

Cultural and Critical Pedagogy Revisited: A Case of Teacher's Agency in a Class with Clash of Values

Panji Agnyoto¹, Tajudin Nur², Rosaria Mita Amalia³, Wahya⁴
^{1,2,3,4}Universitas Padjadjaran, Bandung, Indonesia
agnyoto@gmail.com

Received: 12-11-2022

Accepted: 12-12-2022

Published: 31-12-2022

Abstract

In some non-English speaking countries, English dominance has, at least since globalization aroused, been a hot debated issue, not merely due to its cultural contents and its ideology to diminish the influence of native languages and their embedded cultures but also its dilemmas which have been striking many students and educators. From the intercultural perspective, English mastery necessitates English cultural contents as cultural competence to achieve, but critically speaking, promoting target culture is a hidden agenda to westernize the people. This study aims to investigate how those two paradigms are at play in English instructions, and how the teacher deals with target and local culture contents. This study is conducted in a micro-ethnography approach. It employs document analyses, classroom observation and teacher-students interactions, and an interview with the teacher to collect the data at one Islamic International School in Batu. The result shows that both target and local cultural contents are conflicted as a consequence of international curriculum and Islamic identity of the school. However, there is also teacher's thrusting personal agenda to mediate both contents and her own culture preoccupation which can be seen from the organization of classroom activities, teacher's feedback, and teacher's conclusion. It is suggested that future research combine both micro and macro levels of analyses from students' and teacher's cultural background and from the classroom activities to schooling process. From the explication of the findings and discussion it is also recommended that the teacher be cautious in selecting teaching materials so as not to evoke culture bias.

Keywords: *Clash of Civilization, Intercultural Paradigm, Critical Paradigm, Critical Applied Linguistics*

INTRODUCTION

In foreign language teaching context, promoting target culture contents can be very sensitive and controversial. This is because a language itself is a means of not only reflecting culture embedded with that very language but also shaping its users with that particular culture. Given that implication, instructional practices in the foreign language instruction cannot easily touch upon those target culture contents. In such condition, thus, language teaching faces a dilemma (Cahyono, 2013) whether promoting target culture-based teaching or using English solely to communicate local cultures of the students. There soar three different bases for culture contents to gain the floor, i.e., promoting the target, the local, or both the target and the local contents.

From the dilemma faced by the teachers in foreign or second language classes, it can be seen that there are two perspectives originating such a separation of the use of culture contents in classroom activities. They are critical perspectives seeking to the project of social and cultural purity and fair judgment as well as intercultural perspectives aiming to bring about intercultural connection and understanding.

Critical analysis in educational practices are profoundly influenced by the belief that education itself is born of ideology to maintain social norm in a society. Language in this case serves as a means to construct this ideology in society (Van Dijk, 1984; Wodak, 2001) with which values and norms are embodied (Glenn Toh, 2012). As a branch of critical language study, the word critical, Fairclough notes (1989), is used "to show up connections which may be hidden from people" and link

multiple modes (visual and linguistic) (Rogers & Mosley, 2008) to their wider social context (Ehrlich, 1998).

Nonetheless, cultural linguists suggest the importance of intercultural approach due to the fact that both home and target cultures may conflict one another. As Corbett (2003) notes that the intercultural approach to second or foreign language teaching targets intercultural communicative competence where both home and target cultures are promoted shaping the students as representatives of both cultures, on the one hand the students understand are able to use the target language to explain their own culture to the native speakers and vice versa. This is also more viable due in part to some institutional, socio-cultural, and even regulation boundaries as the case in Indonesia mentioned above.

The problem is, however, how much equal the two aspects can sit together as Huntington (1996) once said that there would always be a clash between different norms when they bumped into with the fact that the curriculum itself derives from developed nations whose norms and cultures they embrace have very much in difference from ours. Among those debates, however, the most provoking notion is rooted in whether bringing foreign target culture leads to cultural intelligibility or a cultural internalization, whether exposing text and classroom activity about teenagers' habit in the west will merely make them aware of the habit or even imitate it. Unlike orientalists who study eastern cultures solely for pleasures or culture intelligibility without losing their values and identities, Husaini (2005) worries occidentalists, easterners studying western cultures and civilization, who tend to study western values with amazement and for character building while overlooking their own native cultures.

From what critical and cultural linguists have to offer indeed there is a different stance in regards to culture contents, and even agendas, that they take in which the former takes an ideologically revolutionary position aiming to bring about a social change within not only classroom but also society and not to comply with those in power, while the latter is more on the instructional matter, i.e. simply to function language learning to achieve competence, and mutual understanding, i.e. tolerance between cultures.

Some critical research have been devoted to entailing both language for dominance and resistance, using both, in Foucault's words, "strategy" and "tactic". Regardless of the different agendas that are in pursuit, both have several things in common, i.e. emphasizing critical perspectives, focusing on supra-sentential aspects of language, and avoid reified treatment of the language uses.

Language of dominance and culture-laden teachings are commonly found in critical applied linguistics. Gungro & Prins (2011), for example, critically analyze Turkish adult literacy textbook. Their concern is actually scrutinizing how gender inequality is discursively reproduced. They find that the textbook promotes gender bias by depicting women are responsible for households and childbearing, while men are responsible for career and discipline. Concern in feminist issue is also shared by Wilmot (2011). He objects Grade 10 Life Orientation textbooks as promoting gender bias and inequality, for the content privileges male desire and subordinates women.

Some research also depicts negotiations and tensions when those discourses of dominance are at play. McPherron (2008) shows how west-based teaching roles and methods evoke tensions from the students and teachers of China Southern University (CSU). Such tensions are rooted in their on the trail of maintaining their traditional views of Chinese culture and education while fashioning creative and international identities through English language learning and teaching. Kumaravadielu's (1999) observation of MATESOL program in southeastern part of the US, which has previously been alluded to, is also a piece of evidence of such tension.

Conclusively, as the preceding explanation sheds light on, many critical researchers conducted in and with the foci on contents of dominance and of resistance trying to unveil how strategy and tactic are constructed in their own theoretical preoccupation. Limited research is investigated to see how both pop up in the same time and setting, and even more limited research is devoted to analyze how tension or negotiation appearing in instruction when relating to teacher's cultural agenda.

METHOD

This study aims to investigate the way the teacher deals with both local and target culture contents with emphases on whether she values the former, the latter, or even her own culture preoccupation. To touch upon the issue, descriptive qualitative is employed in a micro-ethnography approach which is expected to provide a thorough explication.

Al Izzah Islamic boarding school was chosen as the research site wherein both ideologies, Islam represented by Islamic identity of the school and western represented by international framework of curriculum. Besides, an English teacher who underwent a dynamism of the culture inclinations, formerly the western and currently Islamic preoccupation, was also chosen as a participant.

To collect the data, document analyses, classroom observation, and an interview were conducted. While document analyses covered lesson plan, curriculum framework, and textbook, classroom observations were devoted to see how the teacher's culture inclinations were manifest and also to search for the possibility of a backwash effect from an international test affecting the previous manifestation. To complete the information gathered in the previous techniques, interview with the teacher was used.

To analyze the data collected through the three previously mentioned techniques and to emit findings all the data were triangulated and segmented according to categories of the answer to the research objective. As the research objective seeks to explore the way the teacher deals with culture contents, whether explicit or implicit utterances, based on teacher's inclination to promote particular culture contents, the data were, then, classified into critical or intercultural groups. By this classification, it could be seen whether the teacher negotiated, conflicted, or trusted her cultural inclination.

Categorization of the way the teacher dealt with culture contents also derived from the theory explicated in the previous chapter. Besides, it also contributed how the findings were discussed and explored. Therefore, the theory confirmed the data and played an important role in both analyses and discussions

FINDINGS AND DISCUSSION

Exposing Culture Contents

Regarding how culture contents are promoted in a class, actually both are promoted in the class in a sense that both exists as topics and sub-topics as shown in the subsequent table. Nevertheless, when looking at the curriculum framework not even a single culture content, either local or target content, pops up.



Figure 1. Local and target contents in instruction.

The only coverage it makes is regarding classroom skill activities excluding what topic should be a matter. It seems plain that teacher's cultural propensity encourages her to initiate such culture contents since the book adopted does not contain such topics either.

Likewise, in the English IGCSE speaking test culture contents are not part of the questions. It is found from the past papers the teacher gave the students for a test preparation and also from the observation during the test.

The tendency of employing tactic as the critical resistance can be a preemptive empowerment. In the world where the advancement in technology reaches the degree that has never been before,

which enable people from different cultures to interact and share their ideas, the exposure of different cultures are possible. Students of junior or senior high school may be exposed to the idea of free sex, LGBT (Lesbian, Gay, Bisexual, and Transgender), or at least dating in a liberal perspective either from the media or from their peers affected by the media or migration. The students might also be exposed to terrorism, suicide bombing, or at least barbaric actions in a radical perspective. In those respects, keeping the students isolated will not make them prevented, instead it will make them vulnerable for they might be uneducated and unaware when some time in their lifetime those exposures come to them.

Therefore, from the data presented above, both local and target culture contents are promoted in instructions. Culture contents in instructions are only determined by two factors, i.e. the book adopted, but some parts in the book itself are not covered due to academic matters, and teacher's cultural agenda. From two different factors, as the teacher might exclude contents from the book because of its incompatibility or other academic matters but at the same time include topics to which the teacher is inclined though incompatible, it becomes more evident that teacher's agenda play more substantial portion in her decision in putting any culture contents.

However, findings on culture contents should not only stop up to the points of what topics are they included and integrated, but should also cover what emphasis the teacher puts on the contents and how she positions one culture content before another. Exposing a particular content might not be aimed at promoting but at reprimanding the students of its badness.

Conflicting Culture Contents

As the title suggests, there is a propensity that the teacher conflicts target culture content with the local one. To add the information in the previous findings, even though both contents are promoted, the teacher tend to emphasize her own culture inclination. Say, for example, when she exposes the students with target culture contents like liberalism, valentine's day, and the like, she tends to conflict them with Islamic cultures and norms.

Not only does the teacher underlines the local content, on the other way around, she also conflicts it with target culture content by explaining that feminism in the west has caused another problem like liberalism, lesbianism, gay, transgender, and the like which in turn lead to other bigger social problems. She adds it by saying that such problems only occurs in liberal western civilization and not in Islamic civilization.

The same thing also happens in the third observation when the teacher exposes the students with the topic of Valentine's day across cultures. Initially, the teacher divides the students into several groups and gives them cards regarding different celebration of Valentine in some western countries that they, then, need to present in front of the class. The countries include Finland, Estonia, New Wales, Denmark, Norway, France, and Slovenia.

The instructional practice of integrating pop and current issues, e.g. feminism, of the present study also shares similar trends with Gungor & Prins (2011) and Wilmot (2011), as they arise the issue of feminism and with Duff (2004) as it highlights some pop cultures. However the perspective between those aforesaid research and this present teacher is of course different in that the former values it while the latter sees it as a counterpart.

Note that employing historical explication of what the presentation is concerned on as a tool of resistance has been the concern in critical ground, e.g. Wodak (2001) and Wodak and Meyer (2009). The critical-historical discourse approach aims to make explicit the relations between a particular content and the historical and sociopolitical contexts within which they are embedded. Since the historically previous and present conditions are greatly different be it socially, politically, geographically, and other social boundaries, the content is often filled with paradoxes, contradictions, and inconsistencies, and there lies the importance of making them explicit to the students, to make the students aware of choosing between following or rejecting.

Those are regarding target culture contents or those originating from the west. There are also some findings dealing with local culture contents. It is in the second observation that the teacher gives the students the topic of ISIS in a debate simulation. Another reason why this part is categorized as

local content is that all arguments raised in the debate whether agreement or disagreement are backed up with local perspective, in the case of the school is Islam.

The teacher divides the students into two groups, a pro and a con but not deciding who are in the pro and who are in the con. The students pick the side themselves. They are also given some articles regarding the issue in advance to build their background knowledge so that they can speak about the issue in the debate more confidently and critically.

Even though during the debate the teacher welcomes both arguments, the teacher actually has an agenda that is by emphasizing that the organization is monstrous. This can be seen from the set conclusion given to the moderator who says that the organization has employed bad ways of struggle by killing innocent civilians both muslims and non-muslims. It can also be understood from comments that she gives after the debate ends, "All non-muslims are our enemies, is it credible? We all contra to Isis right ...". The topic in the debate is absolutely absent in both curriculum neither national nor international framework and students' book. However, the teacher implies that she just wants to warn the students the badness of the group owing to the fact that some teachers who, do not really support it though, could have an extreme and fundamental views on for example non muslims and the like. In conclusion to the findings which regard to the problem, whether the teacher negotiates or conflicts both diametrical culture contents, the teacher does conflict the target culture contents by emphasizing local culture contents. However, some local culture contents are also the area that she conflicts even when there are some other teachers who do nearly present a quite fundamental religious idea to the students. It is plain to this analysis that no matter which culture contents are brought forth by the teacher, still teacher's understanding and perception on such contents, be they local or target cultures, play more roles on her classroom conditioning.

The idea from Hinchey (2004) is perhaps accurate in this matter that the teacher should first reflect on her standard of ideas about which are good and which are bad which will shape the idea of what teaching should be. Reflection on her past and future will also help her figure out the purpose of teaching as the teacher reshapes her commitment and idealism on teaching she has made as well as her training she has been through. The teacher should also need an in-depth understanding of how their objectives and consequences toward particular culture contents since those contents might be followed up by the students through actions and perceptions.

As Giroux (1992) points out that language teachers serve as "cultural workers", it makes no wonder that the present teacher exposes the students with dynamic cultural milieus. However, she is not a worker in a sense that she always complies with other educational subjects, curriculum developers through the curriculum with which the teacher needs to teach and the institution within which the teacher needs to adapt, neither does she needs to see eye to eye with other teachers, students, and parents.

Indubitably, environments whether academic or social stratum and academic superintendents whether institutional or governmental layers do play roles in teacher's cultural and academic inclinations, but she also has personal agenda to fulfill whether negotiating or conflicting the matters. Personal inclination of the teacher pertains to the transmitted cultures covering what topic she should raise, how she introduces, develops and organizes the idea, what activities she employs, and how she draws a conclusion from it. Thus, born out of personal environments, teacher's cultural inclination is heavily textured with many interwoven elements.

In addition to both resistance and compliance, cultural understanding will always be dynamic no matter how heterogeneous or homogeneous the environment is since cultural inclination that a person holds is not something fixed and even there is no discrete level of resistance for heterogeneity or level of compliance for homogeneity. So, the fact that the teacher negotiates or conflicts two different culture contents is owing to what she was inclined to and what she is exposed to.

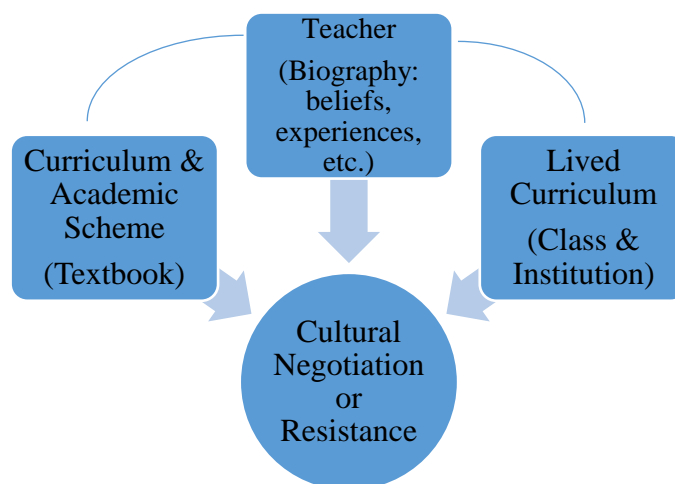


Figure 2. Processes of Culture negotiation or resistance adapted from Duff and Uchida (1997)

As the above model illustrates, curriculum framework and lived curriculum are interacting reciprocally with teacher's personal factors which, in turn, mediates negotiation or resistance which are dynamic in nature. Dynamism of cultural inclination of the present teacher did occur with the fact that she was originally a liberal person but changed to be more Islamicly embedded due in part to school's regulation and environment and also her family as well as personal choice. However, although she negotiates and undergoes a change in her thought, still some conflicts happen not only in her previous cultural predilection, i.e. western liberal culture, but also in her current milieu which is Islamicly inclined.

Furthermore, when it comes to the teacher's decision in putting culture contents in her classroom activities categorization and explication can still be made, i.e. direct and indirect transfers from three different aspects. It can be said that both curriculum and institution are in an indirect transfer. Curriculum and academic schemes as well as lived curriculum in the form of environment and institutional scheme can affect teacher's decision in the form of encouragement or enforcement meaning that the teacher can follow that simply because she agrees with that and whenever it is different from her cultural inclination she will change her "ground". Yet, the teacher might also be enforced for she disagrees with school's standpoint be it from its principal, head of institution, or institution as a whole. Note, however, from the critical perspective its analysis of power and resistance differentials may also apply here. Though instructed, she can still have a chance to cast doubt or even cast aspersion and then emphasize her own ideas. Thus, teacher's inclination gives more direct transmission to her choice of culture content promotion.

What is more, in teacher's case, contradictions sometimes arise between what the teacher believes or commits to do, on the one hand, and what actually transpire between the schooling process and outside the school. She says, for example about students having boyfriend, that she would reprimand them if it happens at the school but would not do strictly like that outside the school.

Critically speaking, the teacher does conflict the mainstream idea in each western-based topics she brings forth to the students with local culture. Nonetheless, some local cultures are also problematized meaning that the teacher has her own cultural inclination. The picture, thus, draws de Carteau's (1984) idea that the teacher does not always comply with ideas exposed to her. It resembles discourse of resistance in classroom setting. The fact that the teacher asks for the students' commitment to avoid target culture contents is also in line with critical pedagogues, like Lather (1991), Luke (1992), and Ellsworth (1992), who puts forward the importance of counterhegemonic agenda in classroom activities.

Mediating Two Diametrical Culture Contents

The notion of in what setting it is suitable is also on the verge of the debate. Firstly, it devalues or at least shows inconsistency between school's norm and teaching of men-women relationship. Other research also bring forward the issue of how the text emphasizes the model of men-women interaction, for example Gungor & Prins (2011). Secondly, in line with Fairclough (1992) and Duff (2004), one of the characteristics of ideology-laden discourse is those which 'help' the non-educational and culture as well as ideology-laden contents 'colonize' academic domain like textbook, teaching media, and other teaching and learning resources.

Perhaps, moderating both interests while acknowledging both critiques is what the teacher can do meaning that she or he should have a limit of mixing culture contents and still highlighting its home identity since nowadays it is impossible to keep the students isolated without being exposed to the otherness. Besides, there should also be a chance to mixing culture contents. Thus, a glance through both mainstreams of language teaching gives interesting pictures from both but at the same time alerts the teachers to the limitation of both, and these "changing winds and shifting sands" give a moderate position toward both mainstream to lessen the intensity of resentment between the teacher and the students, and presumably, between among teachers themselves. The teacher can also classify contents from any culture sources which are acceptable and unacceptable, and promote the former while reprimand the students the negative side of the latter like what the present teacher does by taking.

Therefore, in each teacher's classroom activity the many layers of cultural negotiation and resistance will be vivid, but the extent of how much negotiation or resistance on either local or target culture contents is made is not really discrete and fixed since it ebbs and flows. However, when it regards interculturality, the aim and the way the teacher touches upon culture contents will make it different from critical agenda.

Besides, the idea of unfixed and dynamic level of inclination also complements the previously made-separation between target and local culture promotions since its promotion cannot sufficiently be seen from which culture is exposed to the students, like what should be said to the teacher who exposes a particular culture content but aims to cast aspersion? It is also, then, important to see how that culture is organized is actually at essential play. It can be shown by how the teacher organizes and develops particular ideas toward that very content, as well as draws a conclusion from it.

CONCLUSION

The major conclusion of the study is that despite some limitations, to be outlined below, with respect to interculturality, the teacher does promote both culture contents in her classroom activities, but she does not target the goal of interculturality as it is like mutual understanding and negotiation of both cultures. She aspires it to her personal beliefs that there are good and bad sides and manifestations from both contents where she can take some and leave the others. The principle that is inclined to her beliefs, in addition, is rooted in local culture, i.e. Islamic values, as and identity to which she is attached and constructed.

Teacher's cultural inclination, indeed, partakes in which culture should be valued as a good thing for the students to do and embrace, and which should be devalued. It does not contribute to, on the other way around, select which materials or topics should be exposed to the students, for such consideration is more academic than cultural nor critical. Still regarding consideration in choosing topics and materials, in some cases, however, critical and cultural reasons are deemed important that they can go beyond academic level such as bringing topics not necessarily required by the curriculum framework to classroom activities. The target to pursue in such topics, likewise, is also more on critical and cultural considerations than academic one. In such occurrence, thus, academic scheme has its side, and cultural and critical agenda also has their own side to consider which topics and materials should be used, where both considerations have their own targets to pursue.

The way the teacher values and devalues or conflicts both contents, additionally, can be seen not from which topic should be brought forth but from the way she develops idea of the discussion and presentation. It can also be seen from the resources that the teacher gives to back up background

knowledge of the students, and also from the way and what conclusion she draws from classroom activities.

Apropos the context whether the teacher negotiates both cultures for the sake of interculturality or conflicts them for the sake of cultural and critical emphases, as aforementioned, the teacher does conflict both cultures. Not only does the teacher criticize target culture contents, but she also criticizes local culture content. She aspires to her own cultural inclination of the local one when criticizing both contents.

Suggestions

While the scope of this study has been confined mostly to treating the classroom as a self-contained minisociety, it is suggested that future research call for the need of conducting a combination of micro and macro-ethnography for this matter. It should not only investigate teacher's role but also any other schooling issues such as variables of the students, institution, government, and stakeholders. Those who have pioneered such projects are educational ethnographers such as Cazden (1988), Erickson (1991), and Hymes (1996).

It is also suggested that language teachers be aware of culture bias or any ideologically driven educational scheme that will evoke resentment from the students. Even if it does at least the teacher aspires to more humane and equitable norms. In so doing, the teacher should not accept any materials, curriculums, or any other language schemes, be they institutionally or governmentally inclined, as the way it is, there should be adjustment and probably modification as to its interconnection with students' background knowledge and culture. Some pictures or topics in the book, for example, can be appropriated with the students' culture which depict muslim women wearing veil, in the context of Islamic school.

The teacher should also make culture contents balanced like promoting both critical and intercultural perspectives. It can be done by, for example, conflicting some diametrical culture contents but in the same time promoting cross culture understanding by acknowledging the difference, i.e. without casting aspersion to the "otherness".

Acknowledgement

All praises to Allah Azza wa Jalla who gives the researcher strength to complete the paper. Besides, many people have given me very big help. First of all, I would like to express my sincerest thanks to my advisors, Prof. Dr. Tajudin Nur, M.Hum., Dr. Rosaria Amelia, M.Hum., and Dr. Wahya, M.Hum., without their guidance and assistance, the researcher would not accomplish the paper with ease. Their strong encouragement and constructive criticism has been an "efficacious energizer" for every hard moment throughout the study.

All lecturers in the Doctorate program of Linguistics of UNPAD have shared very valuable knowledge with the researcher. Their caring and support have enabled the researcher to get the paper done. That is why they will not surely be absent on the list of this acknowledgement.

From Al Izzah Islamic International Boarding School, the researcher would like to thank Noor Hariyanto, S.Si. as a senior high school principal, Priyo Raharjo, S.Pd. as a senior high school vice principal for curriculum, and Arum Sulastiningtyas, S.S. as an English teacher as well as the research participant. Without their help in permitting the researcher to conduct his study, the thesis might not have been completed in this semester.

Finally, the researcher would like to also dedicate special thanks to the whole family for showering love and prayer. His beloved parents, Suwanto Endhianto and Insani are those who never stop loving, praying for, and supporting the researcher. Besides, the paramount thanks are due to my beloved wife, Rianny Puspitasari, daughters, Azayaka Lubna Agriani, Clemira Allura Agriani and son, Muhammad Caliph Mamoru Agnyoto, for their abundant help and support.

REFERENCES

- Bourdieu, P. (1991). *Language and Symbolic Power*. Cambridge: Polity.
- Britzman, D. P. (1991). *Practice Makes Practice: A Critical Study of Learning to Teach*. New York: SUNY Press.
- Cahyono, B. Yudi (Ed). (2013). *Teaching English by Culture Contents*. Malang: State University of Malang Press.
- Carteau, M, de. (1984). *The Practice of Everyday Life*. Berkeley: University of California Press.
- Cazden, C. (1988). *Classroom Discourse: The Language of Teaching and Learning*. Portsmouth: Heinemann.
- Clifford, J. (1986). Introduction: Partial Truths. In J. Clifford & G. Marcus (Eds.). *Writing Culture: The Poetics and Politics of Ethnography*. Berkeley: University of California Press.
- Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Great Britain: Cromwell Press Ltd.
- Duff, P. (2004). Intertextuality and Hybrid Discourses: The Infusion of Popo Culture in Educational Discourse. *Linguistics and Education*, 14 (3-4): 231-76.
- Duff, P. & Uchida, Y. (1997). *The Negotiation of Teachers' Sociocultural Identities and Practices in Postsecondary EFL Classrooms*. TESOL Quarterly, 31. (3).
- Ellsworth, E. (1992). Why doesn't this Feel Empowering? Working through the Repressive Myths of Critical Pedagogy. In. C. Luke & J. Gore (Eds.), *Feminisms and Critical Pedagogy*. (pp. 90-119). New York: Routledge.
- Erickson, F. (1991). Advantages and Disadvantages of Qualitative Research Design on Foreign Language Research. In B. F. Freed (Ed.), *Foreign Language Acquisition Research and the Classroom* (pp. 338-353). Toronto: D. C. Heath.
- Fairclough, N. (1989). *Language and Power*. London: Longman.
- Giroux, H. A. (1992). *Border Crossings: Cultural Workers and the Politics of Education*. London: Routledge.
- Gungor & Prins. (2011). Reproducing Gender Inequity: A Critical Discourse Analysis of a Turkish Adult Literacy Textbook. *Joint Conference Proceeding of the 51st Adult Education Research Conference*. (pp. 170-176). Sacramento: California State University.
- Hinchey, P.(2004). *Becoming a Critical Educator*. New York: Peter Lang Publishing Inc.
- Huntington, S. P. (1996). *The Clash of Civilization and the Remaking of World Order*. New York: Simon and Schuster.
- Husaini, A. (2005). *Wajah Peradaban Barat*. Jakarta: Gema Insani Press.
- Hymes, D. (1996). *Ethnography, Linguistics, Narrative Inequality: Toward an Understanding of Voice*. Bristol: Taylor & Francis.
- Kumaravadivelu, B. (1999). Critical Classroom Discourse Analysis. *TESOL Quarterly*, 33 (3): 453-484.
- Lather, P. (1991). *Getting Smart: Feminist Research and Pedagogy with/in the Postmodern*. London: Routledge.
- Luke, C. (1992). Feminist Politics in Radical Pedagogy. In C. Luke & J. Gore (Eds.), *Feminisms and Critical Pedagogy*. (pp. 25-53). New York: Routledge.
- McPherron, P. B. (2008). *Internationalizing Teaching, Localizing English: Language Teaching Reforms through a Southern Chinese University*. Oakland: University of California.
- Rogers, R. and Mosley, M. (2008). A Critical Discourse Analysis of Racial Literacy in Teacher Education. *Linguistics and Education*, 19: 107-131.
- Toh. G. (2012). *Critical Analysis of Discourse in Educational Settings*. The Encyclopedia of Applied Linguistics. Blackwell Publishing Ltd.
- Van Dijk, T. (1984). *Prejudice in Discourse*. Amsterdam: John Benjamins.
- Wilmot, M. (2011). *'Keeping Things Straight': the Construction of Sexualities and Sexual Identities in Life Orientation Textbooks* (Master's Thesis). University of Witwatersrand.

- Wodak, R. (2001). What is CDA about? A Summary of Its History, Important Concepts and Its Developments in R. Wodak & M. Meyer (Eds.), *Methods of Critical Discourse Analysis* (pp. 1-13). Los Angeles: Sage.
- Wodak, R., & Meyer, M. (Eds.). (2009). *Methods of Critical Discourse Analysis*. London, England: Sage.