *et al.* (1979) and, some years later, as a development of this earlier work, CDA, largely inspired by Fairclough. Fairclough has continued to develop and to rethink CDA as a project of late modernity (cf. Chouliaraki and Fairclough 1999). However CDA, as both social and linguistic theory does not have a pedagogy built into it and it was only in the early 1990s that a set of specific pedagogic outlines and procedures were drawn up, taking CDA as its point of departure. This was the CLA movement which built on earlier sociolinguistically inspired teaching materials to formulate a rationale for a critical awareness of language which gave greater emphasis to the ideological bases of language choice, acquisition and use (cf. Clark *et al.* 1990, 1991). This rationale was then realised in a more practical form in a series of papers which appeared in a collection called Critical Language Awareness (Fairclough (Ed.), 1992a).

As mentioned in this quotation, CLA tackles the pedagogical dimension ignored by CDA, with a focus on the constantly changing social and power relations in which language has an outstanding role to play. Fairclough (1992: 6) rightly addresses the pedagogical implications of CLA in terms warning:

If power relations are indeed increasingly coming to be exercised implicitly in language, and if language practices are indeed coming to be controlled and inculcated, then a linguistics which contends itself describing language practices without trying to expand them, and relate them to the social and power relations which underlie them, seems to be missing the point. And a language education which focused upon training in language skills, without a critical component, would seem to be failing in its responsibility to learners [...] People cannot be effective citizens if their education cuts them off from critical consciousness of key elements within their physical or social environment. If we are committed to education

establishing resources for citizenship, critical language awareness of language practice [...] is an entitlement.

For him, “Critical language awareness [...] locates education within the general social problematic of language and power in contemporary society.” (1995, p.217) Underlying the relevance of this teaching approach to learners’ social integration, he sustains that “in so far as educational institutions equip learners with critical language awareness, they equip them with a resource for intervention in and reshaping of discursive practices and the power relations that ground them, both in other domains and within education itself.” (Fairclough, Op.cit.)

From Language Awareness to CLA through CDA the shift on the one hand from mere concern with the pure linguistic dimension of texts (spoken or written) to an integration of the psychological and social aspects, and from the latter to critical pedagogy on the other hand clearly stands out. CLA has drawn from the first two movements to establish itself as an approach to language study which matches with the expectations of contemporary society in terms of language education in general and particularly foreign language teaching.

CLA entails training learners not only to use language but also develop some characteristics relevant to the requirements of the contemporary society they will have the responsibility to improve, construct and change. In this respect, the terms used differ though all are consistent with the underlying rationale of this approach. Fairclough (1992, pp.1-29) addresses the issue in terms of change: Change in the way power and social control are exercised; change in the nature and the relative importance of language in different domains; and perception of the realization of change in the practices of language as an essential element for imposing change. Clark (1992, pp.117-140) prefers the idea of development: Developing learners’ awareness of the extent to which comprehension of language forms depends on the way they are used for communication in a particular context; developing learners’ awareness through production and interpretation of language as it is used in everyday life; developing learners’ awareness of what they know and helping them to reach emancipation through the opportunity CLA offers to challenge existing conventions and suggest alternatives for new conventions. In addition to this cognitive aspect “which ...”, according to Facione (1990, p. 2), “... results in interpretation, analysis, evaluation, and inference, as well as explanation of the evidential, conceptual, methodological, criteriological, or contextual considerations upon which [...] judgment is based” (Djamàa, 2016, p. 253) Djamàa draws from Facione (1990, 2013)<sup>3</sup>, Facione et al. (2000)<sup>4</sup>, and Facione and Facione (2013, 2014)<sup>5</sup> to provide taxonomy of ‘summative personal attributes’ which should characterize students:

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<sup>3</sup>Facione, P.A. (1990). Critical thinking: A statement of expert consensus for purposes of educational assessment and instruction. Research findings and 247 recommendations. Newark, DE: American Philosophical Association. (ERIC Document Reproduction Service No. ED315423).

Facione, P. A. (2013, September 4). Re: Rubrics for critical thinking and for writing effective arguments [yahoo message]. <https://usmg6.mail.yahoo.com/neo/launch?.rand=3f57316efpp1f#2802671206>

Facione, P. A. (2013). Critical thinking: What it is and why it counts. The California Academic Press, Millbrae, CA: Insight Assessment. <http://spu.edu/depts/health-sciences/grad/documents/CTbyFacione.pdf>

(1) *inquisitiveness*, the eagerness to unearth information about a myriad of topics and satisfy one's curiosity; (2) *truth-seeking*, the keenness on being constantly apprised of a variety of issues and on thoroughly understanding them; (3) *open-mindedness*, the habit of accepting exposure to diverse views one doesn't necessarily agree with and the willingness to understand them, take them into account, and draw on them to amend one's injudicious decisions if needed; (4) *analyticity*, the habit of predicting both the positive and negative effects a given situation might possibly engender; (5) *systematicity*, the desire of methodically and systematically tackling issues; (6) *confidence in reasoning*, the habit of trusting sound reasoning and judicious thinking processes and their effectiveness in leading to careful decision-making and sound problem solving; and (7) *maturity of judgment*, the tendency to be aware of the availability of divergent judgments and to consider them all while being prudent in discarding some and picking up the most appropriate ones in a wisely timed manner. (Djamàa, Op.cit.)

She goes on as to say that

Basing on these constituents, the ideal critical thinker is habitually inquisitive, well-informed, trustful of reason, open-minded, flexible, fair-minded in evaluation, honest in facing personal biases, prudent in making judgments, willing to reconsider, clear about issues, orderly in complex matters, diligent in seeking relevant information, reasonable in the selection of criteria, focused in inquiry, and persistent in seeking results which are as precise as the subject and the circumstances of inquiry permit. (Ibid)

All these constituents make CLA an approach which can valuably allow learners to appropriate the values referred to. In light of these revealed values, and on the grounds of the Aristotelian educational philosophy discussed earlier in this paper, I now feel comfortable to address the following issues: To what extent do the educational values of CLA match with the social virtues (intellectual and moral) encouraged by Aristotle's philosophy of education? How does one draw from Aristotle's philosophy of education in order to improve CLA approach in terms of learners' appropriation of intellectual and moral virtues?

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<sup>4</sup>Facione, P. A., Facione, N., & Giancarlo, C. A. (2000). The disposition toward critical thinking: Its character, measurement, and relation to critical thinking skill. *Informal Logic*, 20 (1), 61–84. <http://www.insightassessment.com/CT-Resources/Independent-Critical-Thinking-Research/pdf-file/The-Disposition-Toward-Critical-Thinking-Its-Character-Measurement-and-Relationship-to-Critical-Thinking-Skill-PDF#sthash.jYDQD149.dpbs>

<sup>5</sup> Facione, P. A. & Facione, N. (2013). California critical thinking disposition inventory test manual. The California Academic Press, LLC, San Jose: Insight Assessment.

Facione, P. A. & Facione, N. (2014). California critical thinking disposition inventory user manual. The California Academic Press, LLC, San Jose: Insight Assessment.

### 3. EXAMINING THE EDUCATIONAL VALUES OF CLA FROM AN ARISTOTELIAN PERSPECTIVE

As said earlier in this paper, social virtues (intellectual and moral) are at the core of Aristotle's educational philosophy. The social and educational values of CLA have also been addressed. This section first examines these latter from an Aristotelian perspective before discussing the extent to which Aristotle's view can help legitimize CLA as a relevant approach to education in general and foreign language teaching in contemporary society.

#### 3.1. INTELLECTUAL DIMENSION OF THE EXAMINATION

If one admits with Baehr (Op.cit.) that intellectual virtue, encouraged by Aristotelian educational philosophy, entails a desire and commitment to the "pursuit of goods like knowledge, truth, and understanding", there is strong evidence that CLA is an ideal context for intellectually-oriented training. This evidence rests on the characteristics of this approach which need to be examined in light of their cognitive aspect mentioned by Facione (1990), quoted by Djamàa (Op.cit.).

Among the constituents of the cognitive aspect, four have retained my attention: interpretation, analysis, evaluation, and inference. Interpretation supposes that one has the capacity to scrutinize a given reality in order to achieve meaning which corresponds to it. The task of interpreting is a context for demonstrating one's intellectual capacity. Interpretation is a social virtue, for right interpretation is likely to improve social life while misinterpretation is generally harmful and conducive to confusion, misunderstanding, social unrest, and conflicting situations. CLA as a foreign language teaching approach is an educational forum for the development of learners' interpreting skills. Without interpretation skills, how will teachers realize that their learners are able to make sense of language by and for themselves and share it with others? As life is generally made of interpretation, any educational context which allows individuals to develop in this field is encouraged. And CLA, I think, is a good example in this respect.

Analysis requires the ability to study a given situation in order to be able to explain it. This task is particularly demanding to the extent that it challenges the individual's capacity to demonstrate his good knowledge of the situation. For successful analysis would mean that the individual understands the situation in all its dimensions. It is part of and a prerequisite for critical thinking. Good analysis generally leads to appropriate decisions about a situation while poor analysis might expose the individual's inability to successfully cope with a situation. CLA prepares learners to anticipate this kind of failure by allowing them to be deeply involved in examining situations in order to grasp all their salient points.

Evaluation, another constituent of the cognitive aspect of CLA, plays an outstanding role in critical thinking. It integrates analysis in so far as good analysis feeds the individual's mind and prepares the ground for critical thinking, an indispensable dimension of evaluation. Actually, evaluation supposes objectivity which excludes any kind of dogmatic view. Social life is made of constant evaluation, which authorizes me to assert that social welfare cannot be achieved without successful evaluation. An individual's intellectual capacities are evidenced by his ability to evaluate a situation or self-evaluate. The implementation of CLA involves learners in evaluation and self-evaluation while participating actively in classroom activities.

Inference, another constituent of the cognitive aspect of CLA, entails the ability to resort to one's deductive skills while addressing a given issue. It involves the individual in providing energy and making effort in order to reveal what is expressed implicitly. Inferring tasks are generally used to confront individuals with an intellectual challenge. The fact of going beyond surface knowledge and grasping its hidden side allows weighing their intellectual capacity. Inference is socially rooted for it keeps society away from the "Taken for granted syndrome" and helps avoid some social traps.

CLA is an inestimable contribution, for it allows learners to develop inferring skills while completing tasks which involve them in deductive reflection.

### 3.2. THE MORAL DIMENSION OF THE EXAMINATION

The examination of the moral dimension of CLA will base on three characteristics of morality drawn from Djamàa's (Op.cit.) suggested taxonomy: Open-mindedness, analyticity, and maturity of judgment. Open-mindedness, according to her, corresponds to "the habit of accepting exposure to diverse views one doesn't necessarily agree with and the willingness to understand them, take them into account, and draw on them to amend one's injudicious decisions if needed." CLA, which involves learners in critical thinking, allows them to go beyond their narrow views and take advantage of other views in order to reconsider their positions. In so doing learners appropriate the moral value of not considering oneself as the "center of the universe", individuals whose knowledge cannot be challenged.

Analyticity, "the habit of predicting both the positive and negative effects a given situation might possibly engender", is a moral value that learners can appropriate during the implementation of CLA. In fact, learners involved in critical thinking have the opportunity to weigh the pros and cons of a given situation before making a decision.

Maturity of judgment, "the tendency to be aware of the availability of divergent judgments and to consider them all while being prudent in discarding some and picking up the most appropriate ones in a wisely timed manner", occurs during the implementation of CLA. An awareness of the availability of divergent judgments prepares the ground for anticipating them and considering their relevance to the issue being addressed. In so doing, learners become morally mature, a characteristic which is indispensable for the improvement of social relations.

### 4. DRAWING FROM ARISTOTLE'S PHILOSOPHY OF EDUCATION TO IMPROVE CLA

The above examination shows that the principles of CLA reflect Aristotle's educational philosophy. Most if not all the values praised by CLA can be grouped under the two categories of virtues (Intellectual and Moral) at the core of Aristotelian educational philosophy as underlined in the examination. Though literature does not describe CLA as deriving or drawing directly from his philosophy, one cannot but admit that Aristotle's view overshadows the principles of this language teaching approach.

One therefore needs to have in-depth look at this philosophy in order to have a clearer idea of the way it can be made more profitable to CLA. In this respect, a particular stress should be put on promoting and encouraging language learning tasks which clearly reveal the social virtues of intellect and morality. This does entail teaching the virtues overtly but rather doing things in such a way that learners not only appropriate the virtues but they also feel them as part of their social life, present and future, and realize that their social life would be meaningless unless they reach a stage in life where intellectual and moral virtues guide their social behaviors. The educational and social merits of CLA are obvious but these merits might be more perceivable if they were sustained by a strongly established foundation. Fortunately, Aristotle generously provides more than a foundation; he offers a social-cultural framework for making the teaching and learning of foreign languages a powerful network for social integration.

### 5. CONCLUDING REMARKS

By the end of this reflection, the link between Aristotle's educational philosophy and education in general and particularly foreign language teaching clearly stands out. This link is dual. On the one hand, CLA, the language teaching approach addressed in this paper, confirms the relevance of



Aristotle's view of education in contemporary society. On the other, Aristotle's educational philosophy legitimizes CLA as a teaching approach which allows the practice of social virtues.

As a practitioner in the field of education in general and particularly foreign language teaching, I feel that the outcomes of this study might turn some teachers' reluctance to implement global approaches in general and particularly CLA into their eagerness to implement language teaching approaches that might increase learners' chance of developing social values while appropriating some specific knowledge. Moreover, the development in this paper might enlighten foreign language teachers on the relevance of global approaches in general and particularly CLA to learners' training for their social integration into the society they will have the responsibility to construct, improve and change.

As a researcher in the field of education in general and particularly foreign language teaching, I situate the contribution of this reflection at two different levels. The first relates to the extent to which this reflection is an implementation of the cross-disciplinary dimension of research involving a philosophical view and a foreign language teaching approach. The second concerns the way a cross-disciplinary approach to research involving educational research and socially related reflections provides an adequate framework for the improvement of foreign language teaching approaches in light of the requirements of contemporary society.

## CONCLUSION

This study aimed at examining the educational values of CLA from an Aristotelian perspective. Considering its theory and principles and taking account of its educational values, I wondered about the extent to which CLA reflected the educational values encouraged by the famous Greek philosopher, Aristotle. I proceeded from a discussion of Aristotle's educational philosophy to an examination of the educational values of CLA from an Aristotelian perspective. The conclusion suggested that this approach allows the practice of the social virtues (intellectual and moral) encouraged by Aristotle's educational philosophy. I therefore suggested that in order to train their learners to integrate society equipped with social virtues (intellectual and moral) the implementation of CLA should be encouraged in foreign language classrooms. Though the outcomes of this reflection are a contribution to the field, I feel that it fails to provide empirical evidence which might have reinforced the validity of the conclusions. I should also confess that my own limitations in terms philosophical knowledge have prevented me from providing more insight into Aristotle's philosophical approach before examining its link to CLA. For further reflections, I recommend giving more credit to these two dimensions.

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