

Critical Discourse Analysis for Material Development for English Language Teaching in a Thai Military Academic Context

วาทกรรมวิเคราะห์เชิงวิพากษ์สำหรับการพัฒนาสื่อการสอนภาษาอังกฤษในบริบทการศึกษาของทหารไทย

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Abstract

This paper analyses critical perspective (CP) as one of the approaches to language teaching and learning in a Thai military academic context. Regarding related perspectives from critical race theory, identity studies, social justice and critical multiculturalism, the use of the pedagogy in a Thai context stresses empowering learners in a military school to think and act critically with the aim of transforming their life conditions and enhancement of their overall for their well being. Therefore, the present study aims to explore CP including pedagogies that support the problem posing with education in a specific context, a military school; and to offer suggestions for applying problem posing as a framework for developing materials in ELT classrooms. The preliminary analysis demonstrates that the CP, despite being a new and innovative approach, can be used in educational contexts to better understand how learners learn and position themselves in their context. The study suggests that critical perspectives implemented into EFL curriculum and classrooms practices in Thai contexts which will meet the needs of diverse students.

Keywords: Critical perspective, Material development, Thai military context

บทคัดย่อ

งานวิจัยนี้วิเคราะห์มุมมองเชิงวิพากษ์ซึ่งเป็นวิธีการหนึ่งในการสอนและการเรียนในบริบทการศึกษาของทหารไทยแห่งหนึ่ง ในแง่ของมุมมองที่เกี่ยวข้องจากทฤษฎีการแข่งขันเชิงวิพากษ์ การศึกษาด้านตัวตน ความยุติธรรมทางสังคม และความหลากหลายทางวัฒนธรรมเชิงวิพากษ์นั้น การใช้วิธีการสอนในบริบทของไทยนั้นเน้นการเสริมสร้างผู้เรียนในโรงเรียนทางการทหารให้คิดและกระทำเชิงวิพากษ์โดยมีวัตถุประสงค์เพื่อเปลี่ยนผ่านสภาพการดำรงชีวิตของนักเรียนและเสริมสร้างนักเรียนให้มีความเป็นอยู่ที่ดี ดังนั้น การศึกษานี้มุ่งสำรวจมุมมองเชิงวิพากษ์รวมถึงวิธีการสอนที่ส่งเสริมการแสดงออกปัญหาด้วยการการศึกษาในบริบทเฉพาะในโรงเรียนทางการทหารแห่งหนึ่ง และเพื่อให้ข้อเสนอแนะสำหรับการนำไปเป็นกรอบในการพัฒนาสื่อการเรียนการสอนในชั้นเรียนการสอนภาษาอังกฤษในฐานะภาษาต่างประเทศ การวิเคราะห์เบื้องต้นของงานวิจัยนี้

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แสดงให้เห็นว่ามุมมองเชิงวิพากษ์ซึ่งแม้ว่าจะเป็นวิธีการสร้างสรรค์ใหม่สามารถนำไปใช้ในบริบทการศึกษาเพื่อให้เกิดความเข้าใจที่ดีขึ้นว่าผู้เรียนรู้อย่างไรและวางตนตัวของตัวอย่างใดในบริบทของตนเอง การศึกษาเสนอแนะว่ามุมมองเชิงวิพากษ์ที่ประยุกต์ใช้ในหลักสูตรการสอนภาษาอังกฤษในฐานะภาษาต่างประเทศและการเรียนการสอนในชั้นเรียนในบริบทของประเทศไทยซึ่งจะสนองตอบความต้องการของหลากหลายของนักเรียน

คำสำคัญ: มุมมองเชิงวิพากษ์ , การพัฒนาสื่อการเรียนการสอน, บริบทการทหารไทย

Introduction

Historically, the critical theoretical tradition developed by the Frankfurt School to address the essential societal problem of socioeconomic inequality was greatly influenced by the work of Karl Marx (Breuing, 2011). When applied to educational contexts, theorist argued that “schools undermine that kind of social consciousness (p.2) and it was necessary for them to bring about change and social transformation by using CP, which seeks to empower people to challenge the oppressive conditions in their lives.

According to Breuing (2011), there are many different definitions of critical pedagogy. When a sociocultural lens is applied to CP, scholars focus on social structures, including race, class, gender, ability, and sexuality, and then examines how these factor integrate into life in schools and the larger society (p.3). This lens provides learners with the framework for questioning societal norms and how these norms perpetuate societal injustices. Teaching and learning from this perspective emphasizes authority/ power, hegemony, and social justice. Within the field of EFL, critical pedagogies (CP) indicates the various approaches that have been used for language teaching and learning, which, according to Kincheloe (2004), is concerned with transforming the relations of power which are oppressive and which lead to the oppression of people. In this sense CPs try to humanize and empower learners. (p.57). Critical pedagogy from this perspective involves the outside world and its transformation, asserting the importance of activism.

Overview of Critical pedagogy

CP is closely associated with the Brazilian educator and activist Paulo Freire (1970) using the principals of critical theory from the Frankfurt school as its main source. He also used the term pedagogies (means lead the child) instead of education because he wanted to redefine the educational system and focus on the role of English language teachers as the leaders of English language learners (as cited in Jamil el al, 2014, p.3). This is likely to relate to student-centered practices and constructivism. Freire talks about the ways in which teachers can practice critical pedagogy in their classroom with the use of dialogue to the classroom-community. This is in line with Gore (1993) and Shor (1996) who assert the importance of turning the theory of critical pedagogy into a critical pedagogical praxis (as cited in Nouri & Sajadi , p.78).

According to Kim and Slapac (2015), multicultural pedagogy is empowered by the addressing the diversity of the students' backgrounds as the world becomes more globalized in the transnational era. This is why critical pedagogy needs to include multi-literacy and multiple identities. According to Yoko (2006), multiculturalism generally refers to the attitude of welcoming diversification of culture and society positively, and it has also come to represent the generous attitude towards minorities. However, at least the emphasis on differences makes possible forms of identity negotiation by those "others." This opens up paths for "others" to claim their own differences and negotiate (p.288).

According to Kim and Slapac (2015), the challenges of multicultural education in the context of globalization paves the way for new resources in schools, which then allows a wider range of learning opportunities and a greater shared identity (p.18). Moreover, Kim and Slapac stress that it is necessary for educators to recognize the connectedness of multiple life spaces across national, cultural and social borders. In the same way, Baer and Glasgow (2010) suggested educators and teachers to integrate multicultural thinking into their everyday curriculum through literature and other content. Teachers must also address the issues of power and privilege, and use multicultural literature, in short multicultural education, that encourages students to understand different cultures portrayed in books and other forms of media. Multicultural education then enables students to comprehend the unique differences of others and accept them due to the fact that a multicultural education allows for a variety of experiences which challenge the status quo and basis of power; which then can help students think beyond their known world, as well as become immersed in different cultures (p.24).

Stevens and Brown (2011) mentioned that teachers need to become critical multicultural literacy educators, because schools will belong to an economic, ethnic, racial, religious and social class minority students, and teachers who have not come from the same backgrounds as their students, will be unable to understand them properly.(p.32). Therefore, the knowledge of multicultural literacy issues, facilitate both the teachers and the students who become interested in promoting education equity and social justice in EFL classes.

Despite the obvious value of multicultural education, it is suggested by Rychly and Grave (2012) that the content should serve the specific needs of students from diverse racial and ethnic backgrounds, especially those who are underperforming, as compared to the majority of students, because a mainstream school system trends to favor mainstream students. In the case of Thailand, this means that students who are urban area middle class Buddhists; as opposed to students such as those who are Islamic, those who live in rural areas, and students who come from a less affluent social class may not be exposed to a curriculum that is relevant to them and address their needs. To bridge the gap between students with different cultures, characteristics and learning styles, Rychly and Grave (2012) focus on the distinction between culturally responsive pedagogy and multicultural education, since there is a need to respond to

the cultures that actually exist in the classroom (p. 45). In the same way, according to Dallavis (2011), many schools often fail to serve the non-mainstream students, but Dallavis asserts that the effort to eliminate the achievement gap is only possible through culturally responsive pedagogy or equity pedagogy (p.139). Ware (2006) views the inclusion of the students' culture as essential in improving the students' academic success. Therefore, the theory of cultural context effectively supports the development of culturally responsive pedagogy in the context of teaching and learning (p. 428).

Literature Review

Multicultural education is predicated on the principle of educational equity for all students, regardless of culture and it strives to remove the barriers to educational opportunities and success for students from different cultural backgrounds.

According to Francis & Tator (1999), critical multiculturalism challenges the traditional political and cultural hegemony of the dominant class or group. It calls for a profound restructuring and reconceptualization of power relations between different cultural and racial communities based on the premise that communities and societies do not exist autonomously but are interwoven together in a web of interrelationships. Moreover, multicultural education is grounded in ideals of social justice, education equity, critical pedagogy, and a dedication to providing educational experiences in which all students reach their full potentials as learners and as socially aware and active beings, locally, nationally, and globally (p. 98).

The global spread of English language teaching must respond to various cultural and social contexts in which we teach English in a diverse world. Many researchers have highlighted the need to explore and understand contextual pedagogies for example, Tin (2014) (whose work involves unequal power relations between different regions of the world, namely the notion of "center" and "periphery") described the local practices in a Nepalese public college that have emerged to match the contextual particularities of this classroom. His findings help in understanding classroom practices and the competence of teachers in "peripheral" contexts and stress that it is necessary for the educators to reconstruct the peripheral practices and locate them in their context to match the local reality and various forms of peripheral participation (p.398). This finding is also confirmed by Fisette and Walton(2015), who investigate students' sense of self and embodied identities, argue for creating a context within education where teachers are able to apply critical pedagogical practices to explicate the hidden curriculum. (p.62) Students empower themselves by speaking up, taking action about social inequalities within schools and become agents of social change. In summary, critical pedagogy opens spaces and possibilities for nonviolence and greater justice in urban and other contexts (Gordon 2005; Chubbuck & Zembylas, 2011, p. 262).

However, in a multicultural context, the use of English as a lingua franca (ELF) does not necessarily lead to cultural integration. On the contrary, it may lead to cultural segregation or even identity crisis. According to Yung (2016), language choice has a strong impact on how language users perceive their own and others' identities

and the relationships among students. This is particularly evident in students' living environment within a multicultural context, where they spend a significant amount of time interacting with one another on a day-to-day basis and little attention has been paid to out-of-class contexts, which are equally important in understanding cultural integration in EFL class (p.2).

Theoretical framework

Multiculturalism plays an important role in the world today, because in every society, identification or identity is regarded as a key component which is concerned with better understanding the people who are from different backgrounds and cultures. According to Yung (2016), identification refers to 'the process through which modes of belonging become constitutive of people's identities by creating bonds or distinctions in which they become invested' (p.2). Wenger (1998) argues that students must find the ways to coordinate multiple perspectives, not only by developing their skills but also their identity. It involves an ongoing construction of selves through both participation and non-participation in daily social events. It is not only associated with people-to-people interactions but also their existence in the social contexts, including their living environment, in which they are identifying themselves as well as being identified (p 194).

Wenger (1998) explores the concept of identification in three modes of belonging: engagement, imagination, and alignment. Through engagement, people relate themselves to other people to get a sense of who they are. Engaging in life, work, and conversations facilitates identity construction through our judgement of how we should participate in activities and the competence required. The lack of competence in full engagement, however, may lead to marginalization. Therefore, identification through engagement is the mutuality of a two-way process which can lead to either identity harmonization or conflict. Imagination is a process beyond engagement, by relating our experience to broader contexts and creating a trajectory of identity formation which connects our past and present experiences to representations of the future. Alignment involves power and combines allegiance and compliance. It affects identities in that the power created by the majority may lead to oppression against those minority who may feel obliged to follow the norm (p.195).

This study examined the identity formation within a multicultural context due to the fact that a truly multicultural approach includes the consideration of elements such as race, ethnicity, socioeconomic status, language use, sex, sexual orientation, religion, and many other social and human differences that exist among people. According to Ford & Kea (2009), another approach that focuses on the diversity in the classroom is culturally responsive education which encompasses all levels of the academic arena, including administrative practices. A culturally responsive administrative approach emphasizes the importance of the implementation of policies, procedures and curriculum that address the needs of the diverse learners in their charge, using cultural, linguistic, and socioeconomic factors to help reach and teach students. Their research

shows that culturally competent and responsive educators acknowledge the differences as well as the commonalities in their students. (p.12) Ortiz (2012) said “in order for students to be successful, we must first understand their values. By understanding, the values held by varying cultures, educators are more able to provide learning opportunities that are matched not only to students’ academic goals, but to intrinsic motivations as well. Only when we understand children in every facet of their lives, academically and non-academically, can we meet their needs.” (p.16) In conclusion, a multicultural/culturally responsive approach to education addresses the importance of students’ backgrounds, including prior experiences, cultural knowledge, and socialization practices. Thesetwoapproachesarecenteredinthesameinnateunderstandingandideology. Combining these two approaches allows us to understand as well as accept and actively engage culturally diverse learners.

Critical Pedagogy in ELT in a Thai context

Thai educators who wish to teach about social change and development in Thailand should engage their students by using critical pedagogies to frame their instruction and select textbooks and other materials that aids the student in thinking critically about social justice and social change in Thailand. This study is established in different facets of critical EFL/ESL by creating and adapting materials for critical pedagogies. The materials for the study include the information that is culturally relevant and accessible for diverse students.

Crookes (2009) asserts that critical L2 pedagogy could be improved practically if more diverse samples of materials which operationalize theories of language in critical L2 pedagogy classrooms were accessible (p.251). Textbooks and related materials are considered the core resources in language-learning programs (Philip, 2015, p.2), however, remarkably little has been done to determine how materials that espouse critical perspectives have on ELF teaching and learning; so obviously, this area is under-developed. The application of this approach can make teaching sessions more enjoyable by focusing on what the students really need to talk about, letting them discuss their issues of interest, helping students to move forward critically and consequently enabling students to change the structure of their society. This process can lead to them improving their life conditions (Aliakbari, 2011, p.81). That’s why CP will better prepare Thai teachers to serve the needs of their students in a Thai context and I will offer a material-designed framework where the main pedagogic principles of critical pedagogy are included and applied.

Context of the study

There are approximately 1,200 pre-cadets who attend AFAPS, *(Author’s note :The teachers’ and schools’ names are a pseudonym) ,a military school where first and second pre-cadets receive physical training (PT) and are enrolled in a 2 year-compulsory program as well as receive instruction in academic subjects which includes Physics,

English, Mathematics. The enrollment of students from disadvantaged minority groups, that is ethnic minorities, religious groups, or students living in poverty and/or from rural areas, has increased over the last several years. It has been observed that at the same time the enrollment has become more diverse, students who represent these diverse groups are failing course exams, which causes them to have low GPAs and this results in them being in a place of academic probation. The subjects under study here are seven Islamic students who represent an important sub-group of learners at AF-APS. If this is true that minority group students in the school are not achieving because of their cultural differences, then it follows that in the future it's possible that higher percentages of students in the school will continue to underachieve.

Research questions

In an effort to discover how to support students who can become the change agents who will transform ELT education and society. I pose the following questions:

- (1) What can be derived from critical pedagogy EFL class in the military school?
*(Author's note: Teachers' name and schools are pseudonym)
- (2) To what extent does critical pedagogy facilitate EFL class for minority students?

To this end, I will first introduce the methodology for the inquiry before exploring the target group's identity formation in the analysis part.

Methodology

This study is divided into two parts; the first part involved the use of texts and documentary sources aiming to present the relevant documents that contains the information about CP. The researcher assessed and analyzed the documents before extracting content.

The second part is based on the ethnographic method which mainly employs observation techniques. This involved extended participant observations of the environment, in which I have been an EFL teacher for the remedial course which functions as the review sessions and tutors for those who are not able to achieve academic success. This provides opportunities to understand their school performance and meaning-making activities in the classroom. As Creswell (2013) suggests, "narrative research is best for capturing the detailed stories of life experiences of a single individual' and narrative stories can 'shed light on the identities of individuals and how they see themselves" (p.71).

Field notes had been jotted down with photographs to record the events happening in class throughout the period of study, which facilitated the ongoing interpretation of learners' experience and stimulated the researcher's memory when writing their stories. In addition to ethnographic participant observations, the study adopted a narrative research paradigm (Yung, 2016, p.4) through a variety of instruments, including formal interviews, informal talks and participants' identity chart.

The students were purposefully selected as the participants because they were identified as “marginal people” who have studied in the remedial course. I had face-to-face conversations about their life through informal interviews during or after class. We met twice at the beginning and the end of this semester for about one hour each to organize a formal interview after they had finished their afternoon class.

The first interview was a narrative inquiry of their life before and after learning in this military school. During the second interview, I paid more attention to their classroom experiences. I asked them to check comment on the narratives I wrote. The narrative also served as a stimulated recall in the second interview when I dug deeper into their experiences in the school and asked for more elaborations. These allowed me to have a more in-depth and holistic understanding of their experiences as pre-cadets. The data was analysed in the following manner. First, the transcribed interview data and my field notes were sorted in chronological order from when they started learning in the school. From the first interview, they were asked to tell what they experienced when they got accepted to the school as a pre-cadet to the time of the second interview when they finished their first year at this school and started learning in the remedial course. This gradually formed the plot of their narratives, which were further negotiated through informal talks during the EFL class activities that provide opportunities for them to talk about themselves: their lives, their experiences, their interests. Their identity will emerge from this narration.

The process involved active collaboration between these groups of students and me, which increased the validity of the analysis (Ollerenshaw & Creswell, 2002). The data was then categorised according to the identity conflicts that they experienced and the attitudes about adjusting themselves to a military environment. The complexity of their identity formation was analysed with Wenger’s(1998) framework of social ecology of identity – the duality of identification and negotiability (as cited in Yung 2016, p.5).

Data Analysis

This study is based on the findings from a one semester ethnographic study which explored the military life of seven pre-cadets from similar backgrounds (namely the similar academic achievement, region and religion) To illustrate and allow a more in-depth understanding of their identities. The researcher who works as a EFL teacher did the pilot project to gain information from interviews based on their replies. The data was collected from seven Islamic students who have to study in a remedial course after they failed an exam last year (2015) in the school where the researcher has worked for ten years.

This problem has increased calls for teachers in the school to examine the curricula and the teaching practices. It is a time for teachers to base their instruction of diverse and students according to culturally responsive teaching. As a matter of fact, culture is central to learning and shaping the thinking process of students. Culturally Responsive Teaching is a pedagogy that recognizes the importance of including

students' cultural references in all aspects of learning. A pedagogy that promotes the equitable access to education for students from all cultures. Some of the characteristics of culturally responsive teaching are: 1.Positive perspectives on parents and families 2.Communication of high expectations 3.Learning within the context of culture 4.Student-centered instruction 5.Culturally mediated instruction 6.Reshaping the curriculum 7.Teacher as facilitator (Ladson-Billings,1994).

Viewed through a critical lens, teachers and students constructed knowledge and participated collaboratively in problem-posing dialogues which identifies students' subjects (responding to the actual conditions of their own lives) they themselves see as problematic, for example the custom at their home differs from the school's custom. Providing more opportunities for them to talk about their own customs and local custom is an alternative to design the curriculum that suits their needs (Riasati & Mollaei 2012, p.224-225).

Raising questions regarding students' voices is to be considered while developing an EFL academic program. The renewal project is created due to the fact that "one size doesn't fit all" is regarded as an analogy for years in the mainstream education. As for taking culture and context seriously, the project is relevant for understanding subculture and individuals. The results showed how well people involved in the program (teachers, head teachers, policy makers) organize the course. In the students' opinion, the program is satisfactory, but it does not completely meet all their requirement although their attitude toward English is generally positive. However, this presented the result of the first phase of a need analysis aiming at developing materials for diverse students. This encourages students to challenge the domination (or the practices that dominate) in the school for the next phase of the research. The teaching approach resulting from the critical pedagogy will add critical quality to the supplementary worksheet and everyday instructions to respond to local contexts and needs.

The researcher asked students to think about the instruction and their classroom experiences by asking them questions about how they perceive the instruction and how it supports their learning. Teachers then will utilize what they learn from the audit to understand backgrounds students' and their needs. In turn, what teachers learn should allow them to develop activities that are informed by students' needs and teachers will be able to develop curriculum and utilize resources that are culturally relevant and contextually appropriate and make sure that they stay in a unique and good position for increasing literacy development , the remedial programs in the school will additionally contain the following characteristics, such as friendly environment, learner-centered , interaction with parents, time for more uninterrupted practice, appeal to different learning styles and their identity which associated with the Culturally Responsive Teaching pedagogy.

According to the finding, these students are hopeful to develop their skills in English and they want other people to understand them. They are afraid that other people will not accept them because they are classified as having poor ability. However, they have already known their weak points. Some of them do not understand English

grammar. Most of them came from the remote areas in the south of Thailand. Unlike the urban area, their schools and their customs is associated with typical Islamic cultures in their hometown (whereas the city has many more opportunities than their rural areas.) One of the students created the following identity figure.



Figure 1. Student’s Mind Mapping

This student identified himself as a pre –cadet who is interested in teen-age activities due to the fact that young people begin their quests for their identity. His identity remarkably connects with his future career (Police) and his hometown (a province in the south of Thailand). This graphic tool is used to deepen students’ understanding of themselves, groups, regions and nations. Sharing their own identity charts with peers can help students build relationships and breakdown stereotypes.

Many internal and external factors affect students’ learning, development, achievement and well-being. The results will enable the teacher to find the ways to help them in time. The teacher will understand their identity and adjust the class activities to match their needs. The shared experiences and engagement in meaningful activities in class will improve their situation. Students are able to feel comfortable to express their voices. This can bring about future improvement.

Conclusion

This study has explored the identity formation of pre-cadets in a remedial course. It has further justified the concept that could naturally occur by simply ‘bringing students from same backgrounds into the same class. Through pre-cadets’ narrative inquiry of their experience, it can be seen that student living together in the same dormitory does not necessarily provide enough opportunities for them to help each other eventhough it is a part of the military community. This can be attributed to the power relations created under social hierarchy established in military schools, deep rooted military culture and the intense physical training schedule for the new recruits, which gives them limited time to interact with their seniors. The reluctance to learn

English since they were young may also lead to poor academic achievement. However, they have established their membership in the Islamic community in their own class.

Most urban students tend to use English fluently, let alone those who are not fluent in or cannot learn English very well. Learning in this remedial course may lead to alienation and marginalisation because of lack of communication with students from different cultural backgrounds. Policymakers may undertake various efforts to facilitate EFL class and promote a sense of cultural integration not only in-class but also out-of class contexts. For example, they may explore the opportunities of negotiating with pre-cadets' regiment to expand their traditional cultures to the minority and conduct activities in English. They may also offer more English courses and material development for the minority to build up their confidence and increase their proficiency in learning English with successful students.

While the current study has revealed a unique case which demonstrated the disadvantage of learning in an isolated class. This signifies the different identity formation from the majority and minority perspectives, further research may examine how students perceive the way they learn English in their mix class environments and how students feel when they live and learn in a multicultural context they can interact and support each other. Only by understanding the opportunities and challenges of different parties in different contexts can the goal of academic achievement for EFL education in the military school can be achieved.

To cope with this situation, turning experimental Critical pedagogy Theory into praxis, the critical language educator relates knowledge of grammar, vocabulary to knowledge of social problems and learners are active in the classroom and society because the goal of critical pedagogy is to prepare citizens for participation in a democratic society.

In conclusion, language teaching and learning must be connected to the objectives of educating students because Critical ESL is believed to be the “Pedagogy of hope” and it is challenging for Asian contexts that can provide more appropriate application and EFL that is capable of coping with and relate to different learners backgrounds of gender, sexuality, social class and learning styles in ASEAN EFL classrooms.

Discussion and Implication

In particular, the researcher has applied the critical pedagogy to analyze the textbooks and design additional materials for students who are studying in remedial classes. The nature of Islamic culture will be included for motivating these students and the researcher expects that the new materials that will be developed will be more critical and relevant to these students (the minority of students). Throughout the interviews, there was evidence of knowledge that the content of the current text book (ALC book) is less relevant to Thai students and moreover, the students are not resistant to the materials including critical topics. That's why the pedagogy increases the sensitivity to diversity in the school (Riasati&Mollaei, 2012, p. 225).

To construct knowledge collaboratively, the teacher applies problem based learning in the classroom, for example , students participate in class discussions on social and local problems. The class activities include mind –mapping and class-presentation. This Mind-mapping activity (a pilot project in the researcher’s class) matches the needs of five core values in the 21 century namely : problem solving, critical thinking, communication and team work. An example of students’ work is as the following figure.

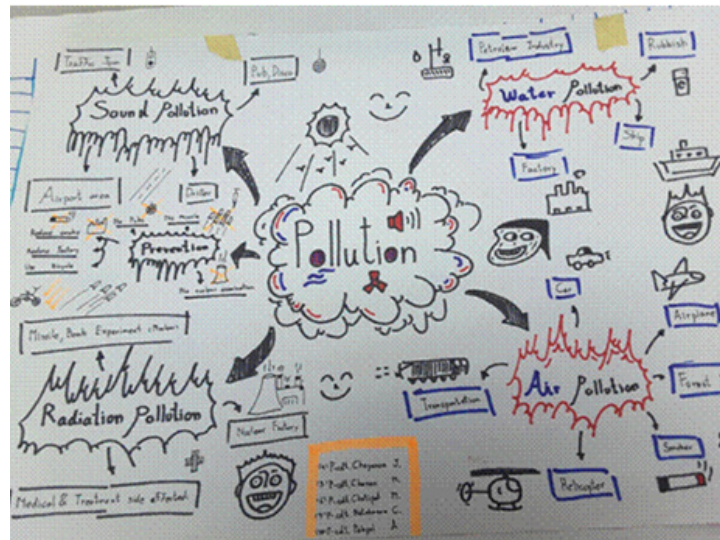


Figure2. Student’s Mind Mapping

Critical literacy is also applied for designing the supplementary lessons that are suitable for the teenage readers. The reading texts are analyzed and criticized by students. (see Appendix) The topic regarding teens’ problems are relevant to the students in the schools who are in teens. This reading project work has originated from Problem based learning Perspectives. These contents are not found in their text book (American Language Course produced by DLIELC, Lackland Air Force Base), but these topics regarding teens are mentioned frequently in Thai daily Newspapers and press like school violence, drugs and Teenage stress. However, the schools knowledge imparted to students is traditionally just career-oriented and related to a specific discipline or field and fails to develop connections between content and learners' lives. This material design is expected to fill the gap between the school and students’ requirement.

To achieve the goal of multicultural education, the finding from the interview shows that the feeling of the school system affects the educational experiences of my students. One of the Islamic students said “If I were very religious, I would not learn in this school” He also feels that the school is different from their home although they can get along well with their friends. According to this, the researcher is finding ways to end the apparent exclusion of social, cultural and political issues from the EFL class in the school.

Therefore, the new school project “Culture Presentation” in the school is created for diverse students in the coming 2nd semester, 2016. While creating class activities, students are engaged in choosing the topics of their interest and the topic of the class discussion include their local traditions in their hometowns. Students work in pairs to talk and write about their customs in their hometown (different regions of Thailand). This includes variety of traditions from many parts of Thailand, such as the South, the North and the North East and variety of religious ceremonies, like Muslim and Buddhist culture. (Five percent of the students in the school are Islamic students)The sample topics for discussion are : Royal ploughing ceremony, Songran Day, Buddhist Lent, Regional Dining, Muay Thai, the local funeral, the etiquettes, etc. The course outline for English next semester(2017) also contains writing tasks about their hometown. This relates to” funds of knowledge” which focuses on describing the intellectual resources of their dialects , racially and cultural groups (Marshall, E. &Toohey,2010).

According to Critical pedagogy, the reason for minority marginalization is resulting from the power imbalance in society and through critical lens, the power is unfairly and unequally distributed in society (Riasati & Mollaei, 2012). Consequently, although there are opportunities for implementing critical pedagogies and critical perspectives in developing activities and materials for EFL learners in the researcher’s school and this innovation (normally, the materials used in the school are conservative in nature) is challenging for serving diverse students and help them towards positive transformation in their social awareness, however encouraging status quo or injustice in the military context (Military personnel tends to follow orders, chain of command, seniority or military courtesy) I wonder, prove too disruptive for the school system and teachers who have not learned to question this way. After all, the critical pedagogy will be known in the organization and the materials produced by the researcher is an example of applying the pedagogies into practices. Finally, in the future, this paves the way to create possibilities for the researcher’s department to provide teachers with training and knowledge to make critical pedagogy workable within their existing resources.

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